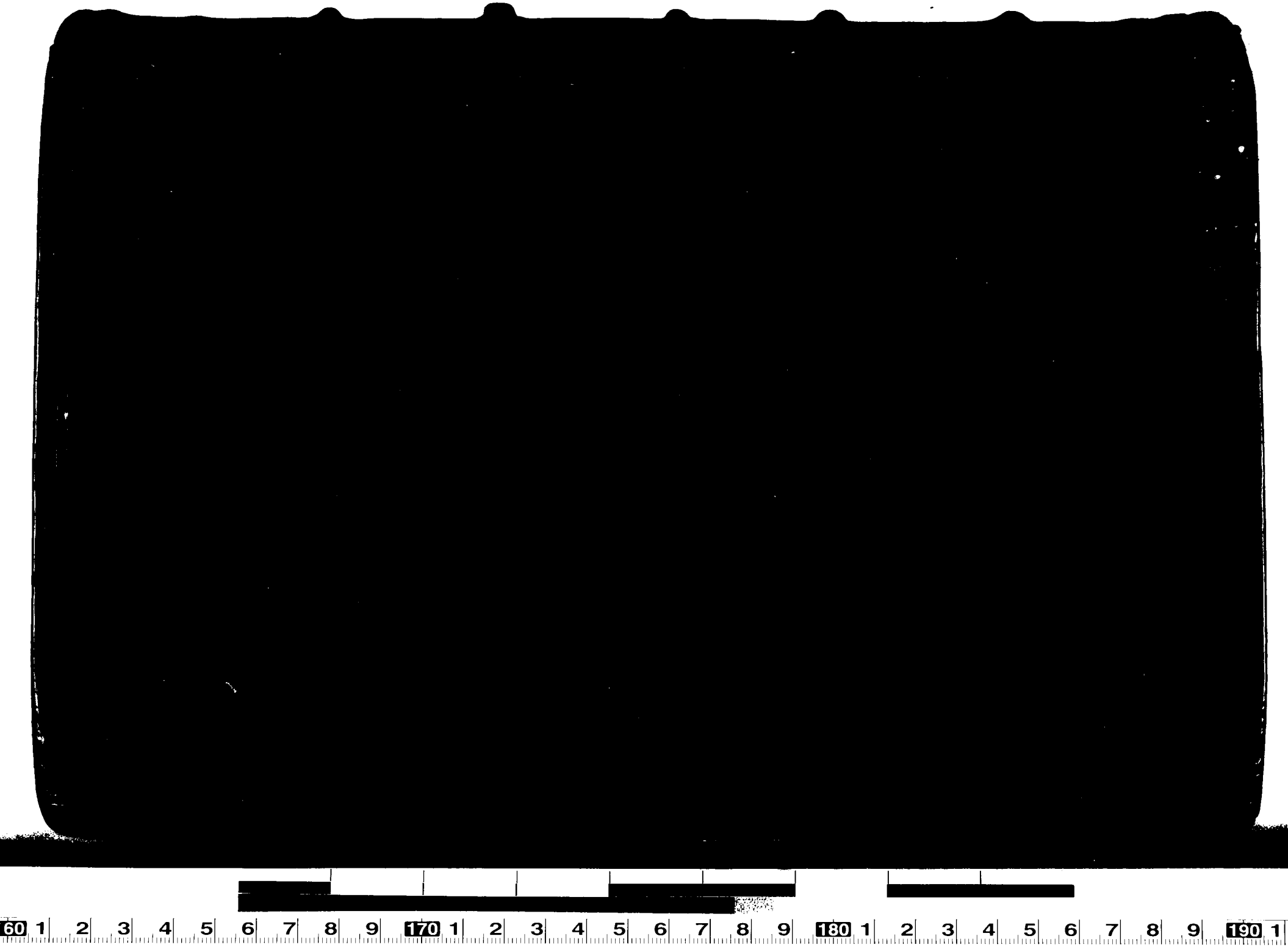

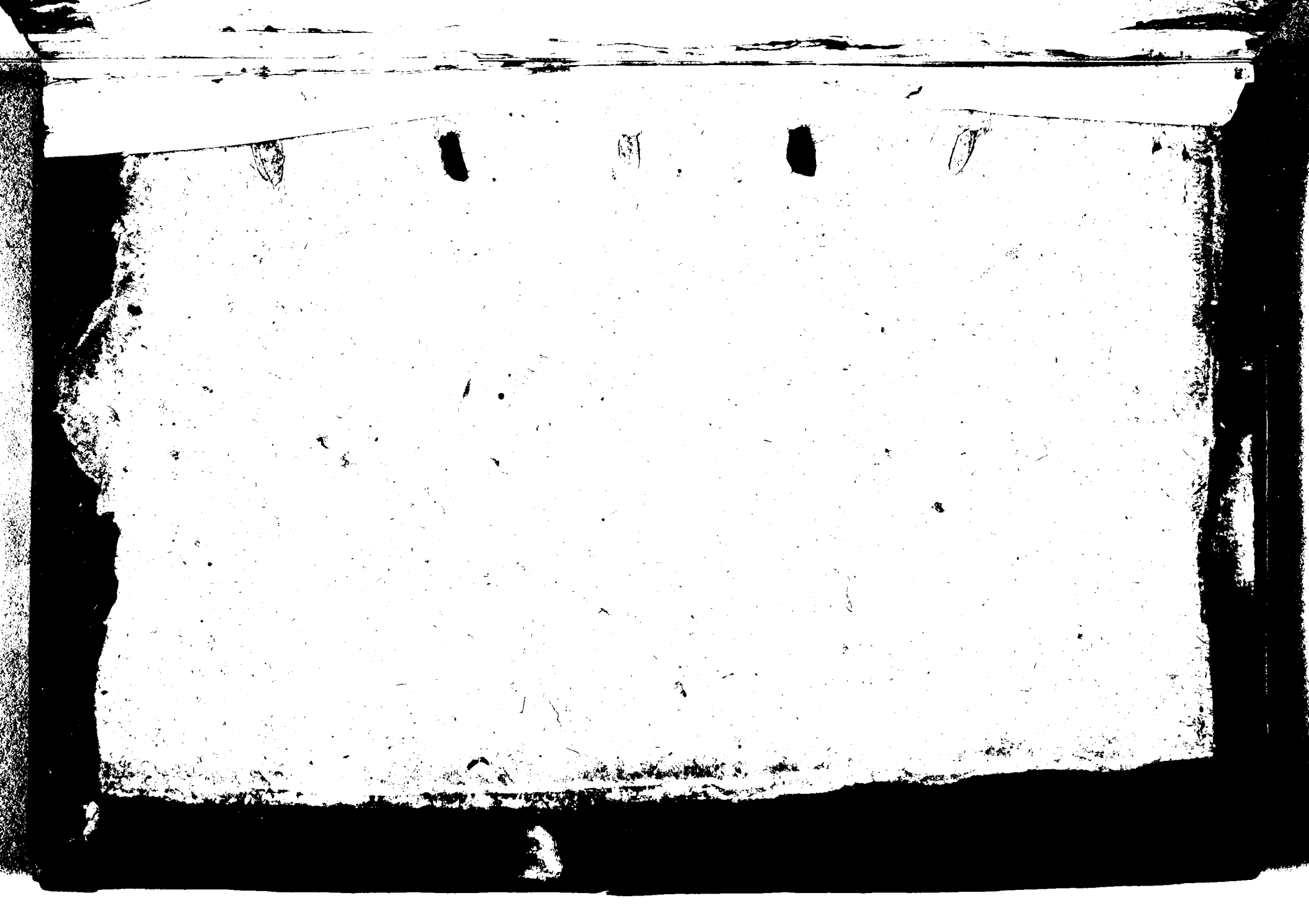

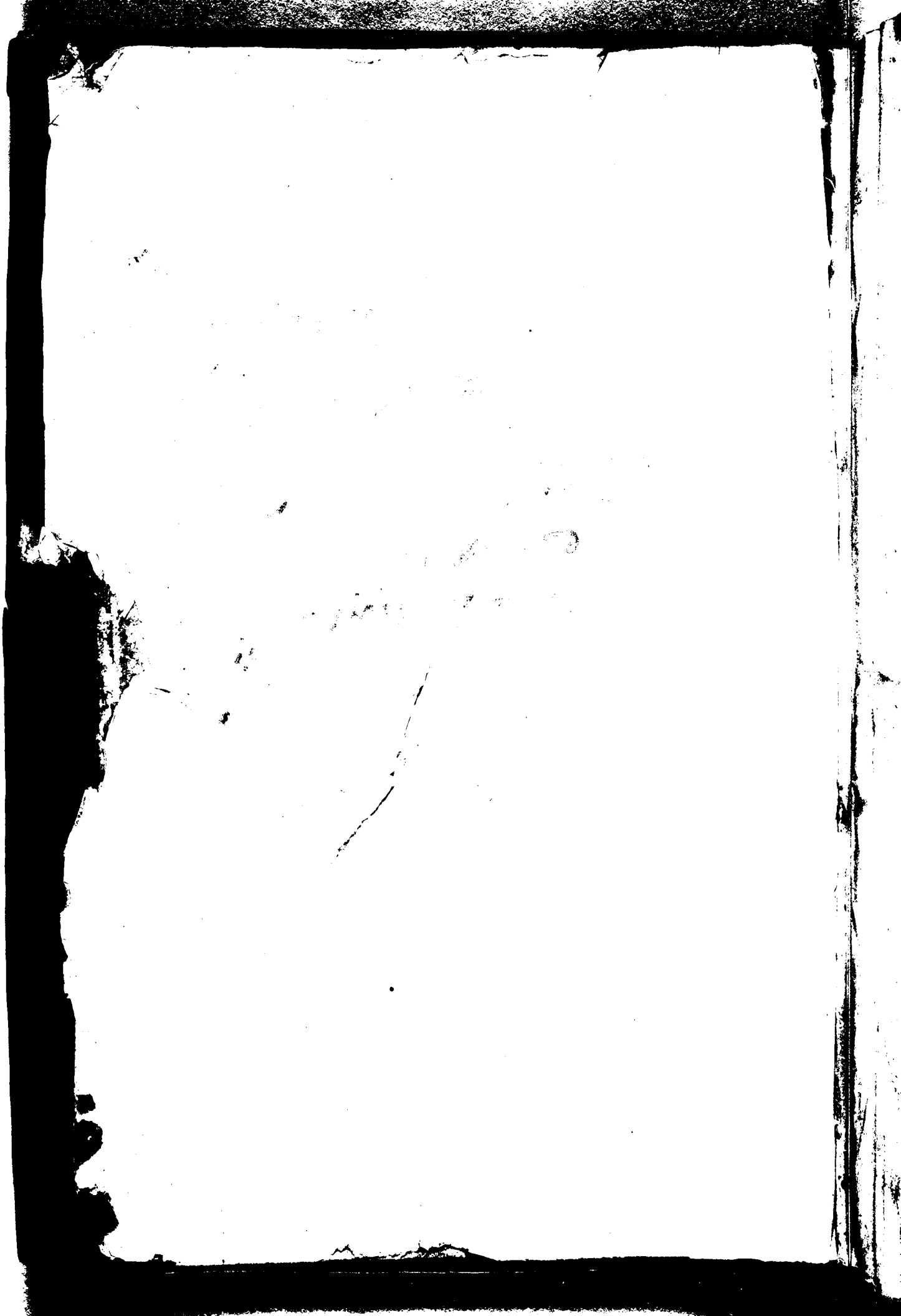

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ΚΑΙΝΙΚΗ,
OR
THE DIET OF THE DISEASED.

Divided into Three BOOKES.

Wherein is ſet downe at length the whole matter and nature of Diet for thoſe in health, but eſpecially for the ſicke; the Aire, and other Elements; Meat and Drinke, with divers other things; various controverſies concerning this Subject are diſcuſſed:

Beſides many pleaſant practicall and hiſtoricall relations, both of the Authours owne and other mens, &c. as by the Argument of each Booke, the Contents of the Chapters, and a large Table, may eaſily appeare.

Collected as well out of the Writings of ancient Philoſophers, Greeke, Latine, and *Arabian,* and other moderne Writers; as out of divers other Authours.

Newly publiſhed by IAMES HART, Doctor in Phyſicke.

LONDON,
Printed by IOHN BEALE, for ROBERT ALLOT, and are to be ſold at his ſhop at the ſigne of the blacke Beare in Pauls Church-yard, 1633.

女子栄養大学図書館蔵書印
2001. 3. 12

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THE

TO THE
RIGHT HONORABLE,
EDVVARD LORD MONTAGVE,
BARON OF BOVGHTON,
ALL HEALTH AND
HAPPINESSE.

RIGHT HONORABLE,

IT is ſaid of *Diogenes* that *Cynicke* Philoſopher, that being well ſtricken in yeeres, hee ſhould now betake himſelfe to his reſt and eaſe: hee replied, that it did not become one that was running a race, to intermit or ſlacke his pace, the neerer eſpecially he drew to the end thereof. The like may I in ſome ſort ſay of my ſelfe, who have for theſe many yeeres paſt, not hid my talent in a napkin, keeping within mine owne breaſt that knowledge I had both in the Vniverſity, and by many yeeres experience acquired in the profeſſion of Phyſicke: but have, not onely by my practicall imployment endevoured to bee profitable to this preſent age and place wherein I live; but alſo to propagate ſome directions to poſterity, for leading a more comfortable life both in ſickeneſſe and in health. Of late yeeres therefore as my other occaſions did permit, I ſet upon this taske which I now preſent unto the view of the world. But becauſe whoſoever in this laſt and literate age of the world ſteppeth forth upon this publike ſtage expoſeth himſelfe to the ſharpe cenſures of as many different humours, as were that Lyricke Poets gueſts; it hath beene therefore a common cuſtome for ſuch as undertake ſuch taskes, to make choice of ſome noble and vertuous Patron to protect them from the virulent and venomous tongues and obtrectations of envious and

malevolent perſons. And therefore caſting mine eyes about this hemiſpheare, and thinking on many, my thoughts could reſt no where, untill ſuch time as I pitched upon your Honourable Perſon. Motives to induce mee hereunto I found divers; Firſt, your eminent place in the publike, being inſtalled in the ſtate-chaire of higher Honour above the ordinary Gentry. And here have I a large field afforded mee to expatiate into, to wit, the honour of this noble family, and in what eſteene it hath beene during the reigne of Queene *Elizabeth*, but eſpecially during the reigne of King *Iames*, of famous memory, in what eſteeme hee had it, and to what eminencie hee hath advanced the ſame, is yet recent in the mindes of moſt men now living; and how his Majeſty now reigning, hath nothing diminiſhed, but rather increaſed theſe former favours and honours, without my relation is well enough knowne, both in court and countrie. It were eaſie for mee alſo to diſcourſe of the many honourable houſes wherewith this noble family hath matched, having been by marriage allied to many great houſes of this kingdome. But becauſe I know your Honour is not delighed with ſuch panegyricks of your owne praiſes, I will paſſe over theſe and many other things might be ſaid: beſides that all theſe outward ornaments and prerogatives, how great and glorious ſover, yet are nor permanent, but periſh; and the wiſe-man, who both by reaſon of the extent of his wiſedome and underſtanding, together with the abundance of wealth, had atteined to as high a pitch of felicity as the earth could afford him, yet makes this ſtill the burthen of his ſong, *Vanity of vanities, all is but vanity*. And this ſame wiſe man in this ſame palinody, or recantation ſermon, as I may call it, concludes with this ſentence, worthy to be ingraven in letters of gold, *To feare God, and keepe his Commandements, this is the whole duty of a mans life*. And therefore all theſe outward ornaments, howſoever I deny not to be great bleſſings, yet compared with true piety (which was that which chiefely graced great ones recorded in holy writ) they are nothing but the ſhell, that being the kernell. And this is that which hath ſo much adorned and beautified your Honour, as likewiſe the love to your countrie which are ſo well knowne over the country, that it need not to be proclaimed by my pen. And this ſeemeth, as it were, with your other large inheritances, to be heriditarily derived from your noble parents, both father and mother of happy memory, whoſe worth and virtues, eſpecially true piety (being eſpecially now againe revived in your owne perſon) are yet ſo freſh in the mindes of many yet alive, that ſuperfluous were it for me to ſpend time thereon.

Another

Another motive moving me to make choice of your Honour, was the love and favour I have ever found both from your ſelfe and whole family ever ſince my firſt comming into this countrie: the which, as it hath beene alwaies extended to ſcholers, ſo to my ſelfe in particular, having beene divers times imployed for the recoverie of the health of your Honours laſt noble Ladie of happy memorie, mother to theſe hopefull Gentlemen your Sonnes, and to that noble Gentlewoman, Miſtreſſe *Manners*, in whom may yet conſpicuouſly be ſeene thoſe vertuous ornaments which did ſo much adorne that noble Ladie now reſting in peace and happineſſe.

Againe, another motive inducing mee heereunto, was, that of late yeeres, a worthy religious and learned Divine, your neere neighbour, had ſome few yeeres agoe dedicated unto your Honour a booke, called, *Some generall directions for a comfortable walking with God*, I thought it would not be impertinent for a Phyſitian to follow with his directions how to order the bodie of man in ſickneſſe and in health, and that by the uſe of good and laudable diet, and all other things thereunto belonging, and at great length in this booke to be ſeene. And although the greateſt part of your glaſſe be now runne, yet may it prove profitable for younger people, and in particular, for theſe young Gentlemen, in whom you are your ſelfe againe renewed, but eſpecially in that hopefull Gentleman, your eldeſt Sonne, who, as hee beares the name of your ſelfe, and immediate predeceſſour, and is like to inherite large and ample poſſeſſions, ſo is my hope and confidence, that hee ſhall really inherite all thoſe noble vertues, Pietie eſpecially, whereof either your ſelfe, or noble Predeceſſours were ever poſſeſſed.

Mr. *Robert Folton*, Miniſter of *Broughtō* in *Northampton-ſhire*.

This might yet againe prove no ſmall motive and inducement for me to preſent theſe dieteticall Precepts unto your ſelfe, in that you have by your owne practice and example left ſuch a worthy Paterne and precedent to poſteritie of temperance and ſobrietie, not in diet onely, but in your other actions alſo. And therefore it is no leſſe true than triviall; *Vivimus exemplis, non regulis*, men are commonly more moved by practice than by precept. Neither herein hath your labour beene loſt, having now atteined to that number of yeeres, with ſuch a freedome from infirmities, as very few of your age and eminency have attened unto.

Accept therefore, Right Honourable, this my rude labour, and take theſe my paines in good part, as a gratefull acknowledgement of that reſpect and dutifull obſervance I owe unto your honourable

perſon.

perſon, and noble family; and although conſcious to my ſelfe, both of the weakneſſe of my parts, and the hard cenſures I am like to undergoe (from the which, notwithſtanding, my betters have not beene freed) yet I ſhall more willingly undergoe this burthen under the protection of ſo noble, judicious, wiſe, and pious a Patron. Protect therefore, and ſtill countenance the learned and honeſt Artiſt, and diſcountenance ignorant Empiricall Phyſitians, and ſuch, eſpecially, as erring out of their owne orbes, without due conſideration of the weightineſſe of their owne calling, too too pragmatically thruſt their ſickle into another mans harveſt. But becauſe many things concerning this ſame particular point, are handled in this ſubſequent diſcourſe, therefore, to avoid tediouſneſſe, with hearty wiſhes to Almighty God for your Honour, the continuance of many happy daies for the good both of Church and Commonwealth, and countrie wherein you live, with the increaſe of choiceſt bleſſings upon your ſelfe and noble family, I reſt

Your Honours in all dutifull obſervance,

JAMES HART.

The Licence from the Colledge.

HAving read ſome part of this Booke, and in a generall view looked over more, wee thinke it learnedly contrived, and worthy the reading.

WILLIAM CLEMENT.
THEODORE GVLSTON.
IOHN ARGENT.

The Introduction to this VVHOLE DISCOVRSE;

VVherein is detected the lawlesse intrusion of many ignorant Persons upon the profession of PHYSICKE.

WEll-weighing (kinde Reader) and comparing that golden sentence of the sage [a] *Solomon*, that of writing many bookes there is no end, and much reading is a wearinesse to the flesh; with that of the famous [b] *Hippocrates, vita brevis, ars longa:* the life of man is but short, and Arts and Sciences are long and hard to be attained unto: I thought it alwaies the part of a wise man to apply his study to that which might prove most profitable, either for his owne private, or yet for the publike. And if ever this was usefull, this age wherein we now live requireth this care and circumspection. The multitude of needlesse and unprofitable pamphlets, that I say no worse, wee see daily to pester the Printers Presses, in such sort, that it were to be wished there might be some restraint and limitation, and not every man at his pleasure suffered to vent the idle fancies of a selfe conceited braine; so farre many times from doing any good, either in Church or Common-wealth, that they prove rather the causes of a great deale of mischiefe. *Scribimus indocti, doctiq; poemata passim.* But I let passe that which is not in my power to amend, and come to the matter now in hand. Some few yeeres agoe, I stepped forth also my selfe upon the stage to act some part of mine owne profession. There I detected and laid open some errours and impostures practised by some ignorant practitioners of physicke in that * *Semioticall* part of this profession which treateth of urine. Now *Ille ego qui quondam gracili modulatus avena, Carmen, &c.* I have now undertaken the handling of an higher taske, to wit, that part of the ¶ *Therapeuticke* part of physicke, which handleth the diet of the diseased, which of all other parts of physicke hath most slightly and slenderly beene past over; and that as well by the antient, as by our moderne and late Writers. And since the diet of sound and healthfull people hath beene handled by a multitude both of antient and late Writers, both in forraine countries, and here at home amongst our selves; it is a wonder that the diet of the diseased, who of all others have most neede, hath hitherto so farre beene neglected! Having therefore a long time waited for my elders and better skilled in this businesse, and perceiving that no man opened his mouth in the behalfe of the diseased, I tooke upon mee to say something, rather than to be altogether silent. And so much the more was I animated and incouraged to set upon this subject, in that I saw it so generally neglected, or at least, most grossely abused, which notwithstanding, was so carefully among the antients observed, as shall hereafter in the sequell of this discourse more plainly appeare.

And daily experience doth plainely prove, that a small error committed, either

[a] Ecclesiast. 12, 14.

[b] Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ, ὁ δὲ καιρὸς ὀξὺς, ἡ δὲ πεῖρα σφαλερὴ, ἡ δὲ κρίσις χαλεπὴ, &c. *Aph. 1. lib. 1.*

Multitude of idle and superfluous pamphlets printed.

* Semioticall part of physicke handleth the signes of diseases, as well diagnosticke as prognosticke.

¶ Therapeuticall part of physicke, is that which is conversant about the cure of diseases.

Diet of the Diseased hath been much neglected by Physitians.

A small errour in diet much preiudiceth the patient.

ther in the due quantity, in the quality, in the time, or any other such circumstance, proveth not a little prejudiciall to the patient. And I my selfe have in my daily practice observed this to be true, that aliments of the best nature and laudable condition, yet taken but at an unseasonable time, as toward the time of the exacerbation of the *Fever*, called the *Paroxysme*, and by the vulgar the fit; hath after made the patient confesse, that *sweet meate had sowre sauce*. And from hence may be evinced, the erroneous practice of many, of women especially, who think the sicke hath never food enough; and for this purpose they never cease to urge them to eat, morning and evening, night and day, all is one, their too too officious love and kindnesse, having neither rime nor reason, as wee say, produceth often this contrary effect, that, according to the vulgar saying, *They kill their friend with kindnesse*. [c] That famous Father of Physitians was of a farre other minde, affirming, that uncleane bodies, the more they were nourished, the more they received: And the same *Hippocrates* was so punctuall in prescribing the exact periods and severall circumstances of the diet in acute diseases of his daies, that from thence appeareth the exact care was had in those daies of the diet of the diseased, as may by divers places of his writings, appeare. The like care had that noble [d] *Celsus* among the *Latines*, and not unjustly called the *Latine Hippocrates*, who manifesteth the great care he had even in this particular point. And this extraordinary care of theirs was the cause they had a certaine kind of Physitians among them, whose proper office and imploiment was, to assist the sicke, observing all that passed about them, having an especiall care that the diet prescribed by the chiefe Physitian, were carefully observed, all being afterwards related to him when he came to visit the sicke; and these inferiour assistant Physitians were for this cause called *Clinici*, from their office of attending by the sickes bed; as in the second booke of this discourse shall more plainely appeare. By the variety of things to be considered, even in the diet of the diseased (which now notwithstanding is accounted a thing of small or no esteeme) may appeare the great care and circumspection ought to be had in the choice of a Physitian with whom thou maist safely betrust thy most pretious and costly jewell, thy life, I meane. And therefore kinde Reader, give me leave a little, to say something concerning some erroneous and ignorant practitioners, before I proceed further, they being so dangerous members in a wel-governed commonwealth. Most of those persons are stiled by this generall name of *Emperick*, which drawes its denomination from experience, and is againe subdivided into many other branches: as the *Emperick* properly so called, *Women Physitians*, *Surgeons*, *ignorant Apothecaries*, *fugitive Physitians*, *Mountebankes*, *Quack-salvers*, *Ephemerides-masters*, and many more of this stamp. Now, an *Empericke* is nothing else but such a person as undertaketh the practice of this profession by meanes of some receits, or traditionary medicines, howsoever, perhaps, sometimes not without a successefull event adhibited; and at the first with good advice and counsell prescribed for the solace of the sicke: yet now being used by such persons, who are altogether strangers to good education in the liberall Arts & Sciences, and especially unfurnished of that skil and sufficiency required in the practice of this so sacred and sublime profession of Physicke; in stead of wholesome and laudable medicines, become now not only dangerous, but often desperate and often the bane of such as use them, howsoever not alwaies for the time so sensibly perceived. This sort of practitioner rejecteth the inquisition of diseases and remedies according to their causes, natures and qualities agreeable to true reason and understanding; and satisfieth himselfe with such things as often occurre evident and manifest unto sense, and his ordinary experience. And therefore the *Emperick* erreth, in that he is derived of true method and a rationall proceeding according to the rules and principles of art in his practice; without the which hee can never be able to manage the diseases of the sicke, and to bring them to a hopefull and successefull issue, unlesse now and then by accident, which is never without great danger, as the learned are well able to understand. And howsoever among practitioners, some may seem to have attaind to some higher pitch of understanding than others, yet because they abuse right reason, they ought

Erroneous practice of the vulgar, especially women in feeding the sicke too much.

[c] *Impura corpora quo magis nutris eo magis ladis*, Aph. 8. lib.

[d] *Lib. 3. cap. 5.*

Clinici, or bed-Physitians, who attended on the sicke.

Emperickes and their kindes.

What an Emperick is.

[e] *Duplex ignorantium medicorum genus: alterum eorum qui sola experientia nituntur, aiuntq; nullius rei naturam posse ratione inveniri. Alterum eorum qui sibi nomen sapientiæ vindicant, & licet parem habeant cum prioribus ignorantiam, opinione tamen scientiæ sunt auctipati. Sed eorum insciția inde habet initium quod in rationalibus scientiis minime sint exercitati; quæ nos rite distinguere & secernere docet eas propositiones quæ demonstrandi vim habent, altis quæ probabilitatem quidem continent, nihil autem veri possunt demonstrare aut invenire*, Gal. 1. de diff. Febr.

not

not to be inrolled in the ranke of right and rationall Physitians; and by consequent ought not to be suffered to practise this sublime profession. Now, amongst our ordinary *Empericks*, wee reckon the ordinary *Mountebanke* and *Quackesalver*, or *fugitive Physitian* changing oftener than the Moone, their severall seats and habitations, often hanging out their flagges and banners, promising indifferently the cure of all diseases. And of this stamp was a certaine *Germane*, who within these few yeeres set up his briefes in this towne, wherein hee bragged of a rare water, able to cure all *Consumptions* whatsoever; and would bring a weake stomacke, that before was scarce able to digest any sustenance, within a few daies to that vigour and strength, that it should be able to digest a whole shoulder of mutton at a meale. And such another was another of that same nation two or three yeeres before him, who put out so many eyes in *Northampton-shire*, and other places: and surely, I thinke they had but a blinde understanding that would trust such a traveller. And yet some of the *Gentrie*, who would have taken it in great scorne to be called fooles, swallowed downe such govions; in this verifying that old saying to be true, *Mundus vult decipi*: But they paied well for their experience, and I hope it will make some wiser the next time. Some of them againe, without any such publike shew or ostentation, travell to and fro, bragging of great wonders they have done; and if perhaps, they have but once cured, although it may be, but in shew, some infected with the *Neapolitan French catholike* (or how you list to call it) disease, by some Mercuriat inunction or otherwise, this is sufficient to make such an *Æsculapius* dare to attempt any thing after. Such an ubiquitary Physitian was that, who few yeeres agoe had almost perswaded a Gentleman of *Bedfordshire*, then irrecoverably sicke of that sort of *Consumption*, which Physitians call an ulcer of the lungs, and well known by the judicious artist to be of hard recovery, where there is not wanting the best care and diligence of the most industrious and understanding cleere-sighted Physitians; and that even before the disease be radicated and habituated within the body: much more then in the decay of naturall vigour and strength, accompanied with an [f] Hippocraticall face, as Physitians commonly call it. Vnto this Gentleman then (my presence being at that time sollicited for a neighbour Gentlewoman in the same towne, not farre from *Bedford*) was I intreated to repaire, where upon my first comming, I acquainted his wife and friends there present, with the danger, which threatned no lesse than death to the patient, whom a neighbouring Parson-Physitian had a long time before had under his cure. Now, a few daies before my comming, this fugitive *Æsculapius* had soothed up both this Gentleman and his friends with a vaine hope of a supposed true cure, by meanes of some consolidating balsames, which this cogging and coozening Quacke-salver assured him and his friends would undoubtedly cure his infirmity. The bargaine was tenne pounds, five in hand (for monie must first be fingered) to buy such balsames at *London*, and the rest at his returne. And although here a meane and ordinary understanding, might, as wee use to say, *smell out a Ratt*; yet such was the confidence, desire, and hope of health, that if I had not with much adoe disswaded him from this course, whereunto he was likewise perswaded by an Apothecary of his acquaintance, with his life, hee had lost his mony also. My prediction of his death within a few daies revolution proved too true, as I learned shortly after by relation from a worthy vertuous Lady in *Northampton-shire*, my patient, and mother to this Gentlemans wife. I instance in this particular, that it may appeare how farre people are often deluded, and even, as it were, bewitched with these maskes and vizards, shewes and shadowes without any substance, and where there is no lesse danger than of life it selfe. But wee need not now goe farre, either into *Germany* or *France* to fetch *Empericks*, they being here every where obvious and at our elbowes; and scarce any towne or corporation of any note or fame, but there are one, if not more of this sort of counterfeit Physitians: and how many of these supposed Physitians of both sexes lie skouting in corners of the famous Citie of *London*, the Colledge there can tell. Amongst these lawlesse intruders there is one sort that is growne to a saucie and arrogant impu-

Mountebanks, Quack salvers, fugitive Physitians.

Historie of an impudent Mountebanke.

Another of the same stamp.

Trauelling Empericks.

History of a runnagate Quacksalver.

[f] *Facies Hippocratica est hujusmodi: Nares acutæ, oculi concavi, collapsa tempora, auriculæ frigidæ & contractæ, auriumq; lobi inversi, quin cutis circa frontem dura, tum circumtenta, & arida, colorq; totius faciei pallidus, aut est niger & lividus, & plumbeus*, Hippocr. Prognost. lib. 1. Aph. 3.

Empericks abound with us here at home.

Surgeons commonly too laucy and bold in practising physicke.

impudencie beyond many others, Surgeons I meane; who from curing of green wounds, outward vlcers and fores, curing of the Pox by sweating or salivation, by Mercuriat inunctions, and some such other ministeriall offices, which Physitians (Surgery being but a ministeriall part of physicke) for the better discharging of their function, have resigned to certaine persons to practise. But it is now so come to passe, that in many places, the servant hath rebelled against the Master, and assumed all unto himselfe: as is reported, that sometimes, those slaves of *Egypt*, called *Mamalukes*, rebelled against the *Sultan* their Soveraigne, and assumed unto themselves the Diadem Royall.

Surgeons are onely deputed for the cure of externall infirmities.

And whereas the learned Physitian, in regard of the extraordinary care and diligence required both in his private study, and assiduall paines about his sicke patients, betrusted the Surgeon with this externall part of physicke, reserving unto himselfe the curing of internall diseases, being of greatest moment and difficulty, and withall reserving unto himselfe a right of direction and counsell in these externall cures: it is now, notwithstanding, so come to passe, that any ignorant apprentize in this profession, if he hath but once besmeared some *Neapolitan* patient with his Mercuriat ointment, thinkes himselfe suddenly matamorphosed into some famous Physitian. And if hee hath made a voiage into the *Indies*, or some other remote region (where, for want of better counsell, those of the company are often cast upon such ordinary advice; their ordinary infirmities notwithstanding, for the most part being the *Scorbut* and *Calenture*) he thinkes at his returne he may be allowed to kill his country-men: and not with this contented, will not faile to bring up others in the same ignorant impudency. And whereas the learned Physitian, if hee would wait upon such imployments, were as fit, if not fitter than some of themselves to goe about such businesse; yet, for the care he hath of the other, being the more weighty, and where most diligence is required, is willing to relinquish this manuall operation: yet is the impudent audacity of many of our Surgeons such, that although they come farre short of many points of their owne profession; yet are they not ashamed to assume unto themselves the profession and practice of both these parts. *De jure*, now let the learned judge. Of the better and more ingenious sort of Barber-Surgeons of the famous Citty of *London*, and some other places of this Kingdome I speake not, who are so farre from this unlawfull and lawlesse practice; that they are both ready and willing to admit of the counsell of the learned Physitian, as well for diet, as for other directions tending to the recovery of their patients, even in points of their owne particular profession, wherein they might yet seeme to challenge to themselves some better right: so farre are they from incroaching upon the Physitians freehold, as knowing themselves unfit & unfurnished for so great and waighty an imploiment. And this is likewise the custome in that famous Citty in *Paris*, and many other places of that Kingdome, that a Surgeon (I meane of the best note, not a bold impudent audacious fellow, daring do any thing) seldome or never undertaketh any cure of importance, without the counsell and assistance of one or more learned and skilfull Physitians. But in defence of *Empericks* and ignorant practitioners, there is a seeming strong objection made by the vulgar, alwaies ready to deceive themselves, and applaud their owne ignorance; to wit, that often good hap, and a prosperous and successefull event doth second and accompany the actions and attempts of the Empericke and ignorant Physitian; and therefore (say they) why may wee not make use of such persons? As I doe not deny that which cannot be concealed from a very ordinary understanding; so doe I againe deny that this argument taken from issue or event, was ever taken in paiment for currant coine, by the judicious and more refined understanding. And although I have already [g] elsewhere made appeare the invalidity of this threed-bare argument, yet shall it not be impertinent to speake a word or two in this place:

Laudable custome of those places where the Surgeon taketh no great cure of Surgery upon him without the advice and assistance of the Physitian.

[g] Anatomy of urines, *lib. 2. cap. 11.*

[h] Eccles. 9. 2.

The Wise [h] *Solomon* saith, *The like event befalleth the good and the bad; all things come alike* (saith he) *to all there is one event; to the wicked and to the good, and to the cleane, and to the uncleane; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and hee that sweareth, as hee that feareth an oath.* Even

ſo doe we not deny, that the learned and judicious Phyſitian and the ignorant *Empericke* have often alike ſucceſſe; for under the learned Phyſitian, the patient often recovereth his former health; and the like befalleth the *Empericke* alſo. And againe, as the patient dieth ſometimes under the *Empericke*, ſo doeth this as truely and really befall the skilfull and learned Phyſitian. And therefore conclude the ignorant and vulgar ſort, what difference is there then betwixt the one and the other; at leaſt in regard of their practice? I anſwer, that all diſeaſes are either curable or incurable. If the diſeaſe be curable, and a skilfull, able and honeſt Phyſitian be called; by the good meanes hee uſeth, the bleſsing of the Almighty accompanying his indevours, hee for the moſt part recovereth his patient. I ſay, for the moſt part, for that ſometimes ſome unexpected accident, as likewiſe the moroſity of the patient, neglect of the aſsiſtants in performing their parts, may often occur, and ſo hinder the good ſucceſſe of the Phyſitians paines and beſt indevours, howſoever the diſeaſe were not of it ſelfe incurable. And ſometimes againe, ſome diſeaſe, howſoever in it ſelfe curable, yet may ſometimes be accompanied with ſuch terrible and dangerous accidents and ſignes, as doe uſually accompany ſuch as are ſhortly to be arreſted by ſergeant death; and yet after the Phyſitians prognoſticke, the patient may vnexpectedly recouer, as ſometimes hath beene ſeene. Now, if our *Empericke*, or ignorant Phyſitian bee called to the former of the two, the patients ſtrength perſiſting, and no rub nor let comming in his way, the coaſt being cleare, his remedies, perhaps, not ſo pertinent, and appropriat for the patient, yet may this ſicke party recover under his hand, yea, and if he ſhould be yet called to the latter of the two, by the skilfull Phyſitian now given over to a deſperate Prognoſticke, and ſhall boldly undertake the cure of ſuch a perſon, promiſing faire and boldly (as is the common cuſtome of ſuch people) although he adminiſter nothing to the purpoſe, yea rather, perhaps that which is quite contrary to the right cure (as commeth moſt commonly to paſſe, howſoever ſeldome by watchfull eyes obſerved) and this Patient now unexpectedly (ſtrength and vigor of body, perhaps blowing away all the former feares of evill accidents) contrary to the learned Phyſitians prognoſtick recover; will not the vulgar here admire, magnifie and extoll the caſuall event of this new *Doctor duns*, ſetting him no lower than on the top of the pinnacle of fames Temple. The other againe, how skilfull ſoever in his profeſſion, and able artiſt, yet ſhall be traduced by virulent and malignant tongues, and often eſteemed a Phyſitian of no account. And yet for all this, neither was the former the honeſter man, but ſtill an ignorant aſſe and a duns. *Sifueris pridem, remanebis aſinus idem.* Neither yet is the other the more ignorant or unſufficient, nor will bee otherwiſe accounted of among the learned and better underſtanding ſort. Sometimes againe, it may ſo come to paſſe that ſuch an ignorant *Empiricke* may at the firſt be called to ſuch a patient as we laſt mentioned, and out of an impudent temeritie (howſoever the danger, to a judicious eye may not ſeeme ſmall) without any ground of Art or rule in reaſon, at randome boldly promiſe the patient ſpeedy recovery, and for this purpoſe, ſtill after his Empiricall manner, adminiſter ſuch medicines as his ſhallow and ignorant capacitie is able to reach unto, and perhaps, at length attaine to the height of his hopes: yet ſhal I ſtill avouch that this is but a caſuall cure, not proceeding from any skillfull ſufficiency, or right judgement, and therefore not to be truſted to. And if but an ordinary artiſt ſhould with a watchfull eye diligently and narrowly obſerve the ordinary proceeding of ſuch an *Æſculapius*, he ſhould obſerve him often, where dangers are not ſo eaſily eſpied, and to none but a judicious underſtanding obvious, to ſooth up his deluded patient with the ſaying of old *Agag*, *Surely the bitterneſſe of death is paſt*, when notwithſtanding this grim ſergeant ceizes on the priſoner without baile or main price. And I deny not, but often in an ordinary and common diſeaſe, accompanied with ſtrength of body without the acquaintance of any troubleſome accidents, ſuch a counterfeit, masked Phyſitian may proceed without detection of error; howbeit if any ſtorme of evill accidents

Iſſue and event is no good argument to prove a ſufficiency in the profeſſion of phyſicke.

Difference betwixt the Empirick and the learned Artiſt.

An Empiricke or ignorant Phyſitian may ſometimes caſually and by chance hit upon ſom cure where a more ſufficient and learned Phyſitian may before have paſt his prognoſticke to be paſt his recovery.

1 2 Sam. 15. 32.

Ignorance of an unskilfull Pilot is not discerned in a calme.

accidents arise, his ignorance is to the more understanding eye easily discovered, howsoever to more vulgar capacities, perhaps, scarcely discernible. As in a calme an ignorant Pilot will make as faire a flourish on the water as a more skilfull and understanding; but in a storme is the true sufficiency of the skilful Pilot best discerned. Even so it fareth often with the unskilfull practitioner, who in a secure and calme disease, as I may call it, carrieth all faire before him, and howbeit never without failings, easie by the judicious and understanding to be detected; yet are they then to the eye most conspicuous, when dangerous and intricate accidents doe appeare: whereas the wise and learned Physitian proceedeth still in a rationall method and manner, making use both of right reason and ordinary experience, and accommodating them to severall occasions and circumstances, and with the wise man, forseeing the danger, remedieth also all sudden accidents: which the other, not endued with that foreseeing providence, nor skill and ability in his profession, by reason of his want of education in the liberall arts and sciences, especially this of Physicke; is never able in that manner as he ought to effect and bring to passe. Besides, it is yet a thing very considerable into what great danger people doe precipitate themselues, who fall into such ignorant Physitians hands, who worke thus by hap hazard, and play, as it were, at fast and loose with mens lives. Againe sometimes, yea and that very often the learned and judicious Physitian is sent for to the patient now irrecoverably sicke of some desperate disease, whereof hee shortly after dieth. The honest artist here doth his best indevor both by prescription of orderly diet, and such physicall meanes as in his understanding he thinketh fit to oppugne the contumacie of the rebellious disease. But the enemie [k] proveth too strong, and of greater power than all his provision is able to overcome, and the patient at length, by reason of that uncontrollable law of mortality, succumbeth under the burden of fatall necessity. It may be also he was called too late, and withall the nicity and morosity of the patient, the neglect and carelessenesse of the assistants might prove a great hinderance to the hopefull successe of the cure. The ignorant againe called vnto such a patient, farre differing in his manner of proceeding, as not furnished with so good provision; or if furnished, yet falling far short of the former Physitian in the dexterity of the right application of the remedies according to the severall circumstances in such cases requisite, the patient likewise dieth. Now the event is here the same with the former, the patient at length paying that debt which all the sonnes of *Adam* owe. Now who seeth not, that will not shut his eyes that he cannot see in the noone-tide of the day, the divers proceeding of them both, howsoever the event and issue be all one. And the honest, learned and diligent Physitian deserveth no lesse commendation when the patient dieth, than when he liveth; his care and paines being then the greater: and for this same cause the *Germans* in danger of death, having relation to the Physitians extraordinary paines, double his fees. And yet our ordinary sort of people for the most part, if the patient dye, conceive the meanlier of the Physitian: and which is yet more grosse and absurd, they are so farre from having that due and high esteeme of him, as they ought, that on the contrary they often, howbeit unjustly, impute to him the cause of the patients miscarrying. And this befalleth oftner the skillfull and learned Physitian, than the ignorant Empiricke; and that by reason, it may be, they oftner are called to such desperate bargaines, as also in regard they are often called to some of their patients whom they already had marred: and yet the vulgars eyes being able to see no further than the outward event, their common plea being alwaies this, like the Cuckowes song, he helped me and such a one, not being in the meane time able to discerne what hurt these ill prepared medicines, exhibited often without due consideration of quantity, quality, order and other considerable circumstances, produce in the body of man; how soever perhaps, at first, seldome observed. And if one of these should even exhibit to any a deadly poison with an intent to kill, and the party should, notwithstanding unexpectedly recover, the vulgar would I thinke, little lesse than

Greatods betwixt the learned Physitian and the Empiricke.

[k] *Quod si cum probe quidem curet medicus, morbi magnitudine superetur ager, hæc medici culpa non est. Si vero cum rite non curet, neq; morbum agnoscat, a morbo superetur,' hæc medici culpa est.* Hip. lib. de affect.

The *Germanes* in danger of death double the Physitians fees.

Evill events may often befall a skilfull & learned Physitian, and why.

than deifie ſuch a malicious wicked perſon. We read in *Galen of a woman who weary of her husbands company being a leper, and carrying a better affection to an other fellow, eſpying one day a fit occaſion offered by meanes of a viper drowned in a veſſell of wine, gave her leprous husband ſome of this wine to drinke; which having thus for certaine dayes continued, ſhe found it produce an effect quite contrary to her former expectation, her husband thereby recovering his former health.* Now I pray thee what ſufficiency or skill was there in this wicked woman? And yet behold here a more than ordinary manifeſt cure. *The ſame Author maketh yet mention of an other Leper cured after the ſame manner in the Harveſt time, and that by drinking wine wherein a viper had been drowned (this verimine much delighting in this liquor) and by the reapers in commiſeration of his miſerable and wretched eſtate exhibited to him with a full intention to put a period to his miſerable languiſhing life.* Now what skill or underſtanding was here in this adminiſtration? And yet, according to the vulgars rule taken from event, theſe reapers ought to have been magnified for rare and skilfull Phyſitians. By the like caſualties have often ſtrange and ſtupendious effects beene produced, and yet from a malicious intent in the author of the cure: as ſome by breaking of their heads, there following an immoderate effluxe of bloud, have by their no leſſe intending enemy been cured of inveterate headaches, reſiſting and fruſtrating the moſt generous and noble remedies of the moſt famous Phyſitians. A late writer maketh mention of one, *who beating his braine againſt a wall, was immediatly, by meanes of an exceſſive effluxe of blood, cured of an inveterate headach.* It is recorded that in that famous peſtilentiall ſweating ſickneſſe, untill the right cure was knowne, by keeping the ſicke in a meane, neither too hot, nor too cold, many by reaſon of immoderate ſweating, miſcarried. And yet [m] *a certaine young fellow contemning the ordinary cure, when he felt himſelfe ſurprized with this* Fever, *crept into a hot oven after the bread was drawne out, where having for a pretty ſpace ſweate liberally, at length came out very weake and feeble, as the manner was with ſuch as recovered of ſuch a diſeaſe; and the bread that was next baked in that oven reteined ſtill an evill ſmell of that ſtinking ſweate.* Now who deſireth to make triall of ſuch deſperate Empiricall proceedings, let him ſtand to the perill that will fall thereon. *This ſame laſt Spring a young fellow being ceized of a tertian, asked counſell of a woman of good account, what he might uſe to rid him of this ague: ſhe wiſhed him to put ſome ſneezing powder within ſom figs and apply them to his wriſts. The ſimple fellow ſuppoſed they were more operative inwardly taken, than applyed without, and therefore eates them up powder and all, and being abroad, feeling himſelfe after ſomewhat ſicke (as well he might) ſate downe upon the ground, and caſt up and voided downewards ſuch a quantity of corrupt matter, that hee thought hee had been now at the laſt caſt: And yet without either curious keeping within his warme chamber, or yet warme poſſet-drinke, hee both recovered this caſting-fit, and withall was quite freed from this Fever.* If any be deſirous to ſave charges, let them try ſuch deſperate concluſions. It were eaſie for mee to inſtance in a multitude of the like examples in divers diſeaſes, but that I ſhould then prove too tedious, and my diſcourſe too prolixe. It is then apparent how abſurd and unreaſonable a thing it is to judge of the ſufficiency of a phyſitian by bare iſſue and event. And this may yet more plainely appeare by a compariſon taken from the warres.

Hiſtory of a woman who cured her ſweet hart thinking to have killed him *Galen 2. de ſimpl. medic facul.*

Another of a leper caſually cured. *Ib. idem*

[l] Schenck. *obſervat. medic. lib. 1. pag. 54. ex* Bernch. Deſſen. Cronemb. *defen. vet. med. adverſus* Paracel. *ca. 4.* [m] *Idem obſer. lib. 6 de ſudore Angl. ex Epiſt.* Simonis Riquini *de febre ſudatoria ad genero ſ* Com. Herma. de Nuenare.

Hiſtory of a young fellow taking an indefinite quantity of sneezing powder for the ague.

Thoſe who valiantly defend any beſieged town or fort, but overmatched with a potent enemy, are at the laſt compelled to yeeld to the ſtronger power; yet ſtill doing their beſt indevour to defend the place wherewith they were betruſted: deſerve no leſſe commendation than others who have at length beene relieved, and ſo at length freed the place beſieged. Thoſe few forces who in that memorable ſiege, of *Oſtend*, ſo manfully defended that place for the ſpace of three yeeres, although at length overmatched by the power of a potent King of *Spaine*, ſupplied by his *Indian Ophir*; deſerved no leſſe, if not more, commendation, than that late deceaſed Prince of *Oranges* commanders, beſieged within that famous *Bergen op Zoome*, who mainteined that ſiege in deſpight of all the *Spaniſh* Kings forces, untill that manly *Mansfield*, and brave *Branſwicke* purchaſed the beſieged their

Valour of those who so long held out in that last memorable siege of Rochell.

their former liberty. Neither were those generous & valiant soldiers who in that last and memorable siege of *Rochel*, defended that place so long as they were able to subsist, worthy of lesse commendation, notwithstanding their yeelding at length, being now overmatched by the power of a puissant King of *France*, and all forren succour failing; than the [n] inhabitants of the same towne divers yeeres agoe, besieged then in like manner by a mighty King of *France*, yet at length set at liberty by meanes of the *Polonian* Ambassadors arrivall, and the election of the Kings brother to the *Polonian* crown. But if a white-livered, or fresh-water soldier, as we use to say, and unskilfull in the managing of martiall matters, ignorant how to defend the place, & careless in repelling the enemies assaults, &c. If such a one, I say, surrender the place, especially if it shall appeare that there was no want of men, munition and victualls, whereof wee suppose the former unfurnished: this Captaine is so farre from deserving commendation, that if he have to deale with an understanding Generall, it may indanger his best joint.

[n] See *Ioan de Serres* his French history in the reigne of *Charles* the 9.

Objection.

Answere.

And even thus standeth the case betwixt the learned Physitian and the Empericall practitioner. But some here object, that the most judicious and learned Physitian sometime faileth, and is mistaken in his judgement, and so may erre as well as another. I answer indeed, that not to erre at all, is a prerogative onely proper to the great King of Kings, and never communicated to any of the sonnes of sinfull *Adam*. Now, the learned and judicious artist erreth but seldome, not grossely, ordinarily, nor easily; but frameth all his actions according to the square and rule of right reason: whereas the ignorant unskilfull *Empericke Physitian* erreth ordinarily and usually, not being able to square his actions according to the former rule: And therefore no wiseman that hath his eyes in his head but may easily perceive the great ods betwixt these two. Besides, the vulgar often, yea, for the most part, judge amisse of the Physitians best actions, accounting them often erroneous, where to a rectified and wel refined understanding there is not the least seeming shew of error. Againe, where the ignorant erreth most grossely, then is he often thought of them to be most free therefrom; so that by the vulgars verdict the judicious and learned Physitian is often condemned, and the ignorant acquit. But long to insist upon these and divers other sorts of such ignorant and unwarranted Physitians; as Apothecaries, Practisers by spels, Ephemerides masters, Wizards, figure-flingers, and the like forbidden trash, is not my purpose in this place: but because the female sexe also hath proved too pragmaticall and practicall, we will consider whether their action bee warrantable, and say something also concerning this point.

The vulgar no competent iudges of the Physitians errors.

Apothecaries here in the countrie take vpon them ordinarily to practise physicke, and what they doe in the City, Physitians know best.

Women iniuriously usurpe upon the Physitians calling.

They often whisper about the patient, and suggest needelesse feares unto the sicke.

Women then not onely assume unto themselves a lawlesse liberty to prescribe diet for the diseased, and whispering about the sicke, traduce the laudable actions of the most honest, able and learned Artist, suggesting often idle and needlesse feares into the weake and feeble fancies of the sicke (apt enough often of themselves, by reason of weaknesse both of body and minde, to entertaine such needlesse feares) and controlling at their pleasures (*satis pro imperio*) the prescriptions of the most learned Physitians, howsoever back'd both by sound reasons, and by the manifold experience of many hundreds of yeeres: but also against modesty and decency befitting that sexe; as also against good order and against the lawes of God and man, being altogether unfitted for so waighty an imploiment, and with the neglect of that place and calling whereunto by their Maker they were ordained like busie bodies intrude upon so sublime a profession, in administring physicke to the sicke, and to others by way of prevention: the which how dangerous and pernitious it is, there being no lesse danger than of the losse of so noble a creature, who carrieth ingraven the stamp of the image of his great and glorious Creator, I leave to the judgement of the judicious understanding Reader. But how should they ever attaine to this skill and sufficiency, as hath beene already proved to be true in other Emperickes? ° I know the common thredbare objection that they have many times attained to the knowledge of some *Probatum est*, or medicine experimentally tried upon some one or other individuall body, and that most cõmonly casually, or *hab nab* as we say, as the blind man throwe his staffe

Women altogether unfurnished with skill requisite in a practitioner of Physicke, and therfore unfit to practise.

° *Nostrates sine analogismo, & experientia remedia observant: quin immò si legerimus* Aristot. *plane videbimus, illos non percipere quid significet experimentũ.* Aristot. 2. post et cap vlt. et 2 Metaphy. V.

ſtaffe, and even in this where they thinke they have experience, they are commonly deceived, and neither they nor our ordinary Empiricks can tell what is the true nature thereof. Now the true nature of any experiment to make it ſuch a one, is not ſufficiently proved by this, that after once or twice triall thereof there hath inſued ſome ſeeming good effect: for this is but a meere Paralogiſme, aſcribing often that effect to ſuch a cauſe, which was not the true cauſe thereof; they often erring, becauſe they are oftentimes deceived in things even ſubject to their outward ſenſes; the cauſe of their erring proceeding from this, that in ſeverall ſicke perſons there are divers and various conditions, natures, affections, &c: and each of theſe may alter and vary the manner of curing: and therefore ſince neither women nor yet any other ſort of Empiricks doe ordinarily obſerve, neither are they therefore ever able to derive their remedies from true experience. Now the cauſes of theſe varieties are, the particular conſtitutions of the partie Diſeaſed, the age, time of the yeare, the countrey wherein one liveth, the preſent temper of the time, ſtrength of the ſicke, cuſtome, former exerciſe, the diſeaſe it ſelfe, the cauſe, the part affected, the ſymptomes, like diſeaſes, the manner, motion, repletion, the ſtructure of the parts, the motion of the pulſe, the manners or condition of the ſicke, things helping or hindering; without the diſtinct knowledge of which conditions we can never attaine to any true experiment, concerning which we ſhall hereafter have occaſion to diſcourſe more copiuoſly. And a medicine may at one particular time fit ſome one, and not another, although ceized with the ſame diſeaſe, and ſo in all theſe particular circumſtances might be eaſily proved, all occaſioned by reaſon of the variety of ſuch conſiderable circumſtances. And therefore the very ſame medicine which once might have produced a good and laudable effect, may againe at an other time, even in one and the ſame individuall body, at ſome other time faile of this effect, the ſtate of the body upon divers occaſions, altering, and divers circumſtances often inducing the skilfull Phyſitian to betake himſelfe to ſome other more appropriate remedy, or elſe to adde or detract from his former preſcription, according as in his diſcretion he ſeeth indicated by theſe aforementioned circumſtances in ſuch a caſe required. And from hence is alſo detected and evinced the error of ſome, who having at ſometimes uſed the counſell of ſome underſtanding Phyſitian for ſome preſenting Phyſicke, this ſame Phyſitian afterwards either abſent, or perhaps dead, and it may be neither, yet often either by ignorance, a ſordid tenacity, or both, procure the ſame medicines againe by the Apothecary to be prepared according to the former preſcription, without either addition or detraction of the former ingredients, little conſidering the alteration of the body, which might according to new occurrents demand new counſell. But to returne to our Women againe, ſome of this ſex thinking to mend the matter well, anſwere thus for themſelves, that if they do no good, yet at leaſt they doe no harme. I anſwere, that even in not doing good, or adminiſtring that which in probability with Gods bleſsing was like to have done good, they doe evill: for in that they are unfurniſhed of that ſufficiency of adminiſtring ſuch fit and generous remedies as are likely to eradicate and root out the diſeaſe, they commonly trifle away the time, and loſe that golden time and opportunity in doing good in dangerous and acute diſeaſes, which once being loſt can never againe be recalled and recovered.

Ante capillata, poſt eſt occaſio calva.

What inevitable danger the neglect or protracting of fit and opportune time of Phlebotomy in a *burning Fever, a Squinancy, or Pleuriſie*, or ſome ſuch dangerous, acute diſeaſe doth often produce, I wiſh it did not by wofull and daily experience too evidently appeare. *There lived of late yeeres here in Northamptonſhire one of theſe Women-phyſitians, and much ſought unto not onely by thoſe of ordinary*

bus, cauſa, locus, ſymptomata, morbi ſimiles, mos, motus, repletio, figuræ partium, pulſuum motus, animi mores, juvantia & ladentia: ſine diſtincto harum conditionum examine nunquam obſervabimus experimentum, illæ enim variam, & diverſam naturam agentis & patientis patefaciunt. Sanctorius Sanctorius meth. vitand. errorum in Analog. & experim. perquir. lib. 2. cap. 5.

bi docet, quomodo fiat experimentum, hæc verba: Ex ſenſu fit memoria; ex multis memoriis fit experimentum: multæ namq; memoriæ numero experientia una eſt; exque deinde univerſale in anima fit. Empirici, dum vident poſt exhibitum medicamentum ægrum ſublevari, illico putant de illo factum experimentum, quod ab experimenti definitione eſt omnino alienum: aperte nos docet Philoſophus, experimentum neq; ab unica ſenſatione, neq; a multis; neq; ab unica memoria, ſed a multis, & iteratis memoriis fieri: quare tantum abeſt ut medicamentum poſt quod vident ægrum bis, vel ter, ſublevari, dicatur experimentum, ut neq; memoria, neq; ſenſatio bona de illo dici poſſit: et ratio eſt, quia ut plurimum Empirici decipiuntur circa ſenſationem: Putant enim ſanationem ab hauſto medicamento pendere, quando a natura, viribus optimis præadita, prodit. Prima cauſa, cur experimentum, Empiricorum ſit fallax, eſt, quia putant ex re ſemel viſa, colligi poſſe experimentum, quod Ariſtoteli, *ut diximus, adverſatur. Secunde, quia circa res ſenſibiles decipiuntur: cauſa erroris eſt quia in quolibet ægrotante variæ ſunt & diverſæ conditiones, naturæ, & affectuum ideæ, & quæ libet poteſt variare medendi modum: haſq; varietates rerum, cum Empirici non conſulant, nunquam ab experimentis ſciunt remedia haurire. Quæ igitur cauſant varietates, ſunt natura ægrotantis, ætas, tempus, anni, regio, præſens conſtitutio, robur, habitus, conſuetudo, ſolitum exercitium, mœ-*

dinary

History of a woman-Physitian living here lately in *Northamptonshire.*

dinary education, but even also by some of better breeding (I can but pitty their simplicity and ignorance) who would not faile to prescribe directions against any most desperate and inveterate disease: and yet was altogether averse from Phlebotomy, vomites, or any generous remedy, were the disease never so violent and acute; her chiefe purge being a little Manna, *a certain diet-bread composed of severall cordiall ingredients, without any due proportion of quantity: and this diet-bread she used indifferently in all consumptions and weakenesses of whatsoever kind. A vesicatory or blistering medicine composed of Cantharides she used much, and applyed the same to divers parts of the body, according as her she-skill could direct her, which was one of her master medicines, and with her supplyed the place of Phlebotomy and other generous evacuations.* The various and evill favoured effects this Pettie-coat Physitian produced in divers bodies by these blisterings would spend me much time, and be too tedious to the Reader. Howsoever the learned Physitian is not ignorant that such particular remedies are not ordinarily used before generall evacuations have proceeded. Many, no question, consulted with this she-oracle, whose diseases were not dangerous or deadly, who afterwards recovering (which might as well, if not better have beene without the use of her meanes) would not faile to magnifie her supposed skill. But as for true radicated *Consumptions*, (which she would ordinarily uudertake to cure) she was farre from curing any such, as not being able to dive into the depth of the true causes, and by consequent, must needs be ignorant of the true cure. And this being a taske which often poseth the most skilfull Artist in his profession, what then should we expect from such a she-Physitian? And since she neglected more noble and generous remedies, when there was any thing to bee done in dangerous and acute diseases, if nature were not of it selfe able to grapple with the disease, and expell the enemie out of his strong hold, the patient was forced to succumbe under the burden, and in all probability pay his fatall debt before he otherwise needed, if he had made choice of a judicious and understanding physitian. But what do I insist upon their practising of Physick, a thing of a sublime nature, when even in the matter of the diet of the diseased, yet thought by them a thing of very smal importance, they are altogether ignorant? And that this is not my complaint alone, may plainely by that which a learned ℘ *French* Physitian complaineth of that sexe in that place where he then lived. *I discover* (saith he) *three notable abuses committed by the importunity of women: first in tormenting the sicke with abstinency from drinke, be their necessity never so great, in forcing them to eate farre beyond the strength of their weake and tender stomackes, and in covering them with too many clothes. This is the ordinary custome of the vulgar and common sort in governing the sicke: but above all others, women passe the bounds of mediocrity, and proceed to an excesse insupportable, and are farre more insupportable to the sicke than any other sort of people. And this proceedeth from a naturall inclination and condition proper to that sex to exceed the bounds of mediocrity, and in all their actions and affections to exceed more than men. And therefore if they* * *love, it is the highest degree, and their hatred needs no addition or intention. If they be given to avarice, it is the superlative degree, if given to lavish expences, there is no measure in their prodigality. In amiable, sweet and lovely deportment who can compare with them: as likewise in their choler and despite, in their brawling and scolding fits, let me choose rather with the wise man to dwell on the house top than live with such a* Xantippe. *And the like excesse we finde also in their carriage about the sicke: for if we ordeine a warme bath for the sicke, they will bee sure to make it scalding hot. And whereas our meaning is, that it should be temperatly warme, their opinion is that if warmth be good, then the warmer it is, the better it must needes bee; and it would seeme in very truth they provided it to scald pigges in. If wee forbid the sicke excessive drinking, if women bee the attendants, the Patient shall almost dye a-thirst. Give a charge that the sicke be duely nourished, thou shalt be sure they shall be crammed like fat capons: Give a charge to cover them well, and be sure they shall be almost stifled. And thus almost in every thing doe they exceed our prescriptions, inclining alwayes to the extremes, and cannot by any meanes keepe within compasse.*

Particular remedies must follow after generall.

Consumptions, especially already radicated not easily cured.

℘ Ioubert *des erreurs populaires partie seconde de cha. 6. du regime des femmes.*

* *Aut te ardenter amat, aut te capitaliter odit.* Mantuan.

Women most commonly exceed in ordering of the sicke.

¶ *L'afferme que la complexion des Personnes qui se changent Promptement & soudain passent d' une extremite al'autre, est simple, pure,*

¶ But let none here mistake my meaning, as though I had a purpose to inveigh against

againſt woman-kind, as ſome make it their recreation and delight too, to ſhew their wits (as they ſuppoſe) in inveighing againſt women: nay farre be it from me, being in a double relation beholden to this ſexe; my purpoſe onely is here to reprove their errors, whereof all are not guilty, and for this cauſe come not under this cenſure, and to ſuch I have nothing to ſay. And even touching this inſtability and inclination to extremes, I am ſo farre from laying thereby any aſperſion upon this noble ſexe, that with mine Author I account it for their high praiſe and commendation. *For theſe extreme affections proceed from a ſubtill, nimble and able wit and underſtanding, ſet and faſtened in a ſoft, tender and well refined body. And as we eſteeme that water to be good which is ſpeedily warme, and againe in as ſhort a time cold; even ſo wee may account the complexion of ſuch perſons as are ſubiect to ſudden changes and alterations, and ſuddenly paſſe from one extreme to another, is moſt ſimple and pure; for the contray proceedeth from a lumpiſh ponderoſity and thicknеſſe of the matter, which procureth this contumacious immobility. Women therefore, it ſeemeth, are compoſed of this pure, refined, ſoft ſubſtance, which is the cauſe that they are often ſo quicke and apprehenſive, that therein, as alſo in their ſuperlative affection, they commonly ſurpaſſe men.* And hence have we this common Phraſe, that *if a woman looke but on her apron-ſtrings, ſhe will finde out a ſhift.* And for this ſame cauſe it is held, that a womans firſt anſwere is commonly the beſt, and that if ſhe ſtudy longer, it will ſtill be the worſe. But leſt I ſhould make women too proud, I wiſh them to conſider that the moſt ſubtill and refined wits are not alwayes moſt uſefull in a ſtate or common-wealth, as is reported of [1] *Alcibiades*, of this unſtable and quicke-ſtirring ſpirit; and the like opinion is holden of the *Florentines* at this day; and it is no more triviall than true, *omne nimium vertitur in vitium.* And therefore my counſell is to women, eſpecially ſuch as partake moſt of this ſubtill, mercuriat metall, to keepe within the cancells and compaſſe of right reaſon: and I wiſh them not to thinke ſo well of their owne wits, as to meddle with matters farre above their reach, and too ſublime for their apprehenſions, and to keepe within the compaſſe of their owne callings, not to prove buſy-bodies, ſmatterers, going from houſe to houſe, and controlling the learned Artiſt in his owne profeſſion, nor his preſcriptions for the ſicke, the reaſon whereof they are not at all able to comprehend. *The yeere 1629. a young woman of this Towne of Northampton, under thirtie, a married woman, and then giving ſucke, participating moſt of a ſanguine complexion, had for diverſ dayes been much moleſted with a great diſtemper of heat, accompanied with exceeding great paines in her backe and other parts, together with ſome other accidents. My counſell being craved, I told both her husband and her ſelfe, I doubted Phlebotomy would prove her beſt and ſpeediſt remedy, on the which, notwithſtanding at that time, for certaine reaſons I would not adventure, onely for the preſent with preſcription of appropriat diet appointed with all ſome ſuch things as might then ſafely by her be admitted. But her accidents ſtill rather increaſing than decreaſing, and ſleepe now forſaking her, I reiterated my former advice concerning Phlebotomy, which neglected might endanger her life. This being heard by ſome of her neighbours and friends, with great earneſtneſſe diſſwaded her from this courſe. But the young woman her ſelfe, her husband, father and mother, were willing to follow my directions: which being accordingly put in execution, ſhe was immediately freed from all her former accidents, as, bleſſed be God, ſhe hath beene ever ſince that time.* And whereas it was by ſome of her neighbours and friends feared, that this might prove a meanes to dry up her milke, it proved farre otherwiſe, being afterwards better furniſhed therewith than before: and good reaſon; her great diſtempering heat, together with the want of reſt, and appetite to her ordinary ſuſtenance, muſt needes dry the ſpring of this ſo laudable and neceſſary a nouriſhment; whereas this ſeaſonable Phlebotomy, by removing theſe rubs, did, accidentally, increaſe the ſame. I inſtance in this one particular and recent example among many, to make it appeare what wrong and injury is often offered both to the Patient and Phyſitian by this pragmaticall controlling of ſome of this ſexe; who being now warned, I hope, will grow wiſer, and let the Phyſitian uſe his diſcretion in ordering

& nette car le contraire vient d'une pesanteur, espaiſſeur & craſſe, qui fait le contumace & immobilite. Les femmes ſont d'une ſubſtance tant deſliee, claire & ſincere (teſmoignee de leur molleſſe, tendreur, beaute & delicateſſe) qu'elles ont grande promptitude, & excedent les hommes tant en ſoudaine apprehenſion, qu'en ſuperlative affection. Parquoy elles ont moins d'arreſt en leurs propos & deliberations, raiſon de la mobilite qui procede d'une legereté ſemant la pare ſimplicate, de laquelle auſſi eſt dans le ciel, par deſſus tous les autres corps. Auſſi la viteſſe de leur entendement a comprendre toutes difficultes, & les reſondre, eſt telle, que les hommes n'y peuent aduenir. Et pour tant on meſpriſe leur reſponſe, ſi elle eſt præmeditee: & dit-on qu'il faut prendre le premier conſeil d'une femme, auant qu'elle y ait penſe, &c. Et vn peu auparauant. Car ces affections extremes ne procedent que d'vn eſprit ſubtil, penetrant & habile, nchaſſe' dans vn corps mol, delicat, & bien puriſie', &c. Le meſme Ioubert au lieu preallegue'.

[1] Plutarch. *in eius vita* Hiſtory of womens contradiction and controlling the Phyſitians preſcriptions far out of purpoſe.

ordering and curing his patients; as hee medleth not with the buſineſſes of their callings, leaving them to their owne liberty. My purpoſe is not here to ſpeake againſt the charity of ſome noble perſonages of this ſex, ready both with their paines and purſes, to ſupply the wants of the poore and needy, unfurniſhed both of ſuch meanes and money; provided alwaies, they doe not exceed the limits in venturing upon things farre ſurpaſsing their reach: and although they are endowed with ſome priviledges and prerogatives above vulgar worth: yet I wiſh them ſtill to conſider their ſex, and that they are farre from that ſufficiency in this phyſicall profeſsion, as to be admitted to ſit upon life and death. And now by the way, before I finiſh this point, concerning Women-phyſitians, I cannot paſſe by the great charity, and bountifull libreality of a Noble and vertuous Lady, living lately in this towne of *Northampton*; a conſtant good houſe-keeper, and great reliever of the neceſsities of the poore: and ſo charitable to all true objects of pitty, that not onely would ſhe ſend them food to feed them; but ſupply them alſo with her beſt cordialls, or other phyſicall drugges in her poſſeſsion (wherewith ſhee had alwaies her cloſet well furniſhed) as ſhould be adviſed by wiſe and learned counſell: and yet, herſelfe never venturing on ſuch things as might endanger any. And to poore women in labor ſhe neither ſpared her paines nor her purſe; and would not diſdaine in that neceſsity freely and of her owne accord to viſit the meaneſt and pooreſt cottages. As for her charity to poore widowes, orphanes and others, the memory thereof is ſo recent, and now in this penurious time ſo much miſſed, that I need not now to dwell upon it. And therefore well might it be ſaid of her; [t] *The bleſſing of him that was ready to periſh came upon me, and I cauſed the widdowes heart to ſing for ioy.* [u] *If I have with-held the poore from their deſire, or have cauſed the eyes of the widow to faile; or have eaten my morſells my ſelfe alone, and the fatherleſſe have not eaten thereof, &c.* This were a farre more laudable courſe of life for our great Ladies and gentlewomen to lead; than to hunt after every new guiſe and fantaſticall faſhion, ſpending their meanes in the City; and after what manner, of ſome I am aſhamed to particularize; and being a more proper theame for the Pulpit or pen of ſome worthy Divine, I therefore leave it to them, and proceed to my purpoſe.

[s] My Lady *Farmer*, widow to that noble Knight, Sr. *George Farmer* of Caſon by Toceter in Northampton-ſhire.

[t] Iob 29.13. [u] 31.16,17, &c.

Now beſides all theſe former offenders, there is yet another ſort of practitioners as pernicious and dangerous, if not more than the former. All theſe former offenders, howſoever they bee dangerous and pernicious peſts in a common-wealth; yet are they often eaſily eſpyed, and taken notice of, eſpecially by a meane and ordinary judicious underſtanding, howſoever the ſimpler ſort be often taken in their ſnares: but theſe other of whom we are now to ſpeake, doe often deceive ſome more refined underſtandings. And this commeth to paſſe by reaſon of a certaine vizard or ſhew of ſome learning; and yet not able by maturity and ability of underſtanding to performe by practicall operation, that whereof in ſhew they make profeſsion. And therefore ſuch novices as have perhaps attained to ſome few ſcraps of *Latine* in the Grammer-ſchoole; and perhaps proceeded yet further, to reſide ſome ſpace at the Vniverſity; and afterwards by reading ſome Phyſicke bookes, take themſelves to bee ſufficiently furniſhed for the performance of ſo great a taske, without either inſtruction or manuduction of able maſters skilled in that profeſsion, come here to bee reproved. And howſoever an otherwiſe able and induſtrious ſcholler may have attained to the higheſt degree the Vniverſity could afford him, in an other faculty, yet from hence to evince a ſufficiency in the faculty of Phyſicke were ſuch a *non ſequitur*, as might juſtly be hiſſed out of the ſchooles. But my purpoſe is chiefely to ſpeake in this place of a ſort of people, who by dividing themſelves into two profeſsions defraud both of their due attendance. My meaning is of ſuch Miniſters, who beſide that waightie calling to the cure of ſoules wherewith they are betruſted, not without the neglect thereof, doe wrongfully and injuriouſly, both contrary to the Law of God and man, intrude upon another weighty profeſsion, This their lawleſſe and unlimited expatia-

Another ſort of intruders upon the profeſsion of Phyſicke as dãgerous, if not more than the former.

The difficulty of the practice of this profeſsion might juſtly deterre ſuch as are engaged in another greatcalling from the practice thereof.

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tion and pragmaticall intruſion, doth juſtly challenge a vindication from ſo great a wrong and injury offered to this Art, and the profeſſors of the ſame. And although this injury hath heretofore, both out of the pulpit, and by the pen of the learned been ſpoken againſt; and my ſelfe alſo gave a touch thereof in the preface to my former Tractat; yet hath all this as yet produced no reformation. And therefore courteous Reader, with thy good leave and patience, let mee a little expatiat into this field, to ſhew the offenders, the heinouſneſſe of their fault; and let no man mervaile if I be a little large on this point, this kind of practitioners now ſo abounding in every corner of this kingdome. And that I wrong them not to enter the liſts with advantagious weapons, I ſhall make choice of ſuch as they cannot juſtly except againſt: and therefore all my proofes ſhall bee taken out of the oracles and aphoriſmes of the old and new Teſtament; out of the antient councells and conſtitutions of the canon-law; adding thereunto a word or two out of the municipall lawes and conſtitutions of this kingdome. It would ſeeme that the difficulty of the practiſing of this profeſsion of Phyſicke, the multiplicity of knowledge thereunto required, together with the aſsiduity and diligence in the practice thereof, required the Phyſitians preſence with his patient, his neceſſary attendance being often even then required for the cure of the body, when maſter Parſon ſhould bee curing and converting ſoules in the Church aſſembly. And it would ſeeme that an honeſt, conſcionable Divine, in regard of the waight of his owne calling, might finde worke enough without any ſuch expatiation and intruſion upon another calling, requiring ſo much paines, diligence and aſsiduity in the practice thereof. Beſides, that this is no ſmall encouragement for ignorant and idle droanes to tread in the ſame pathes. Now that amongſt the antient people of the *Iewes* theſe two profeſsions were not practiſed by one, but had ſeverall and diſtinct profeſſors, I thinke no man of a meane underſtanding will deny, and therefore may ſave a labor in proving it. And that [a] *Prieſts* and *Levites* were commanded to wait and attend upon the ſervice of the Tabernacle firſt, and afterwards of the Temple, I read in the old Teſtament; but concerning the practice of Phyſicke not one word. The *Prophets* are all commanded to proclaime their Maſters meſſage to that ſtubborne and ſtiffe-necked people of the *Iewes*, which was the whole ſubject of their Sermon. And as concerning their extraordinary and miraculous gift of healing; as likewiſe of our bleſſed *Saviour* and his *Apoſtles* practiſe, I thinke no man will mainteine that Practice to be any proofe to mainteine this lawleſſe intruſion. In the new Teſtament the holy *Apoſtles* were commanded to preach the Goſpell to all nations, baptizing them, &c. And they are alſo commanded, I confeſſe, to heale their infirmities: the firſt of which was by unavoidable dependancy for ever annexed to the Miniſteriall function, the latter being temporary, and tyed onely to thoſe times of the infancy of the Church: howſoever our *Romaniſts* would ſtill ſeeme to mainteine an apiſh imitation of Apoſtolicall antiquity in their anointing oyle, the abſurdity whereof, together with their different practice, quite contrary to their pretext, from a very meane and ordinary underſtanding can hardly bee concealed, and therefore, as not perteining to our purpoſe, and being likewiſe largely, by our learned Divines confuted, I here leave. The holy *Apoſtle Paul* giveth a ſtrict charge to his ſcholler *Timothy* to waite on his miniſteriall function, after he had ſet downe as well the duty required of ſuch as enter into that profeſsion, as the excellency and eminency of the calling it ſelfe. * *Give attendance to reading, to exhortation, to Doctrine. Neglect not the gift that is in thee, which was given thee by Prophecy, with laying on of the hands of the Presbytery. Meditate upon theſe things, give thy ſelfe wholly to them, that thy profiting may appeare unto all. Take heed unto thy ſelfe, and unto the doctrine, continue in them: for in ſo doing thou ſhalt both ſave thy ſelfe and them that heare thee.* Againe the ſame *Apoſtle*, and in the ſame Epiſtle. [z] *I charge thee before GOD, and the Lord Ieſus Chriſt, and the elect Angells, that thou obſerve theſe things.* And againe in another place. *No man that warreth intangleth himſelfe with the affaires of this life, that he may pleaſe him who hath choſen him to bee a ſouldier.* Now then it plainely appeareth, that *Timothy* muſt not bee intangled with

The Phyſitians preſence (if it can poſſibly be obtained) with his patient were requiſite.

[a] Exod. 40.13, &c. Levit. 8.1, 2. &c.

* Tim. 4.13, 14, 15, 16.

[z] 2 Tim. 3.21.

with the affaires of this life; but wholly attend upon his ministery. And what was *Timothy*? That he was a Bishop cannot be denied: and some would have him a Bishop with authority over others; as may be seene in a * late Writer; where this is none of his meanest arguments for the defence of the Hierarchie; which controversie, I have not here any purpose to meddle with. But let the case stand as it will, of this I am sure, the best Divines doe not doubt, but that these aforenamed places doe concerne every Minister of the Word. And if it were proved he were a Prelate, (as some would have him) the argument is then the stronger on our side: for if Bishops themselves bee thus tied to such attendance, how shall other ministers, whether Parsons or Vicars, bee freed from this commandement? But heare yet againe the same *Apostle* confirme his former charge. [a] *I charge thee before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing and his kingdome, preach the Word; bee instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.* The words are plaine enough, and need no comment to cleere the meaning of this place. [b] Our blessed Lord and Saviour, although intreated, yet would not meddle with dividing of inheritances; so far was he from countenancing this incroaching upon other mens callings. And in his last Will and Testament, before his Ascension, what was it he gave so strictly in charge to *Peter*, and consequently to the rest of the *Apostles*? was it not even this, [c] *Pasce oves meas, feed my sheepe*, three severall times repeated? And here was the whole sum of the ministers dutie comprehended, and briefely epitomised; of medling with Physicke not one word. And although those places already alleaged might suffice, yet shall it not bee impertinent, to adde yet another place out of the same *Apostle*; where giving a charge to the *Corinthians*, and by consequence directions with a charge to all other Christians to the end of the world concerning callings, hath these words. [d] *Let euery man abide in the same calling wherein he was called.* And a little after, the better to imprint it in their memories, repeateth the same the second time. And the phrase is to be observed that it is of a calling in the singular number, not callings in the plurall. A man must therefore carefully keep within compasse of his calling, and not rashly rush upon another mans profession. And besides, as there ought not to bee a remissenesse in any calling, be it neuer so meane, so ought there especially to bee a redoubled diligence in this waightiest of all other callings. [e] *Seest thou a man diligent in his affaires, this man shall stand before Kings, he shall not stand before meane men*, saith the wise *Salomon*. Againe, [f] *Cursed be hee that doth the worke of the Lord negligently*, saith the *Prophet Ieremy*. And the *Apostle Paul* [g] *willeth euery man to waite upon his owne office, and not on another mans. Ministers must wait on the Ministery, &c.* [h] *Let euery man meddle with his businesse with quietnesse.* But it may be some, and that not without cause, may demand of me, whether one may not in some cases enioy two callings at once? To this I cannot better answere, than in the words of that worthy and reverend *Diuine Master Perkins*, in these words; [i] *Men may not enter upon two distinct callings at once, and that in three cases: First, if God have disioyned these two callings by his Word and Commandement. Secondly, if the practice of the one hinder the practice of the other. Thirdly, if the combining of them together hinder the common good. On these grounds our Savior Christ being the Doctor of the Church, refused to be a* [k] *iudge of inheritance betwixt the two brethren. And hereupon the Apostles being to performe the duties of their owne callings, refused to performe the* [l] *office of Deacons.* Thus farre *Perkins*. Now that preaching of the Word with the dependances of the same, and the practicing of Physicke are in the Word of God distinct and severall callings, may easily, by that which hath beene said already, appeare. And in the second place, that the practice of the one hindreth the performance of the other as it ought; those that well weigh the weight of both callings, their severall subjects, large extents paines and labor to be imploied about either of them, must needs confesse, that whosoeuer will conscionably performe his ministeriall function as he ought and is fitting, shall therein find imployment enough without medling with other matters: neither ought that man to be trusted with the cure

of

* Dr. *Downame* B. of Derry in a Sermon preached at the consecration of the B. of Bath and Wells.

[a] 2 Timoth. 3. 1. 2.

[b] Luk. 12. 14.

[c] Iohn 21. 15, &c.

[d] 2 Cor. 7. 20, 24.

[e] Proverb. 22. 29.

[f] Ierem 49. 10.
[g] Rom. 12. 6, 7.
[h] 1 Thessal. 4. 11.

[i] In what cases one may professe two callings at once. *Perkins* in his treatise of callings.

[k] Luk. 12. 14.

[l] Acts 6. 2.

of the body, who maketh so small account thereof, that he maketh it not worth the busying of himselfe wholly about it. Now in the third place, that the exercising of both professions by one man is prejudiciall to the common good, may also from hence appeare; in that it confoundeth two so waighty distinct callings, ingrossing both into one mans hand, whereby he is hindred to performe the duties of either as he ought: each of them, sometimes, demanding his personall presence at one and the same time, which without hurt to the publike and prejudice to many private persons, cannot be omitted. And againe, in depriving him who is set apart for the profession of Physicke, and whose proper calling it is, of his due reward, doe they not, as much as in them lieth, deprive the publike of so great a good? And therefore this infamous bigamy cannot choose but be pernicious both to the soule and body. The eminency of their place and calling, as being set, not [m] under a bushell, but on a candlesticke to give light to the whole house, doth not a little aggrauate their offence, as likewise that the injury is not done to a few, but to a many. [n] *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions* (saith the noble Prophet) *and the house of* Iacob *their sinnes.* And the *Apostle Paul* in his farewell Sermon to the *Ephesians* assembled at *Miletus*, professeth that he was free from their blood. And what was the reason? [o] *For I have not shunned to declare unto you all the counsell of God.* If these men were as carefull and painefull in their callings as was this holy man, they would not be so pragmaticall in other mens matters. Is not such mens negligence a great meanes of nourishing Popery in divers parts of this kingdome? And howsoever our *Romanists* call ignorance the mother of deuotion, yet am I sure, it is the cause of damnation. They know indeed the ignorant is apt to receive any stampe or impression, and by consequence most pliable to their superstitions, whereby the ignorant are most easily insnared: whereas knowledge would discover their vanities.

But let us now see whether the canon-law will not allow and countenance such lawlesse intrusion upon other professions. So farre is it from giving way to any such disorder, that it will not so much as give leave to the Clergie to go and heare the lectures either of law or physicke. [p] This is yet made more manifest by the punishment inflicted upon such offenders: to wit, *that if they should stay out of their cloisters but for the space of two moneths, upon the foresaid occasion, they should be then shunned of every one as excommunicated persons: neither yet was their patronage or intercession in the behalfe of any to be heard; and at their returne againe into their cloister, they should sit in the lowest roome, whether in the quire, in the chapter, or elsewhere: And except by speciall dispensation from the Sea-apostolike, they shall be deprived of all hope of future preferment.* It is yet worth the observation that the Authour addeth in the same place. *That the Divell, that old enemy of our salvation, oftentimes transforming himselfe into an Angell of light, under colour and pretence of helping the infirmities of their distressed brethren,* and of better performing their spirituall functions, doth draw out of their cloisters, certaine religious persons to read lectures of law, and to administer physicall drugges to the diseased. But lest such as are set apart for spirituall imploiment, under colour of atteining unto knowledge, should be intangled with worldly businesse; We appoint and ordaine, that it be not permitted to any, after their entrance in religion, and profession of the same in any religious place, to goe abroad againe to heare physicke or law-lectures. And yet further, *Parnormitan* in his glosse, holdeth, that this extendeth to all the Clergie whatsoever; and not to regular Monkes onely. Let such persons therefore be ashamed, to plead any more this thred-bare excuse of doing good to their neighbours. The [q] Canons commonly called of the Apostles, command Church-men to wait on their Ecclesiasticall functions. [r] *Gratian* in his decrees allegeth the same Canon, and bringeth in a number of other places, both out of the Fathers and Councells; where it may plainely appeare, how farre these holy Fathers differed from the judgement and practice of these lawlesse covetous intruders, of our times. [s] In that place it may plainly appeare, that Clergie-men are to abstaine from all manner of covetousnesse, and distracting cares, insomuch, that hee would not have them in their

[m] Math. 5. 15.
[n] Isay 58. 1.
[o] Ephes. 4. 28.
[p] *Religiosi professi exeuntes ad audiendas leges, vel physicam, nisi infra duos menses ad claustrum redierint, excommunicati sint, & in nulla causa patrocinari possint; & in choro, & capitulo cæteris erunt ultimi, & sine dispensatione Papæ non promoventur. Chap. 7. Non magnopere antiquus hostis invidia, &c. Et infra. Inde nimirum est quod in Angelum lucis se more solito transfigurans, sub obtentu languentium fratrum consulendæ corporibus, & Ecclesiastica negotia fideliter pertractandi, Regulares quosdam ad legendas leges & confectiones physicas ponderandas, de claustris suis eduxit. Verum ne occasione scientiæ Spirituales viri mundanis rursus negotiis involvantur, statuimus ut nulli omnino post votum religiosum & post factã in loco aliquo religiosam professionem, ad physicã sive mundanas leges legendas permittantur exire. Si verò exierint, & infra duorum mensium spacium non redierint, sicut excõmunicati ab omnib⁹ vitentur; & in nulla causa, si patrocinium præstare volunt, audiantur, ut supra*
[q] Can. 80. *Quod non oportet Episc. &c.*
[r] Gratian. *decret. distinct.* 88.
[s] *Idem ex Concil. Carthag* 4. *Can.* 20.

owne persons so much as meddle with their owne domesticall affaires, but addict themselves wholly to holy and religious duties. The *Popes*, *Gelasius* and *Gregory*, *Ieromie* and *Austine* also are there produced to testifie the same truth. The same Authour againe, to make yet stronger his former assertion, addeth the testimony of S. *Ambrose* [t] *Hee that hath God for his portion* (saith hee) *ought to regard nothing but God, lest he be hindered by taking upon him the charge and care of another mans necessity: for that which is bestowed on other imployments, is pluck'd away from the service of God: for this is the true flight of a true Priest or Minister, the rejecting, and setting aside of all domesticall affaires, and a certaine estranging of himselfe from his deerest friends, to the end hee may deny himselfe to his owne, who hath made choice of the service of God.* And *Ierome* (saith the same [u] Authour) *maketh two sorts of Christians; one dedicate to the service of God, and wholly addicted to religious duties, who ought to abstaine from all turmoyle, or medling with temporall affaires; as Clekes, who have wholly given themselves to God.* *Cyprian* is also by him produced to testifie the same truth. I will for brevities sake, set downe but one of his sentences, and omit the rest. [*] *Such as are bussied about spirituall imployments and heavenly matters, ought not to be addicted to effeminate daintinesse and delights; as also ought to abstaine from all secular and earthly affaires, and such as prove nothing else but snares.* And so far was this holy Father from giving way to the distractions of the Clergie, that hee will not allow a Clergie-man so much liberty as to be an executor for his deceased friend: which hee yet confirmeth out of the 9 Councell of *Carthage*, where hee affirmeth, [x] *that whosoever in his last will and testament had nominated a Clergie-man for his executor, there were no prayers to be made for him after his decease.* And the reason is there added: to wit, *That such as prove any cause or meanes of distracting or withdrawing Priests and Ministers from the Altar, ought not so much as once to be nominated before the Altar in the Priests prayers.* It were no hard matter for me to produce a many more such testimonies; but for avoiding tediousnesse, these shall suffice. And as for the lawes of this land, although, I confesse they are defective in this particular, yet must I needs confesse, that the intention of the law-makers were very honest, and aiming at the publike good, which may from hence be collected, in *that it is not allowed to any to practise this profession, unlesse they have at least the approbation of the Bishop of the Diocesse, who for this purpose, is first to have a warrant under the hands of two Doctors of physicke.* But I wish this had beene betrusted to a set number of Physitians, either of the Universities or college of *London*, without troubling those of another profession, and that for very good reasons, as I could make it appeare. Againe, the good and laudable desire the sage Senators had of preventing this confused *Chaos* in calling in a commonwealth, may from hence appeare; that in another statute of the same Kings reigne they ordeine [y] *that no Surgeon take upon him to play the Barber, nor againe any Barber to play the Surgeon, no, not so much as to let blood.* And yet let the unpartiall Reader judge, whether it be not an easier matter, and of lesse danger for a Surgeon to shave a beard, or a Barber to let blood, cure a greene wound, &c. than for a Minister (set apart for Gods service) erring out of his owne orbe of divinitie, to wait upon the necessities of the sicke, and to compasse Sea and land; not to make a proselite, but to purchase a patient. [*] *You take too much upon you, sonnes of Levi.* The premisses duely considered, I cannot be so uncharitable as to thinke that the reverend Fathers of the Church give licence and allowance to such law lesse intruders: howbeit I wish they were more narrowly looked into. And as *ex malis moribus bonæ leges oriuntur*: so I hope that so great a disorder, and so prejudiciall to the common-wealth will at length in time and place not be forgotten.

But that this practice hath some pretext for it, at least in seeming shew, and that it hath some appearance to have been practised by the Priests under the Levitical law, some Clergie-men (although to small purpose) have pleaded as a part of their apologie; and therefore I will remove this vizard. It is true indeed, there is a [z] charge given to the priest concerning the cleansing of the Lepers; but maketh nothing at all for their purpose. In the first place therefore, we are carefully to observe the scope and intention of this place of Scripture, the which is also

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[t] *Cui portio Deus est nihil curare debet nisi Deum: Idem caus. 12. Quæst. 1. ex Ambrose. de fuga sæculi.*

[u] *Ibidem.*

[*] *A mollitiis, & sæcularibus rebus laqueisq; alligari non debent, qui spiritualibus alligati sunt, nec ad terrenes seculares actus vacare, &c.*

[x] *Episcopi, & antecessores nostri consuerunt, nequis decedens ad tutelam vel curam Clericum nominet. At siquis hoc feciſſet, non offerretur pro eo, nec sacrificium pro dormitione ejus celebraretur, nec enim ante altare Dei merentur nominari in Sacerdotum præce, qui ab alteri Sacerdotes & Ministros volunt avocare.* Idem Caus. 21. Quæst. 3 & Concil. Carthag. 4. Can. 18 & 3. 3. 14. 8. 11

[y] 30. 14, 8, 42.

[*] Numb. 16. 7.

[z] Levit. 13. 14.

in all others carefully to be obſerved. Divers doe hold, that here *Moſes* by Gods appointment, recommendeth to his holy and ſelect people, cleanneſſe from all manner of pollution; as may appeare as well by the purification of women preceding, as alſo of other fluxes common to both ſexes, following immediatly after the cleanſing of the Lepers * *To the outward ceremonie whereof* (ſaith Calvin) *howbeit wee be not tied, yet are we Chriſtians, taught by the ſame not to ſuffer any corruptions to dwell amongſt us whereby Gods pure worſhip and ſervice may be defiled.* It may then plainly appeare, that the intention of *Moſes* was not here to give the Prieſts any authority or allowance to meddle with phyſicke; the which may yet further appeare by the words of the ſame * Author following: *In that God appointed Prieſts, and that of the higheſt ranke, it is an argument that here Gods ſpirituall worſhip is more aimed at, than the health of the body.* And this hee ſetteth downe yet more plainely in theſe words following: *The Lord betruſted not here every Levite, but the Sonnes of* Aaron *only, who were of prime note and credit; to this end, that the authority of the action might be the greater. Therefore the Popiſh Prieſts* (ſaith he) *not without great error, or rather impudency, have drawne this juriſdiction unto themſelves. That which followeth is yet a more groſſe mockage. The officiall, being the Biſhops deputie, as lawfull judge, calleth before him Phyſitians and Surgeons, by whoſe anſwers being inſtructed, hee pronounceth ſentence of whereof that he acknowledgeth himſelfe altogether ignorant.* But to come to our purpoſe againe, if wee ſhould grant that here were ſome phyſicall directions addreſſed unto Prieſts; yet would not this warrant every Parſon and Vicar to practiſe phyſicke at his pleaſure: for here the command is addreſſed to the chiefe Prieſts, the ſonnes of *Aaron* onely, and not to the reſt: whence all they would evince (if the precept were perpetuall, and they could prove their ſucceſſion linially deſcended from *Aaron*, better than thoſe mentioned in *Ezra* for want of this put from the Prieſthood) would perhaps be this, that the Biſhop of the Dioceſſe might practiſe phyſicke. Beſides, the text ſaith, the Prieſt was onely to pronounce, whether it were that loathſome diſeaſe of Leproſie or no; the marks and ſignes whereof the Lord himſelfe there ſetteth downe: but that the Prieſt cured it, or was yet warranted ſo to doe, or inabled with any skill to effect ſuch a cure, remaineth yet to prove. Again, if this place gave any warrant or leave to practiſe, yet were it onely in this lothſome diſeaſe of Leproſie; from the which particular kinde, our God of his ſingular goodneſſe hath freed theſe our cold climats. Againe, when mention is made of once or twice ſeven daies for the triall of the cleanneſſe of the partie, it cannot be denied, that here was an immediate providence governing this whole action, not to be by any man drawne into imitation, no more than was that of the [a] Adultreſſe woman. The mentioning of ſeven daies reiterated, doth ſtill make the caſe more manifeſt. Now, in the ordinary and common motion of diſeaſes, wee finde ſo great variety and difference, according to the ſeverall cauſes and conſtitutions of bodies, together with divers other circumſtances: that very few doe wee find among many, howſoever ſurprized with the ſame ſickneſſe, agree in all points. And hence alſo commeth it to paſſe, that wee cannot alwaies precizely determine of the good or bad iſſue of the diſeaſe, neither in one, two, or three weekes, as the undoubted oracle of the Almighty determined of this diſeaſe, including it within the precincts of this ſeptenarie once or twice reiterated. The ſeverall [b] *criſes* of acute diſeaſes, occaſioning many times a doubtfull prediction, doe plainly prove the truth of this aſſertion. But if they will yet ſtand ſtiffely upon the point, pleading their privilege, we will rather yeeld to them the cure of the Lepers than contend: provided they will reſt therewith contented: howbeit they ſhall never be able from this place to prove, that the Prieſts did cure this diſeaſe: and yet farre leſſe, that any authority is here conferred upon them to cure either this or any other diſeaſe. But when the old will not ſerve, ſome of them flie to the new Teſtament, thinking there to finde ſome ſhelter, and to confirme this their opinion. S. *Luke*, ſay they, was both an Evangeliſt and a Phyſitian. *Ergo*, Miniſters may be both Phyſitians for the ſoule and the body. In the firſt place, the antecedent is not yet proved for an uncontrolled truth: and although there were yet no controverſie concerning the ſame, yet the

* *Calvin* in his commentaries upon this place.

* Idem ibid.

[a] Numb. 5. 11, 12.

[b] *Acutorum morborum non omnino ſunt certæ prædictiones vitæ aut mortis.* Aph. 19. lib. 2.

Whether S. *Luke* were both an Evangelist and a Physitian.

the consequence might be denied. In the first place then, it is by some questioned, whether *Luke* the Evangelist were a Physitian or no? Some, I confesse, are of opinion they were all one, and others againe deny it. Some of our antient writers doe affirme it; and hence commeth it to passe, that as in Popery, other professions had purchased to themselves severall Saints; so did the Physitians likewise lay hold on S. *Luke*, whose day is by them in the Popish church very solemnely observed holy. [c] *Calvin* thinketh this Epithete to be added for distinctions sake; which I confesse is not unlike. Others jumpe with them in the same judgement. A [d] late Writer of this kingdome upon this place alleageth, that if it had been *Luke* the Evangelist, the Apostle would rather have given him that Title, as being more excellent, of greater honour and dignity. And againe, the same [e] Apostle mentioning him in another place, onely mentioneth him without addition of Evangelist. That which some alleage out of [f] another place, that hee was *Pauls* fellow-helper, is not of sufficient waight to prove it: for many were *Pauls* fellow-helpers that were no Evangelists; as [g] *Aquila* and *Priscilla* tent-makers, were his fellow-helpers. But for avoiding tediousnesse I will omit the enumeration of more authorities, these being sufficient to prove the point to be controverted. Againe, suppose that were yet true, what if I should mainteine that as in former times hee had beene a Physitian, but afterwad for a more waighty employment had forsaken it; (which is very probable) what place of Scripture could they produce to the contrary? How soever, sure I am, he was never such an intruding urine-monging, busy-body, as these of whom wee heere speake.

[c] In his cõmentaries upon this place.
[d] *Eaton* in his commentaries upon this Place.
[e] 2 Timoth. 4. 11.
[f] Philem. 24
[g] Rom. 16. 3.

But lest I shall be thought to dwell too long upon this point, I wish both them and all other offenders in this kind to take warning by that which hath been said already. And let no man mervaile that I have somwhat at large handled this point, the offenders having so long now steeled their foreheads against all admonitions; this festered disease breaking still forth afresh in many parts of this kingdome. I would likewise wish those who shall have occasion to use a Physitian at any time, well to weigh the premisses, carefully considering with whom they betrust their bodies in their greatest need. But in any case I wish none had a hand in the distracting a Clergy-man from his calling, which may appeare by some thing lately said, how much the antient fathers of the Church did distaste. It is true indeed that learned and able Physitians are not so frequent, nor in that number, as ignorant Empiricks and such other as we haue lately mentioned: And that both by reason learning hath not its due reward; and above any other profession the vulgar sort being least able to judge of the depth of this of Physick (how soever with *Salomons* foole they thinke their skill here transcendnet) preferring for the most part any ignorant Mountebanke, Quacke-salving Empiricke, a medling Minister, a woman-physitian, before the most skilfull and experienced Physitian in his profession. And these idle droanes, who never were initiated into these medicinall mysteries, spending the honey whereon the industrious and diligent Bee should feed, make them lesse to abound. And yet those who will have recourse unto them, especially in any City or great towne of note, may finde some to whom in time of need they may have recourse. But as it is the common custome of the world, that of things of most sublime condition they make often choice of the worst; so it proveth too true, as in former times, so in this last age of the world, that *Mundus vult decipi: It seemeth that the world desireth to bee deceived,* and loveth darknesse rather than light. Now notwithstanding the sublime nature and bottomlesse depth of this noble profession, there is none of the other two, Divinity and Law I meane, where there is that lawlesse liberty of intrusion left so free as in this: and yet I dare bee bold to say and avouch, that the paines of neither of these two callings (I speake it not to vilipend or any waies extenuat the paines of either of those two noble professions) can be parallelled or equalled with the paines of the diligent and painefull Physitian; and yet either of them exceed the Physitian in the recompence for his paines. And this will yet more plainely appeare, if we shall parallell and compare these three professions toge-

Learned and able Physitians are not so frequent nor in that number as ignorant, and why?

The Physitians paines far exceed the paines of other professions.

together. I will beginne then with their paines taken before they attaine to any reward of learning. The able and learned Divine(I meane not a duns, a droane, or Empiricke divine, as I may ſo call him) hath firſt been trained up in the common ſchooles of good learning both grammaticall and Philoſophicall, and hath, according to ſtanding and ſeniority, taken ſuch degrees in the Vniverſity, as have been by our forefathers thought fit, to grace and adorne learning, and encourage ſchollers to the purſuite of ſome eminent excellency in the ſame. And after this, they attaine to ſome place of the Church, ſome of greater, and ſome of leſſer value. And ſome againe riſe to higher preferment, according to worth, meanes, friends and favour. The worthy, honeſt, carefull and conſcionable Divines (for of ſuch I ſpeake) are laborious and painefull in their callings, preaching in ſeaſon and out of ſeaſon; adminiſtering the Sacraments, and viſiting the ſicke, &c. And with thoſe moſt laborious I parallell the Phyſitians paines, and not with many other idle ones, there being no need of any compariſon with ſuch perſons. Now this is a prerogative common to all Divines, that although many of them come farre ſhort of that allowance which the eminency of their callings, the excellency of their parts, and great paines doe deſerve, yet are they ſure of their allowance during life, and during that time and terme he knoweth there is no body can come betwixt him and home. And this to be reaſonable and equitable no honeſt man, I thinke, will deny. The Lawyer is likewiſe trained up in the ſchooles of good learning, both grammaticall, and ſometimes Philoſophicall (at leaſt moſt part of them have ſpent ſome time at the Vniverſity) and what time is wanting there, it is againe ſupplied by continuance and ſtudying in ſome Innes of Court: and after a convenient time they are admitted to the barre to practiſe their profeſsion, and are according to cuſtome, paied for their counſell. Many alſo in proceſſe of time, as the Divines in the Church, ſo are they likewiſe, ſome I meane, preferred to high and eminent places of the common-wealth, both of judicature and others. As for the matter of the ſtudies whereabout both are converſant, the one is employed in the large ſtudy of Divinity, which concerneth the ſoule: The other in the caſes of the common-law of this land, which I confeſſe is a painfull and laborious ſtudy, and many caſes with variety of circumſtances therin to be conſidered, and thoſe who are emploied are requited for their paines, as both equity and reaſon doe require that a man ſhould live by his labours. Now as concerning the Phyſitian, he is not behind either of the other two in the ordinary time of his ſtudy, and that both in the ordinary grammar-ſchooles, and the Vniverſity. And as concerning the nature and quality of the particular ſtudy of this profeſsion, it is as hard and intricate (if not more) as any of the former two: and beſides, it is of a farre larger extent. For in the firſt place, ſchollers well know the Theory of Phyſicke to be a great and large field of knowledge, our Authors many and various, and of ſeverall ſorts, the Authors of ſeverall nations, and written in ſeverall ages and at ſeverall times: *Greeke*, *Latine*, *Arabian*, and divers others, both antient and moderne, of all which, the learned Phyſitian (for of ſuch, and not of ignorant and unlearned Empirickes I here ſpeake) maketh uſe. And the Phyſitian doth yet herein goe beyond the other two, in that hee is, beſides his ordinary Theory, to bee acquainted with the whole ſtructure and frame of the body of man, as being the ſubject whereabout he is converſant. Beſides, he ſearcheth into the ſecret and abſtruſeſt cloſet and cabinet of nature, inquiring into the natures and qualities both of ſimples and compounds in the univerſall world: all things ſublunary comming within the compaſſe of his profeſsion: yea, the Heavens themſelves come within the precincts of his knowledge, although not in that ſuperſtitious manner as ſome doe, and would tye us thereunto. But he conſidereth exactly the aire, with the alterations thereof, and neglecteth not the other Elements, with all the creatures conteined therein, either for the uſe of food or Phyſicke. Now come to the Phyſitians practicall imployment, and what profeſsion can compare with the Phyſitians paines? The ſeverall and various conſtitutions of mens bodies, ſo diametrally differing one from another, together with the various accidents, like ſudden ſtormes ariſing in the aire, make the

The Divines prerogative.

Phyſitians ſtudy of a far larger extent then either of the Divine or the Lawyer.

Large extent of the Phyſitians ſtudy.

Phyſitians practicall paines do far exceed other profeſſions.

the Physitians paines often extraordinary. What shall I say of the *Idiosyncrasicall* (as I may so call it) or individuall severall propriety of divers patients, differing often as farre, as one face from another in feature? And what a world of worke doth this breed to an honest and industrious Physitian; while as he is not only forced to prescribe fit and apt remedies against the disease, of what sort soever (which were worke enough) but must with all accommodate himself to give content to so many severall palats, perhaps, as he hath patients, as the [h] Poet said of his guests? Some cannot endure to take pills, some abhorre potions, some must have powders, some electuaries, and upon some wee can scarce fasten any Physicke at all, when often it standeth them on no lesse danger than their life. Some againe can abide no sweet thing: and to some againe nothing but sugar and sweet things will downe their silken throats, &c: so that many times by reason of this nicety, we cannot exhibit such fit and generous remedies as are fit to oppugne the malignity and contumacy of their disease. And thus they verifie the Proverbiall saying: *The cat would faine fish eate, but is loath her feet to wet.* And many lazy Christians would faine goe to Heaven, if they might bee carried thither in their feather-bed, or walke the broade way of their lusts and sinfull pleasures. And yet, if things succeed not to their owne or friends expectation, how carefull and diligent soever the Physitian prove in his endeavour, the Physitian oftentimes must beare the blame. Besides all this, the patients peevishnesse, frowardnesse and testy discontents, and often without a cause finding fault where none is, breedeth still a new trouble to the Physitian: that I say nothing of his extraordinary trouble many times, and paines required at unseasonable seasons. Besides, his best endeavours are often crossed, or at least suspended by womens, and other ignorant persons unseasonable whisperings, and idle suggestions, often to the irrecoverable damage and hurt of the sicke patient, and great griefe of the Physitian.

[h] *Poscentes vario multum diversa palato*, Horat.

Physitians have much adoe to please their patients palats.

And many troubles they must undergoe.

Physitians best actions often mis-construed, and they wrongfully traduced.

And many times, when hee hath done his utmost indevour to prolong the patients life, like a brave Captaine, that never surrendereth his fort so long as there is any provision of munition and other necessaries left within; yet at length, the fatall period of his life being come, and the oile of the lampe failing, the Physitian is many times, especially by the vulgar and most ignorant, traduced or blamed; either for some neglect, or else all his actions construed in the worst sense; and how generous a remedy soever, whether phlebotomy or purgation, &c. how discreetly soever applied, yet is often accounted the cause or occasion of the patients death. And many times, if the patient recover, although under God, the Physitians industrious paines hath proved the meanes of the patients recovery, yet is he often partaker of the smallest share of the praise and commendation.

[i] Plutarch *in ejus vita.*

And it fareth often with the Physitian, as it did sometimes with that famous [i] *Captaine Lucullus*, who, after hee had subdued the Asiaticke countries, then came *Pompey* and reaped the harvest of his honour: so many times, when the art of the diligent and industrious Physitian hath expugned the strength, and shaken the foundation of the disease, then commeth some ignorant Empericke, a woman-physitian, or the like, who with a trifle exhibited after the use of many other laudable medicines, will carry away the due and deserved praise and commendation belonging to the Physitian, and of this I can beare witnesse, as of many instances in mine owne particular experience; so I will instance but in this one: *Within these few yeeres, I had in cure a Gentlewoman, betwixt 30 and 40 yeeres of age, and a married woman, dwelling within a few miles of this towne of* Northampton, *who was much tormented with the splene, the stone in the kidnies, accompanied with extraordinarie hysterical fits, commonly knowne by the name of Mother, that few thought she could recover. After I had done my best indevour in using meanes fit for her recovery, and through the blessing of God upon my labours, she freed from all her former fits and evill accidents which did so much molest and vexe her; a Gentlewoman, a neighbour of hers, her good friend, and no ill wisher of mine, advised her to drinke in a morning a cup of good ale, with some nutmegg, suger and a toast, a good gossip cup I confesse; and this same cup in this gentlewomans apprehension, carried away all the praise and commendation of this cure, although both her husband and her selfe had often acknowledged me under God the Author of her health.* Now, the Divine is not liable

Ignorant and undeserving people often rob the Physitian of his deserved praise and commendation.

Historie.

liable to any of the premiſſes, and howbeit, his paines I confeſſe to be great, yet for the moſt part, he knoweth his times and ſeaſons, for the moſt part certaine and ordinary; unleſſe ſometimes ſome more ſudden occaſion doe now and then pull from him ſome extraordinary paines; and then in recompence thereof, he at another time may be eaſed by a neighbour; but is alwaies freed from a number of incombrances, whereunto the Phyſitian is alwaies ſubject, as by comparing the one profeſsion with the other, may eaſily appeare. And as for the Lawyer, although he hath this common with the Phyſitian, that his imploiment is not confined to one place, as is the Divines, yet is he not liable to various and divers inconveniences whereunto the Phyſitian is ſubject. Hee hath his ſet times at termes and circuits; and at other times when hee travells in the Countrie to give counſell or keepe courts, hee is never tied to night attendence, but hath a ſeaſonable time alwaies allowed him for the diſpatch of his buſineſſe: and as for other particular incombrances, they are freed from them. Now, if wee compare the recompence of theſe three ſeverall labourers, we ſhall find that the Phyſitian, *cæteris paribus* hath ſtill the leaſt ſhare. I am not ignorant of the great difference betwixt that remuneration and recompence due to ordinary arts and bodily labour: and that which is due to the labour of the minde: the firſt by ordinary confeſsion, acknowledged that it may be recompenced, but the later by judicious underſtandings was ever eſteemed of an higher nature than could be recompenced by things of an inferiour condition.. It hath notwithſtanding, by the poſitive lawes and cuſtomes of nations beene agreed upon, that ſome tokens of thankefull remembrance have beene conſtituted and ordeined for the labours of the learned, according to the ſeverall and divers cuſtomes and countries. In this, as likewiſe all other well-governed nations, as the Divines paines are certaine, ſo is his maintenance in like ſort certaine, as it is very equitable and fit it ſhould be: the other two, as their paines are uncertaine, ſo is their pay. But the Lawyer in this hath the pre-eminence above the Phyſitian, that he hath the law in his owne hand, whereby ſuch as are not admitted into their ſocietie are kept backe from their barre, and by that meanes reape no benefit of their practice. Beſides this, they have ſtill a gap open, whereby they are in poſsibility to riſe to places of higher dignity and eminencie in the common-wealth: and this is with them likewiſe common to the Clergie: and yet for all this, the Lawyers pay doth often much exceed the Phyſitians. The Divine hath likewiſe in his owne hand the ſole power of admitting thoſe of his owne profeſsion; and if he admit of unworthy perſons, it is his owne fault. As for the Phyſitian, the Vniverſitie indeede doth conferre upon them their titles of dignitie, thoſe I meane of their owne faculty: and ſome places have yet a cuſtome of re-examination, for avoiding of fraud and deceit, before their admiſsion to practiſe: the which is likewiſe uſed by the colledge of Phyſitians of the honourable Citty of *London*. But the Phyſitian here is hardlier dealt with than either of the former two: for the Clergie have herein ſhared with the Phyſitian, and reteined not only power of admitting ſome Phyſitians to practiſe, but many of them have themſelves, without any admiſsion intruded upon their practice, as hath been ſaid alreadie. Now, when the Phyſitian hath taken all his paines (beſides the other diſadvantages) to attaine to ſome exellencie in his profeſsion (being in it ſelfe ſo penible and laborious) with infinite paines, both of body and minde, and coſt and charges; yet ſtill with a hope of recovering his former loſſes, with ſome competent recompence for his paines paſt; behold! to his great griefe, he findes ſome ignorant Emperick, who never yet ſuckt in the juice of good learning; ſome Surgeon Apothecary, or woman-phyſitian, that I ſay nothing of a medling Miniſter, often preferred before him, in this verifying the words of the Wiſe-man: *I ſaw ſervants riding on horſe-backe, while Princes goe a foot.* As for the requitall of their paines, although there be divers generous and truly noble ſpirits, who, howſoever they truely acknowledge that the Phyſitians paines can never be requited, yet are they not backward, according to the received cuſtome, to teſtifie a thankfull acknoweldgement of his love & pains. But againe, many times the Phyſitian meets with many avaricious, ignorant, ſordid baſe people, who had almoſt as willingly part from their heart

Divines freed from many incombrances whereunto the Phyſitian is ſubject.

And likewiſe the Lawyer.

Phyſitians paines often worſe requited than of other profeſsions.

Phyſitians hardlier dealt with than other profeſsions.

Phyſitians have many ſnarers with them, which iniuriouſly rob them of their right.

blood, as from a penny monie, although in danger of life. And many times, for want of understanding, and better breeding, will make as much, yea, more account of the m[eane]st ignorant and unsufficient counterfeit-Physitian (provided especially it cost them little, although many times it cost them more than they did ever dreame of) as of the best and ablest Physitian of this Kingdome. And which is yet worse, many, without any feare of God, have often recourse to *Wizards, Spelmongers, Calculators* of *nativities*, and such other forbidden trash. And I cannot but bewaile the blockish stupidity of many of our ignorant country people. Now, notwithstanding all the premisses, both the Divine and the Lawyer have still a doore open for future preferment, whereof there is no hope left the Physitian. But because I have begun to touch upon this string of ingratitude of some persons (yet wishing none to take this in ill part, my meaning being onely to taxe the faulty) to shew that this is not mine owne private opinion alone, neither doth concerne this Kingdome onely, I will set downe the words of a famous *French* Physitian translated out of the originall, where there is an intire chapter concerning this same subject. [k] *Ingratitude, or unthankfulnesse, is a very great vice, and odious both to God and man: yea, so great a fault is this, that whoso calleth a man unthankefull, he need give him no worse title, as comprehending all. Now, this fault is growne so common among people towards their Physitians, that I am much amazed, that any man of generous spirit will take upon him this profession, it being withall so much subject to calumnie and slander, cousin germane to ingratitude. But we meet sometimes with people of reason and understanding, both honest and able to judge of the Physitians sufficiency, which maketh us more able to beare our burthen, and proceed in our profession, notwithstanding, wee meet with a many unthankefull people. For sometimes wee meet with some so courtous and ingenious patients, that will both publikely and privatly professe, that next under God, they hold their life of their Physitian; and having according to their ability and meanes thankefully acknowledged his industrious care and paines, confesse, notwithstanding, freely, that to requite him with a due deserved recompence for his paines, their whole substance would not suffice, as it is true in very deed. For they owe their very life unto the Physitian: and their life is of farre greater value. But the chiefe recompence they owe the Physitian, is the good will they still beare him, being ready to pleasure him to power, and still acknowledging their obligation to him for preserving their life. And this is all one, as if any man had taken a sword out of any mans hand, that was ready to kill thee, or a halter out of his hand that was ready to hang thee; wouldst thou not acknowledge such a man for the saver of thy life? Wouldst thou think all thy substance sufficient to requite such a person? Is this then reason, to say, I have paid my Physitian well, yea, it may be overpaid him (a fault seldome committed) having allowed him so much for his daily attendance, and now I am out of his debt. If he hath taken paines with me, I have as well recompenced him for his paines. Alas, I pity thy simplicity and sottish ignorance! that which is given the Physitian, is nothing else but a small token of a thankefull acknowledgement of that helpe and succour thou hast found and received of him: for to requite his labour and paines, especially, if he hath saved thy life (as by the helpe of the Almighty God, hee may doe, and often doth) it is not at all in thy power, unlesse thou shouldst expose the hazard of thy life for him, although he hath not hazarded his life for thine, which, nevertheless, sometimes hee doth: and thus thou still remainest indebted to him, and must of necessity so confesse.* And againe, a little after. *God delivereth from death, and restoreth us to life by the meanes which the Physitian useth for our helpe and succour. And is not this a worke rather divine than humane, and which no man can sufficiently requite and recompence? And therefore well was it said by the Wise man: Honour a Physitian with the honor due unto him, for the use which thou may have of him: for the Lord hath created him. For of the most high cõmeth healing, and he shall receive honour of the King. The skill of the Physitian shall lift up his head, and in the sight of great men, he shall be in admiration. Behold then, this is the chiefe acknowledgement of thankefulnesse due unto him, honour and good will, as a perpetuall bond whereby thou art obliged unto him: and not to be thus perswaded with thy selfe, that thou hast sufficiently requited his paines with a small summe of monie. But there are some yet of a farre more perverse and wicked disposition than these, who, after they have beene by the honest and industrious care of their Physitian succoured in the time of their greatest need, yet can they not indure to have it said they are beholden to him; and are not farre from hating him, who*

hath

[k] *Ingrati vitium animi cum Deo tum hominib⁹ admodum est odiosum; imo vitiũ, haud iniuria tãtũ existimatur, ut qui ingratũ dicit, insigni & absoluto quempiam maledicto figat. Porro vitiũ hoc in mortalibus, erga medicos adeo tritum est & cõmune, ut persæpe deminer quempiã animo præditum generoso medicum esse velle; quum ejus professio altũde calumniis impense sit opportuna. Sæ vero mentis ingratæ vitio cognatæ sint & germanæ. Cæterũ amicos habemus, hominesq; rationi morem gerentes, honestos atq; gratos, qui fastidiũ hoc, molestiã hanc depellũt, nobisq; faciunt animos ad artem hanc exercendã alij licet permulti in nos nimio opere sint ingrati. Siquidem aliqui tam humani deprehenduntur, qui publice, nec semel se vitam tenere post Deum ab illis & illũ medicis ingenue fatebuntur; & agnita remuneratione pro sua facultate, medici industria & labore, ad statum ejus tuendum, nihilominus liberaliter confitentur se non posse eum integris suis facultatibus compensare; quemadmodum re ipsa verum existit. Etenim ejus adjumento medici vitam debent; vita autem pluris est omnib⁹ eorum fortunis, ipsis in manu non est hoc debitum solvere, quamquam omnes suas facultates elargirentur. At compensationis caput gratia est, quam medico habent, sientes se vitæ nomine ipsi obstrictos esse. Atq; hoc perinde est, ac si quispiam ferrum eius e manibus extorsisset qui neci te dedere paratus esset, aut funem ei, qui te suffocare conaretur: nũquid vitæ gratia illi fores obligatus. Omnes tuæ facultates poterũt eũ remunerari post modũ aiunt perbene medico meo solvi, atq; adeo supra id quod debebam,*

hath beene a meanes of saving their lives. O extreme ingratitude! But this is not the day, nor yesterday: for Hippocrates bringeth in Democritus in his Epistles, speaking after this manner: I thinke, saith hee, O Hippocrates, that in our profession, many things are subject to calumny, slander and ingratitude. For the sicke, if they escape, ascribe their recovery to the Gods, their fortune or good complexion, robbing the Physitian of all the honour and credit due unto him, whom in stead of loving, they often afterwards hate; as being sorry they should be esteemed to have beene beholden to him, &c. And this agreeth as well as may be with the times where in we now live. For sicke people for the most part, ascribe their recovery to some [m] he or she Saint, to whom they had made some vow, and many times are backward enough to pay their vowes, according to the Italian Proverb: * and thus they deale many times with their Physitians, during their sicknesse, promising them golden mountaines, pearles and precious stones, or some yeerely pension at least: but being once recovered they are of a farre other mind, pretending many things which furthered their recovery, and in conclusion, ascribing the smallest share of the honour and credit of the recovery to the Physitians care and industrious diligence. And as for all his former faire promises, being now recovered, he begins to thinke with himselfe what his disease hath cost him, and what losse he hath thereby susteined. And thus forgetting his bond and obligation due to his Physitian, upon whom hee even sometimes laieth the fault of being a cause of some part of his expences, esteeming it but superfluous and needlesse, and beareth him a grudge for keeping him so long a bed; thinking, that he might in a farre shorter time, and with lesse charges have recovered him. So that by such a churles account, the Physitian should be ingaged to him: and it is very like, if he might find judges of his minde, and armed with authority, he would bring his action against him, and make him pay for his cost and charges hee had beene at during his sicknesse. And now, behold, is not this a very thankfull acknowledgement of so great a benefit? Is there so great ingratitude any where to be found? I thinke not, unlesse in such a case, where some in despaire had hanged himselfe, and some friend of his having cut the cord, and saved his life; this party afterwards would arrest him for his rope: or of some other who having fallen into a deepe water, in danger to be drowned, he that drew him out, had in drawing him forth, torne some piece of his garment, and this party should afterwards sue this saver of his life for reparation of his damage. And thus our debters become our creditors, to crave of us that which they owe us, and will not so much as have a good conceit of us for all our care in curing them; and will rather after ascribe the credit of the cure to any ignorant person, than to the care and skill of the diligent and industrious Physitian. And this commeth to passe for one of these two reasons: either because they are besotted for want of naturall parts, that they are not able to understand the nature and depth of such a businesse: or else they be such as have wit and understanding enough, but would seeme to take no notice thereof, because they are loth to confesse it, and thankefully, as they ought, to acknowledge the same, and this is the worse of the twaine. However, it cannot be denied, but this is a great ingratitude, and odious both to God and man. Thus farre this Author, I shall not need to make any commentupon this text, although both my selfe and most, if not all others of this same profession could instance in too many examples of this kind. Nay, is it not a strange thing, that many times, when as a Physitian hath next under God, recovered a patient out of some dangerous disease, yet afterwards shall we often see the same patient not only neglect his physitian ever after in regard of a continued thankfull acknowledgement of so great a kindnesse; but afterwards in their need, either for prevention or curation have recourse to others, and these often of very small worth or sufficiency; and as many others, so have my selfe often tasted of this potion. Among others, within these few yeeres, a young man, a

tanto in dies ipsi donato, nihilum ipsi debeo, si me probe curavit, si mihi tulit opem, cum plene compensavi. Ah homo miser! id quod medico donatur exiguæ est agnitionis instar accepti beneficij, auxilyq; maio tuo allati. Quippe par pari referre, aut laboris cum fructu remunerare, si te ex fatifaucibus eripuit (ut equidem Divini favoris afflatus aura potest) in manu sua non est, nisi pro eo vitam profundas, etiam si sua ad te prohibendū a morte nequaquam profuderit. Ita semper obnoxius ipsi manes: ac oportet animo id ipsum aque advertas, ingenue te fatens, obstrictū, &c. Et paulo post, Porro deterius quidem agunt, postea quam nimirum boni fidelisq; auxilij operā convaluerunt, sese obnoxios medico pati non queunt, atq; parum abest quin odium suum in eum effundant, qui ipsos in vita servavit. O summum ingrati animi crimen! Hippocrates in Epistola ad Damagetem ita loquentem inducit.

Ἤπου γὰρ ὑπονοέω ὡς σαφῶς κωβεῦσαί σε τὰ πολλὰ τῆς ἐπιστήμης ἢ διὰ φθόνον, ἢ δι' ἀκρασίην· ὅστις γὰρ νοσέοντας ἅμα τῷ σώζεσθαι, τοὺς αἰτίους θεοῖς ἢ τύχῃ προσγράφει, πολλοὶ δὲ τῶν ἰδιωτέων, προσάπτοντες, ἐχθαίρουσί τε καὶ ὑπερηπανέουσι, μικρὰ δοῦναι πρὸς ἀναγκαιοτέρων ἐς νομίζοντας χρῆναι ὀφείλεσθαι ὅστις πολλοῦ δὲ τοῦ ἀπεχθάνεσθαι ἐφ' οἷσι οἱ ἔχοντες, αἰδέριοι ἔοντες, χαίρουσι τὸ κέρδος ὃ

Multi Medico magna faciunt, & amitia promissa vehementia mali vigente montes aureos & admirabilia pollicentes: Eum totum facturi sunt aureum, gēmeumq; bene magna eaq; anniversaria pensio est ipsi anumeranda. In summa ipsis in animo est, illum beneficiii cumulare. Ceterum cum quispiam est sanatus, in opinionem venitur medicumparum effeciſſe, vel citra ejus operam potuisse curationem expleri. Nuncupatum votum esse in causa curationis aut bonum & occuratum, eorum qui ad striterunt obsequium, bonas forbitiones, aut pharmacopiæum, qui totum vendicare succeſſum sibi velet, aut probam validamq; laborantis constitutionem, aut fortuitum aliquem casum, &c. In summa medicus per exiguam aut nullam honoris, gratiæ, remunerationis partem habebit. Ieubertus de error. vulgi lib. 1. cap. 5. [l] Eccles. 10. 4. [m] The Papists haue recourse to many hee and shee Saints for the cure of divers diseases: as also for their cattell, and other occasions; as may from hence appeare: To S[t] *Job* for my purse, S[t] *Ley* save my horse, for my teeth to S[t] *Apolline*, S[t] *Job* for the poxe, S[t] *Luke* save mine oxe, S[t] *Anthony* save my Swine, to M[r] *John Shorne*, that blessed man borne, for the ague, to h mwe apply. He iuggleth with a knot, I beshrew his heart root that trust him if it be I, see the beginning of acts and monuments the first impression.

tradeſ-man, living in this towne, falling ſicke of that dangerous diſeaſe, called *cholera morbus*, wherein was abundance of ſharpe choler caſt up, this diſeaſe being alſo accompanied with an acute *fever*, which how dangerous it is, the learned Phyſitian is not ignorant; and the which, although neither himſelfe, nor his friends thought likely to be cured, yet by Gods bleſsing upon the meanes I uſed, hee recovered his former health. Being ſomewhat corpulent, and as in former times, ſo after now and then obnoxious to the head-ach, fearing alſo ſome other infirmities, yet did he never vouchſafe once to aske my counſell, having rather recourſe to a Parſon practiſer, dwelling ſome dozen miles off. And this laſt yeere, 1631. his wife falling ſicke of this maligne *fever* now for many yeeres ſo frequent in this Kingdome, yet made he rather uſe of a Barber-ſurgeon, and his wife after long languiſhing, being at length recovered, himſelfe falls immediatly ſicke of the ſame diſeaſe, who uſed ſtill the ſame counſeller, of whom hee had formerly made uſe for his wife, who after the ſight of an amber-coloured urine (as I was told) promiſed his patient ſecurity, who notwithſtanding after the indurance of a many daies great extremity, at length paid that debt, which admitteth of no ſureties. But of a farre different diſpoſition from the former, is a * very good friend and patient of mine, a man of good eſteeme and worth within this ſame corporation, who for theſe 16 or 17 yeeres, hath made uſe of no other Phyſitian but my ſelfe, either for himſelfe or family, beſides his extraordinary grateful acknowledgement of my labor & paines, ſtill laying hold of the ſmalleſt opportunity whereby he may teſtifie his love. Howſoever, this holdeth firme and ſure, that the Phyſitians paines is the greateſt, and his recompence ſmalleſt; I meane ſtill *cæteris paribus*, making equall compariſons of all circumſtances: and I am ſure he doth as much for charity as any other profeſsion. And although the ordinary fees of Phyſitians in this kingdome doe ſomewhat exceed ſome other places beyond the Sea (which ſome have, although impertinently objected) yet are they but anſwerable to ordinary expences of the place wherein they live, and the ordinary pay of Lawyers and others. Beſides, that in many places beyond the ſeas (as in all high and low *Germany*) the Phyſitians have certaine ſet ſtipends allowed them in townes and cities where they live, and a houſe to dwell in rent-free during their lives; by reaſon whereof their fees may the better be qualified. Now if any publike perſons, and not altogether wedded to their owne private, would ſet this worke a foot, they ſhould, I thinke, finde few Phyſitians againſt it. This were farre more worthy of imitation, than their ſwiniſh and helliſh drunkenneſſe, and carrouſing and quaffing of healths, till health and wealth be both vaniſhed quite away, that I ſay no worſe. And by this meanes alſo there might bee good Apothecary ſhops ſet up in many places of the countrey, to furniſh good and ſufficient drugges for his Majeſties ſubjects; in many places whereof, by meanes of ill and fuſty or ſophiſticate ſtuffe, many people are utterly undone; there being none to controll theſe ignorant countrey Apothecaries, nor yet our ordinary Empiricks and ignorant Practitioners, doing every man what ſeemeth beſt in his owne eyes. Many other benefits would from hence ariſe, if any ſuch worke were undertaken, and the countrey would finde at length that it would quit for coſt. But becauſe I have already touched this in another Tractat; and beſides, men are ſo wedded to their own private, that I doubt I ſpeake to the deafe, therefore I will now leave this point, and come to the buſineſſe in hand.

* Mr. *George Coles* of Northampton gentleman.

Cauſes moving the author to undertake this buſineſſe.

The cauſe moving and impelling me to ſet upon this Tractat following, was an earneſt deſire I had to free my ſelfe from that neglect I find fault within others, in not applying themſelves to the publike good. And duly conſidering with my ſelfe by what part of my profeſsion I might doe the common-wealth moſt ſervice: as I have beene ready by my practicall paines above theſe twenty yeeres to helpe the infirmties of the Diſeaſed; ſo had I reſolved with my ſelfe ſome yeeres agoe the publication of the dieteticall part of Phyſicke, or that part which handleth the diet of healthfull people. But in this being prevented by others, and not willing to give over my former purpoſe and reſolution to publiſh ſomething that might be profitable for the publike, I bethought me of a path which had not as

yet

yet been beaten by any, which might bee as usefull and profitable, if not more, than the other: and this was to set downe an orderly course of Diet for Diseased persons; which having hitherto been neglected, hath proved the cause of much mischiefe and disorder in diseases. And having now for a long time with [n] *Elihu* waited for mine elders; howbeit farre inferior both in yeeres and understanding to a multitude of learned and able Artists of this Iland, I have been bold to breake this yce, hoping that some abler understandings will after supply my defects: and in the meane time, although I be not furnished with rich treasures of silver and gold, pearle and precious stones; yet by my mite I may testifie and make known my good affection to the publike good. The difficulty of this taske then may from hence appeare, in that this subject hath seldome been handled by any either antient or moderne Physitians: and none of the natives of this our Iland (who of all others had been best able to set downe such diet as best befitted our sicke; as being best acquainted with the constitutions and other circumstances in such a case fit to be knowne) hath either in our owne vulgar, or any other tongue ever written any tractat concerning this subject. And besides, euen among all our antient writers, none of set purpose except *Hippocrates* above 200. yeeres agoe, hath handled this subject. And yet setteth he downe but the diet of acute diseases, and that according to that countrey and climat of *Greece*, where he then lived, the which how farre it differeth, even at this day, from the diet of this our Iland both in sickneſſe and in health, those who have travelled into those countries, and the learned Physitian are best able to judge. And therefore it may easily appeare that that antient forme of Diet prescribed by him in his daies, did much differ from that of our times, especially of this our Iland, and after the revolution of so many yeeres. Another Tractat concerning the same subject was published by a learned *Portugall* in the Latine tongue in the yeere 1544. almost a hundreth yeeres agoe; the which howbeit it was directed to the *English* of those times, yet how short it commeth in many things of that which concerneth the Diet of our Diseased, the learned Physitian is best able to judge; and may partly appeare by that which shall be by us said concerning this subject. Our practicall Writers have indeed here and there set downe some precepts concerning this subject, together with the particular Diet in particular Diseases, and that according to the customes of the countries wherein they lived. Now out of the labours of all these learned men both antient and moderne, as well Physitians as Philosophers, Historians, Poets, &c: have I collected, this subsequent discourse, having accommodated what I have collected to these our countries wherein we live, and our custome of life: and have withall inserted many other things concerning this particular subject both of my owne and others observations, usefull and beneficiall for the sicke and diseased in this our *British* soile, and have not heretofore beene published. And besides, I have here and there as occasion served, discovered and detected some errors of many ignorant and unlearned Practitioners within this kingdome, and withall, where fit opportunity is offered, I confute divers erroneous opinions held by the vulgar sort of people, and by them falsely mainteined, to the no small prejudice and disadvantage both of healthfull and sicke persons. Now it may perhaps seeme somewhat strange, that I seeme to disclaime the handling the diet of healthfull persons, and yet notwithstanding, handle the same in my first Booke. I answere, that howsoever I doe indeed handle this subject; yet is it not that I principally aime at; neither yet doe I handle many things in that maner as I would, if this had bin that I principally intended. And indeed my chiefe and principall reason was this, that I thought it very requisite in handling the one to say something of the other. And if we shall seriously consider of it, we shall see some reason for it; the matter of both diets being ane and the same, howbeit differring in preparation and some other circumstances, as more fully in its proper place shall appeare. Besides, one finding set downe certaine sorts of Diet, and yet ignorant of the nature and vertue thereof, might be somwhat troubled thereat, not knowing how to find out the vertue and efficacy of the same; and therefore to the end the Reader might be satisfied in his expectatation, I thought good

[n] Iob 32.4.

Difficulty of this worke, and the reasons.

None of this Iland hath ever written the Diet of the Diseased.

Hippoc. *de vita acut.*

Brudus *Lusitanus de vita febricit. lib. 3.*

Reasons why the diet of healthfull people is also here handled.

to set downe in the first booke, the nature and vertues of the Diet of the healthfull, the which howsoever by others heretofore learnedly handled; yet may the Reader, perhaps here and there find some things, either not heretofore touched, or at least some things cooked after a new manner to set his appetite on edge. Besides, there are inserted many both pleasant and profitable problemes, concerning this dieteticall point. And this is the subject of the whole first booke, wherein I thought that fittest, after the order of right method to precede, which maketh for the explanation and explication of that which followeth. In the second booke I come to that which I principally and first intended, the Diet of the Diseased, where I proceed in order, as may appeare by the titles of the Chapters and contents of the Booke, and so proceed in the third and last. It is likewise to be observed, that some things concerning all evacuations, but by phlebotomy and purgation especially are here particularly and largely discussed, whereby people may the better be enabled to detect and discover the ignorance and insufficiency of many ignorant persons intruding upon the practice of this profession, and to prevent imposture. The learned and judicious Artist I take not upon me to teach or direct; as knowing that were but *Sus Minervam*. My purpose is only to teach the simple, ignorant sort of people, whose credulous simplicity is too often exposed as a prey to every cheating and ignorant asse. And besides, the vulgar are ordinarily so ignorant of the nature of that which is with them in most frequent use, that they often judge of it farre otherwise than it is indeed. And whereas in some diseases diet it selfe, if duely administred, might sometimes even cure the disease; and in others accelerate, facilitate and shorten the cure of the same; the patient is often, by reason of the neglect thereof, much wronged, and health much hindered. What persons of ordinary understanding, if he hath either been sicke himselfe, or yet frequented such places where they have been, but can tell that this is a materiall thing to know, in what time of the disease the sick is to be fed; together with the substance, quantity, order, &c. Give a sicke person food in the height of the paroxysme or fit, and see what will be the successe. The like may be said concerning the due, timely and orderly administration of Phlebotomy, and the use of all manner of other evacuations. And then consider whether this be all that belongeth to the practice of Physick, to exhibit some medicine at randome without any more adoe, as is the too too frequent custome of many now adayes. I know some will perhaps, greedily gape for some long receits, or remedies against divers diseases. But the judicious and understanding may easily conceive, that it is farre better and more excellent to set downe the right use of those already published, than to set downe a rabble of remedies, which may so easily be abused to the prejudice of a many people. And I dare be bold to affirme, that if all the good and the harme these prostituted medicines have produced, were laied in even scales, the hurt and harme would farre weigh downe the help. If it were possible to set downe remedies with all the severall circumstances, whereby they might be duely accommodated to severall individuall parties as they ought, there were some reason for it. But this was never yet in the power of any mortall man to effect. And therefore, me thinkes, it is farre better to teach the ignorant people, that things without reason are to be ordered and guided by the lawes and rules of reason. Those remedies therefore are to be sought for in the learned workes and volumes (which Empiricks and all sorts of ignorant Physitians are never able to attaine unto, and by consequent unfit to practise this profession) of the judicious and learned Physitians of all ages; and can by none but by a judicious understanding, trained up in that profession, be duly as they ought accommodated to several individuall parties; *observatis observandis*, with due observation of all the severall circumstances of time, place, person, &c. Hence then may easily be evinced the error and ignorance of such as divulge abroad in the vulgar tongue, their rare secrets (as they call them) against any disease whatsoeuer. I doe not deny, but they may sometimes be seconded by some prosperous and successefull issue in some: but that it is but by hap and hazard (as we say) *as the blinde man throwes his staffe*; concerning which, something hath bin said already. But when I see the world use these aright,

Sum and subiect of this whole subsequent discourse together with the order and method thereof.

The sicke often much wronged by reason of the neglect or want of good directions for Diet.

...e lau... downe the right use of remedies, than to prescribe new receipts which may cause the ignorant to erre.

Remedies can never be rightly applied to particular individuall persons, but by the learned Artist, howsoever people are commonly carried a quite contrary way.

they

they have already, then shall I be both ready and willing to communicate further what I know. My earnest care and indeavour hath ever bin since my first setting vpon this profession, is, and ever, I hope, shall be to benefit the publike: but by such a course I should rather abuse than benefit any. What my owne paines have beene in this particular worke, I leave to be judged by the judicious and learned; especially such as have themselves beene no strangers to these labours of the minde, undertaken especially to be published to posterity, and to remaine upon record for after ages. And whereas I here and there meet with some particular offenders faults or errors, let the publike plead my apologie, whose cause I have here undertaken. And he who is the searcher of all hearts, is my witnesse, that I am farre from hating the persons of any of these offenders, but hate their faults only, and wishing a reformation, where the publike, especially, is so much thereby interessed. And therefore as charity is not suspicious, so I hope the honest and ingenuous Reader will interpret my honest indeavours in the best sense. I might, I confesse, have been deterred from acting any part in the view of so learned, eloquent and elaborate an age wherein we now live, as is proverbially said, *Obstrepere anser inter olores*: yet having now by experience found, that my former rude labour of so small account, hath found some kinde entertainment abroad, I have been thereby the more imboldened to proceed to the publication of this worke, which yet, I hope, shall be of some better use. And if this shall find expected acceptation at thy hands, courteous Reader, it shall, I hope, afterwards appeare, so long as God shall preserve health and life, that I shall not with that evill servant, hide my talent in a napkin, but put it forth to the profit of the publike. And whereas I have here insisted most upon generall directions, if God prolong my life, I may hereafter proceed to a more particular direction for the diet in particular and individuall diseases; although there be here many particulars concerning acute diseases set downe. I am not ignorant also, that among so great a multitude of judicious and refined understandings, there may occurre divers dainty apitian palates, who will scarce allow of my course cookerie, how dainty soever and wholesome the dish be in it selfe to a hungry appetite: and some criticke and sharp censuring *Aristarchus*, may, perhaps, condemne both me and my worke. But I shall be no whit thereby discouraged to be a sharer with many betters than my selfe: My chiefe aime and intention, I confesse, hath beene, and is herein to helpe the ignorant and deluded multitude, wherein some of the better sort may, perhaps, be acquainted with something they knew not before: I have for this cause accommodated my selfe as much as in mee was possible, to the understanding of the meanest & most ignorant, whose cause I take here principally upon mee to plead. And yet I have so framed this whole building, that the learned shall finde here and there some marginall refreshings. And although I sometimes handle one and the same thing severall and divers times; yet may it plainly appeare, that this is no tautologie and vaine repetition of things already handled: As water is first handled as an element common to all creatures, and the various divisions, and the utility thereof in generall. It is againe handled as the first and most ordinary common drinke, together with the severall waies of cooling and correcting the same. In the third place, among severall drinkes of the diseased, this is also mentioned, and whether it may safely be exhibited to sicke people, and when or what may supply the defect thereof; and divers profitable points concerning the same. And in like manner, the aire is in the fift booke handled as a common element, with divers other things concerning the sicke, with many other things thereunto belonging. But lest I prove unmannerly in deteining thee too long in the porch, I shall intreat thee, courteous Reader, now to enter with me into the parlour, and to accept of such homely provision as I could provide for thee, and what is otherwise wanting shall be supplied with a hearty welcome.

The publike must be preferred before any private person.

THE

THE DIET OF THE DISEASED.

THE FIRST BOOKE.

THE ARGVMENT.

IN this first booke are conteined the natures and properties of the aire and other Elements, the Winds and such other things thereunto belonging: All maner of food fit for the use of man; both bread and drinke, naturall and artificiall, together with the use thereof, and the various wayes of preparation: as also the nourishment afforded vs by foure footed beasts, both greater and lesser; of fowles of all sorts, and fishes; as also concerning all manner of pot-herbs, sallets, sauces, spices in most frequent and ordinary use. And by the way are here and there handled divers pleasant and profitable points not a little concerning the health of mankind: as namely concerning climactericall yeeres, concerning the period and prolongation of mans life; and whether by art it may be prolonged or no; and whether one may live any long time without food or no? Concerning the use of the Elements, especially aire and water, with the right use and election, and some other things concerning them. Some questions concerning the use of drinke at certaine times. Something also concerning gluttony and drunkennesse, being the abuses of the creatures, with the many mischiefes thereby insuing both to the party in private, and to the whole common-wealth in generall.

CHAP.

CHAPTER I.

Divers acceptations of this word Diet; what health is, and whether Diet be a thing neceſſary for healthfull and ſicke perſons.

AS health of body is accounted the prime and chiefe happineſſe that can befall a mortall man in this earthly Tabernacle of clay, ſo ſickeneſſe being a reward of ſinne, is one of the greateſt ſorrowes that can befall a mortall man. Now, as the great Architect of this univerſe, hath provided a multitude of meanes, both for preſerving in health, and repairing the ſame when it is loſt, to this *Microcoſme* man; ſo among all theſe none more effectuall than a due and orderly Diet: And becauſe the matter of diet, as well in healthfull as diſeaſed perſons is one and the ſame in ſubſtance, howſoever differing in preparation, &c. therefore, I muſt of neceſsity ſay ſomething concerning ſuch things as are incident to the uſe of man, for the maintaining of health, and preventing future infirmities, and afterward deſcend unto a particular ſurvey of the diet of the diſeaſed, with divers things thereto belonging. But before we proceed, it will not be amiſſe, firſt, to explaine the ambiguity of this word Diet. Amongſt the *Greeks*, this word Diet hath divers acceptations; and firſt, a certaine kinde of life, or profeſſion: Secondly, it ſignifieth an habitation, or certaine place of abode, as in *England*, *France*, *&c.* Againe, it ſignifieth certaine houſes of pleaſure, into the which, perſonages of note did, ſometimes, for their recreation withdraw themſelves. Amongſt the *Latines*, it ſignifieth a certaine place next adjoyning to the parlour, or rather a part of the ſame, wherein (ſaith *Varro*) they were wont in the day time to take their repaſts. It ſignifieth alſo an aſſembly or meeting of many about ſome ſerious and important buſineſſe; and thus the *Germans* call their generall meetings, wherein the *Princes*, *Electors*, and other Princes of the *Empire* are aſſembled, Diets; and ſuch alſo are our Parliaments here in this Iland. In theſe latter times, cuſtome hath ſo farre prevailed, that not onely hydroticke, or ſweating drinkes, exhibited for the cure of the poxe and other chronicall diſeaſes; but even our purging ales alſo, and ſuch other infuſed purging drinks, and continued for certaine daies, have aſſumed unto themſelves this ſame name. But Phyſitians doe moſt commonly take it for all the ſixe things, called not naturall, as the aire; meat and drinke; repletion, and evacuation; Exerciſe or motion, and reſt; ſleeping and waking; paſſions or perturbations of the mind: of all which, by Gods good aſſiſtance, I purpoſe hereafter to ſpeake ſomewhat largely, and how hurtfull and helpefull they are, both in ſickneſſe and in health. [a] *Galen* obſerveth, that in the time of *Homer*, diet was not taken notice of, nor any waies looked into: And *Plato* writeth, that the antient Phyſitians ſeldome obſerved this diet. *Hippocrates* was the firſt that

Health beſt earthly happineſſe, as ſickneſſe the greateſt ſorrow.

Divers ſignifications of this word Diet.

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And as Phyſitians commonly us it.

[a] *Lib. ad Thraſib.*

that brought it in requeſt, and ſo is by [b] *Pliny* acknowledged for the firſt author of the ſame. Now, before we deſcend into a particular ſurvey of theſe ſixe things; we muſt firſt handle ſome generall points, and in the firſt place, What health is, that thereby the contrarie, to wit, ſickneſſe, may the better be ſeene in its colours. *Nam contraria iuxta ſe poſita magis eluceſcunt*. This therefore, and ſome other things thereto belonging, ſhall goe before, and then take other things in order.

[b] *Lib. 29. Cap. 1.*

Plato wiſely warneth us, that the principles of every Art and Profeſſion, are diligently and narrowly to be inquired into, becauſe that from any one falſe principle, doe innumerable falſe and erronious concluſions proceed. It is agreed upon by all for an uncontrolled truth, that then men are ſaid to injoy perfect health, when their actions are duly and well performed, as to be ſicke when the faculties lie a languiſhing. * *Galen* defines it a ſymmetrie, or due proportion. Now, this due proportion is double, the one perfect and abſolute, the other imperfect, and declining from the former integrity. In like maner, health is of two ſorts; one perfect and exquiſite, and another imperfect: and yet betwixt theſe two is a great latitude comprehended, in ſo much that it may be divided into eight ſeverall degrees, anſwerable to the eight ſeverall temperatures, or conſtitutions of mans body. So that we may ſay, a man is in health, when as there is no ſenſible impediment or hinderance of his actions to be perceived, whereby diſeaſes are ingendred. Now, this by *Galen* is as a fundamentall point laid down, that Health is preſerved by things like unto the temper and conſtitution of the body; neither neede this tenent ſeeme ſtrange to any: for ſeeing diſeaſes are cured by contraries, why ſhould not health be preſerved by things which are alike; neither doth it any thing at all make againſt the truth of this principle which ſome object ¶ concerning children that are naturally of a hot conſtitution, who are to be accuſtomed to cooling things: as likewiſe old men, who by reaſon of their age, being of a cold conſtitution, are to be nouriſhed with diet of a contrary quality; for, according to the ſame *Galen*, there be § two parts of health; one called *euectice*, preſerving it by things like unto it ſelfe; another called *correctrix*, or the correcting part, amending that which is amiſſe. But becauſe this is a queſtion better befitting the ſchooles than this place, I paſſe it over, and proceede to that which followeth, to wit, Whether diet be a thing neceſſary for healthfull and ſicke people or no.

That a ſtrict and preciſe kind of diet is by diſeaſed and ſicke people to be obſerved, may perhaps finde entertainment for truth, from an ordinary underſtanding: and that by reaſon, that whenſoever the ſpeedy recovery of former health is hindered, it is for the moſt part occaſioned, by reaſon of the omiſſion of the neceſſary rules of diet, for the which cauſe amongſt the antients, after *Hippocrates*, as the Phyſicians employment was not in every one alike, ſo were there ſome of ſet purpoſe appointed to wait upon the ſicks diet, called for this cauſe *Clinici*, or attending the bed of the ſieke, as hereafter ſhall appeare. And *Galen* writes, that there is no remedie whatſoever of ſo powerfull an operation, that can performe the helpe it promiſeth, without the help and furtherance of a good and orderly diet. But whether it be ſo ſtrictly by healthfull perſons to be obſerved, may, and that not without ſome ſhew of reaſon, be called into controverſie, and

* *Eam vero corporis conſtitutionem, in qua nec doloribus cruciamur, nec in vitæ actionibus impedimur ſanitatem appellamus. Sanitas una optima eſt, & ut ſic dicã conſummata, atq; ſumma; quædam vero, ſeu deficiens ab hac, nec plane abſoluta perfectave, atque hac etiam latitudinem habet non parvam. Quare etiam ſanitates multæ variæq; non ipſa cõmuni omniũ forma unde dictæ ſanitates ſunt, ſed maioris minoriſque ratione inter ſe diſſidentes.* Gal. de ſanit. tuenda lib. 2.

¶ *Qua propter ſi eorum quæ natura humidiores calidioreſque ſunt mutare temperamentum ad frigidiorẽ ſiccioremque ſpeciem libet, contrariam his victus rationem inſtituas oportet, ſin id cuſtodire placet, ſimilem.* Idem lib. 6. de tuenda ſanit.

§ *Vide lib. de ſanit. ad Thraſibulum.*

and that by reaſon of the ſaying of *Celſus*, *that a healthfull man ought to be tied to no rules of diet*; and not farre diſſenting from this, is that old ſaying: *Qui medice vivit, miſere vivit. Hee that leads his life according to Phyſitians preſcriptions, leads a miſerable life. Alphonſus, King of Aragon*, having heard by what maner of diet one had atteined to 90 yeeres of age; replied, that hee had rather die within ten yeeres then live a hundred yeeres by meanes of ſo ſtrict a diet. And I make no queſtion, that without ſeeking farre, wee might eaſily find many of this *Epicurean* Kings mind: but ſince that health comprehends within its compaſſe a great latitude, it cannot be that a like diet ſhould fit every individuall and particular perſon: Such as by reaſon of a laudable temper, and natural conſtitution of body, even from their very cradle injoy a perfect health, are by an extraordinary prerogative privileged above their neighbours, and may more boldly deale with any kinde of diet; but let even ſuch not be too bold, but wiſe and circumſpect, leſt they be overtaken: and although the conſtitution may be ſtrong, yet we know a ſtrong and able horſe may be overloaded, and ſometimes haue his backe broken: and let the aliment be of as laudable a condition as it will, and thy ſtomacke as ſtrong as that of the Oſtrich, yet may it be maſtered at length. And conſider well this ſentence, worthy to be ingraved with letters of gold: *Plures gula, quam gladio periere, The ſword hath killed his thouſands, but gluttony his ten thouſands*. How many generous gentlemen of noble parentage, and of an ingenious and liberall education, might have attained to *Neſtorian* yeeres, and ſhined like bright ſtarres in their orbes, by the great good they might have procured to their common countrey, if they had not too much proſtituted themſelves to their ſinfull and carnall pleaſures, and bin drowned too licentiouſly in their worldly delights, which have too much now adaies ceized upon the moſt part of the Chriſtian world. Now, ſuch as are valetudinary, and of a more crazie conſtitution, ought in a ſtricter manner compoſe themſelves to a more exact obſervation of phyſicall preſcriptions. *Herodicus* being but of a crazie conſtitution of body, yet by vertue of his preciſe diet, atteined to the age of an hundred yeeres. *Aſclepiades* relied ſo much upon his diet, that he would lay a wager againſt Fortune, that hee would never aſſume to himſelfe the name of a Phyſician, if ever he fell ſicke. And ſurely, who ſo conſidereth aright the fraile and crazie condition of the body of man, dare ſcarce be ſo bold as to lay any ſuch wager. I count it for a miracle (ſaith [c] *Plinie*) and finde but onely this one example, that *Xenophilus* the *Muſitian* lived an hundred and five yeeres without any bodily infirmity; or as [d] another calleth him, *Pythagoras* of *Chalcis*, [e] *Curtius* relateth the life of the Philoſopher, *Calanus*, who being ſurprized with a great looſeneſſe, and fearing leſt his former felicity of ſeventy three yeeres health ſhould be by this noyſome diſeaſe interrupted, threw himſelfe into the fire, and ſo was conſumed into aſhes.

A good and laudable diet is not only to be obſerved of the ſicke, but even of ſuch as are in health alſo.

Plures gula, quam gladio periere. The ſword hath killed his thouſands, but gluttony his ten thouſands.

Herodicus his ſtrict diet.

Aſclepiades his confidence of the uſe of diet.

c Lib. 7. cap. 50.

d *Valer. Maximus* l. 8. cap. 2.

e Q. *Curtius in vita Calani.*

CHAP. II.

Whether by meanes of Diet the life of man may be for many yeeres prolonged.

IT is reported of that famous Philosopher [a] *Theophrastus*, that dying, he accused nature, in that shee had given and granted to brute and unreasonable creatures a long, and to man the noblest of all other creatures so short and so sorrowfull a life: in so much, that weighing both life and death in even and equall balance, one might, and not without cause, doubt, whether life or death were rather to be chosen: as also in regard of the nights rest, a man lives but the one halfe of his time: that I say nothing also of the yeeres of infancy, when as he liveth void of understanding; and of old age, his yeeres seeming to be produced to this period onely for a punishment, witnesse so many cares and casualties; so many dangers and sicknesses, extorting so frequent an invocation of death, that nothing seemeth more welcome then the fruition of such a wish. But unjustly was noble nature of this unjust judge condemned before shee was heard: For, shee like a kinde and loving mother, being very solicitous and carefull of the life of man, hath not onely ministred unto him such things as are necessary for the maintaining and producing of his life; but besides, hath indued him with reason, and given him hands, to the end hee might more comfortably make use of such things, as she in her bounty had bestowed upon him. Now, [b] our life consisteth in moisture and heat, neither is our life any thing else, *but a ioint-continuance of heat and moisture in our bodies*. But since our heat doth daily consume & waste away this naturall and radicall moisture, it is againe by the like humidity to be repaired. Now, this is performed by meanes of food, both meat and drinke; the right and moderate use whereof this dieteticall part doth instruct and direct; the which also not onely maintaineth and entertaineth health present, but helpeth also to recover that which is by sickness impaired (and as some would have it) produceth the life of man farre beyond the fatall period for all men appointed. And some there were, who by meanes of diet, would promise the perpetuity of mans life, and of a mortall man, to make him immortall; and such a one was that *Sophist* mentioned by [c] *Galen*, who promised immortality to all such, whose education he had from their tender yeeres undertaken. *Galen* is of opinion, that the necessity of death, can by no solid reason be demonstrated, but confirmed by experience onely. Some, who would make good *Galens* assertion, argue thus: All men die, either by meanes of externall, or internall causes. Externall causes, which procure violent death, are either such as may be avoided, and befall the body of man from without; as blowes, bitings of venomous beasts, and the like; all which, since they may easily be avoided, come not within the compasse of

a Theophrast. *moriens naturã accusavit, quod vitam longiorem brutis animantibus dedit, hominibus vero tam brevem & malignam, ut æqua lance vitam & mortem pensitando, dubites an vita an mors sit optabilior. Quinetiam æstimatione nocturnæ quietis, quisque dimidio vitæ suæ spatio vivit, & pars æqua morti similis transigitur: nec reputantur infantiæ anni sine sensu, nec senectæ in pœnam vivaces; tot periculorum genera, tot morbi, tot casus, tot curæ, toties invocata morte, ut nullum frequentius votum, &c.* Neolanus junior in privatis prælect.

What life is.

b *De vitæ definitione variæ sunt Philosophorũ sententiæ & definitiones.* Arist. *tamen ut & medici omnes ejus essentiam in calido & humido collocant.*
Vide *Arist.* de longitud. & brev. vitæ cap. 2. Iohan. Magirum physiol. li. 6. cap. 4, &c.

c Galen *lib. de marasmo & lib. 1. salut.*

Reasons seeming to prove that death may be avoided.

of this dietetiall art; or elſe they are unavoidable, and ſuch be the things we call not naturall, by the exceſſe and defect of the which, diſeaſes are ingendred, and death doth thereon enſue. In the golden mediocrity conſiſteth this health we now diſcourſe of, the which, whoſoever ſhall ſtrictly obſerve, ſhall prolong his life for many yeeres. This mediocrity did our forefathers in that firſt and golden age of the world, ſtrictly obſerve, and ſo many of them atttained 900. and ſome neere 1000. yeeres. Neither are we to ſuppoſe that theſe were Lunary yeeres, or of the age of a Moone onely, as [d] S. *Auſtine* proves againſt *Pliny* and *Varo*. But yet further, the longevity of theſe our forefathers, did not onely depend upon their ſimple diet, but there was beſides a ſpeciall providence in prolonging their lives; and that as well for the multiplication of mankinde, as alſo by meanes of their long lives, they might the better attaine to the knowledge of the arts and ſciences, mathematicall eſpecially, and that part principally which concerneth the motion of the celeſtiall orbes, which required no ſmall time. The [e] internall cauſes of naturall and fatall death are, according to *Galen*, three; naturall drineſſe, the continuall waſting of our triple ſubſtance, and the abundance of excrements. Now, naturall drineſſe may be prevented by ſuch things as moiſten much. The waſting of our triple ſubſtance may be prevented by good ayre, meat and drinke, of a good and laudable quality, engendring but little excrementitious matter: and if notwithſtanding, by reaſon of their condition or quality, they ſhall chance to ingender any excrement; they may either naturally, or elſe by artificiall meanes be voided out: And therefore conclude they, by this dietetical art, may the naturall cauſes of fatall death be declined. But this is an uncontrolled truth: *Contra vim mortis, non eſt medicamen in hortis. It is appointed for all men to dye, and then commeth in iudgement*, ſaith the Oracle that cannot lie. True 'tis, and cannot be denied, that by vertue of a laudable diet, the life of man may be prolonged to an hundred, or an hundred and twenty yeeres, as hath beene publiſhed by [f] ſome of our Authors: but for ever to be perpetuated, is impoſſible, and that both by reaſon of the materiall and the efficient cauſe. The matter is either firſt or ſecond: the firſt matter, by reaſon it hath adjoyned privation, a maligne principle; therefore cannot alwaies continue the ſame. The ſecond matter is of the elements, whereof the body of man is compoſed; the which, howſoever it conteineth in it the ſubſtance of the elements well united and compacted together; yet can their diſagreeing qualities never ſo well be compoſed, but ſome diſcord and diſagreement will ariſe, which is the cauſe of diſſolution of the whole frame. The efficient cauſe is either remote or neerer: the remote is God himſelfe, who hath placed ſeverall and contrary motions in the heavens; * one from the Eaſt to the Weſt, and is once every day accompliſhed; Another againe from the Weſt to the Eaſt, which are at great length to be found in the writings of our learned Aſtronomers. Now, if God would have made the world to continue for ever

d Lib. 15. *de civit. Dei.*

Why the Patriarches lives were ſo long.

e *Naturales cauſæ fatalis interitus tres ſunt, naturalis ſiccitas, perenne triplicis ſubſtantiæ effluvium, & copia excrementorum.* Idem *Gal.* loco nuper citat.

Hebr. 9. 27.

f Thomas Philologus *de vita ad 120. annos producenda. Et nuper* Claudius Dodonus *de eodem argumento.*

Reaſons why the life cannot be perpetuated for ever from the materiall;

And from the efficient cauſe.

* *Duo diverſi ſunt in Cœlo motus; unus nempe ab ortu in occaſum, qui dicitur motus decimi cœli, & quo mota omnes inferiores cœli, atq; adeo omnes planetæ ſpatio Dei & noctis ab ortu in occaſum circumrapiuntur: alter vero motus eſt proprius inferioribus cœlis, & imprimis ſphæris planetarum, quæ motui iſti decimi cœli veluti obnitentes, contra moventur ab occaſu in ortum, qui quidem motus longe eſt tardior quam motus ille primus decimi Cœli, &c.* Keckerm. Syſtem. aſtron. lib. 1. cap. 13.

(faith *Plato*) he would never have placed theſe contrary motions in the heavens, becauſe identity and unity is the cauſe of continuance, as contrariety the beginning of deſtruction. The neerer efficient cauſe is our naturall heat, which by little and little deſtroyes our naturall and radicall moiſture, the which once failing, death undoubtedly followeth. And howſoever by the uſe of aliments it be in ſome ſort repaired, yet this devouring heat getteth daily ground of it, till at length it giveth it the foyle; concerning which, more may be ſeene in the workes of the worthy *Plato*. It hath then ſufficiently and plainely appeared, that the life of man, by meanes of a good and laudable diet, may be prolonged, and diſeaſes prevented; howſoever death is unavoidable. But then here one may aske what is the ordinary period whereunto the life of man by meanes of art may be prolonged? Our ordinary Authours, as wee have ſaid, aſſigne 100 or 120: but wee have a certaine ſort of people, who in ſhew, would ſeeme to tranſcend vulgar underſtanding, and tell us ſtrange things of the prolongation of mans life for many yeeres, farre beyond this above-mentioned period; and that by meanes of certaine medicines made of metalls, of gold eſpecially; and theſe be [g] *Paracelſus* and his followers: And although this great miracle-monger (as his fooliſh followers would make him) died (not without tormenting arthriticall paines many times, notwithſtanding all his ſecrets) before ever hee atteined the 60th yeere of his age, yet will not their folly depart from them if they were braied in a morter, affirming him yet to live in his grave by vertue of *aurum potabile*, writing great voluminous bookes, and inditing many profitable precepts to his diſciples. I hope the Printers ſhall not want worke when they are ready. But *Paracelſus* tells us yet ſtranger tales (for, I doubt the reader will account them for ſuch) [h] of attracting not onely life, I meane ſtrength and vigor from a young man, but relateh of one who drew learning and knowledge from another; yea, that from any learned man he met, and kept company with, hee could eaſily by vertue of his ſtrong imagination attract and draw unto himſelfe the others wit and learning. The ſame [i] Author, and his expoſitor tell us ſtrange things of the long life of ſome particular perſons, where is likewiſe to be obſerved the great confuſion he uſeth, as in all his writings, ſo in this particular, where

Ordinary period of mans life, not reckoned above 100 or 120 yeeres.

[g] *Quanquam & ipſi* Paracelſiſtæ *& qui eorum medicinis utuntur brevis ſint vitæ, & morbis vexentur; tamen iactant ſuum univerſale. Novimus aliquos qui metalla per lapidē tinxerunt, ſed qui nec ſe, nec alios a morte & morbis præſervare potuerint. De potentia artis multus eſt* Rogerius, *nec eſt ullus* Paracelſicus *quin ad oſtentationem uſq; profuſus ſit promiſſionibus. Argumenta proferuntur a quibuſdam longævis ſine regimine, quod impoſſibile eſt eſſe perfectum ſine medicinis, ut ol. antimony, auro potabili, lapide Philoſophorum, &c. Quid multis? deficit ars in ipſis profeſſoribus; Si obycias hoc illis, prætendunt terminum naturæ, defectum medicinæ talis, & alia frivola* Crollius *ridicule* Paracelſum *ad vitam longam pervenire potuiſſe negat, quia veneno ſit ſublatus. At ſi promiſſa chymica ſunt vera, debuit & contra venena fuiſſe munitus: ut* Mithridates, &c. Andr Libav. analyſ. confeſſ. fratrum de roſea cruce medit. 62.

Memorabile hoc evenit quod Adamus a Bodenſtein *Paracelſicæ ſectæ Coryphæus, cum libello edito ſe peſtem præcavere, & curare poſſe ſua theriaca, quam ex chymicis concinnabat, divulgaret: Peſte correptus, nemine tunc in ea platea agrotante, peſte penitus fere in urbe ceſſante, interierit.* Plat. obſervat. medicin. lib pag. 309. peſtil 6. *Accidit tunc quoque hoc memoria dignum, quod impoſtor quidam Pſeudomedicus circumforaneus, globo quodam ex ſtibio, uti ex operatione illius potui conjicere, compoſito, vinoque immerſo, unicum illud exhibendo, omnes ſe curare poſſe peſte infectos gloriatus eſt, peſte primum uxore eius correpta, ipſeque mox eadem perierit, pœnasque audaciæ ſic ambo dederint. Idem ibid.*

[h] *Præterea vixerunt multi vitam alienam, idque iuxta præſcriptum delticæ naturæ, inter quos fuit* Syrus, *qui cum de vita laboravit, robuſti cuiuſdam adoleſcentis, qui tum forte adſtebat, vim atque naturam attraxiſſe dicitur; idque per imaginationem ſic eſt conſecutus, ut ſenſus, cogitationes, denique, animus ipſe in alium transferretur. Per talem imaginationem* Archaſas *uniuſcuiuſque eruditi, atque prudentis hominis ſcientiam atque prudentiam attraxiſſe dicitur.* Parac. *de vita longa* lib. 1. cap. 8. *Eſt tertia velut quædam magica, qua quis vitam producit ſuam adminiculo alienæ. Modus autem attractionis tam vitæ alienæ a* Syro, *quam intellectus, ſeu prudentiæ ab* Archaſa, *ſeu* Archelao *conſiſtit in imaginatione, de qua multa* Baco *in hoc eodem argumento. Attractionem hanc, ſi vera eſt, ſequitur neceſſario tranſcorporatio animarum, quam* Iohannes Picus *perhibet omnes ſapientes credidiſſe,* Indorum, Perſarum, Ægyptiorum & Chaldeorum. Leo Suavius ſcholio, ad idem cap. [i] *non minus coarguitur ex* Plinio *longinquitas vitæ in* Bachone & Paracelſo, *quam in* Anacreonte *aut* Xenophonte, *qui quidem* Impetrim Mululcaciorum *Inſulæ Regem* 800 *annis vixiſſe ſcribit, & filiū eius* 600. *Quæ omnia exiſtimat inſcitia temporis ſcripta eſſe, quod alii annū æſtate unum determinabāt, & alterū hyeme, &c. Idib.*

ſometimes

ſometimes hee mentioneth mortall men, as the Patriarches, and others: [k] and againe, confounds this narration with a diſcourſe of immortall ſpirits, who are neither to be confined within his 1000. nor yet 1200 yeeres. And is it not a thing ridiculous, now in theſe later times, to extend the life of man-kinde to 1000, 900, or, at the leaſt to 600 yeeres? And beſides, may it not eaſily to an indifferent underſtanding appeare, how ridiculous this opinion is, that *Adam*, and the reſt of the old Patriarches lived ſo long by vertue of the Philoſophers ſtone? And what then became of this ſo rare medicine, when holy *Iacob* complained, that few and evill were the daies of his pilgrimage? And how came it to paſſe, that *Abraham* and *Sarah* lived then ſo ſhort a while? That *Iſaacs* eyes were dimme? Did their forefathers envie them ſuch a medicine? all Arts and Sciences were tranſmitted from the antient Patriarches to poſterity, and were they ſo envious, as to conceale from them ſo great a good? If theſe prattlers could by their owne experience make this appeare, there might be ſome colour for us, to beleeve they had knowne this Art, and concealed it from their ſucceſſors. But the contrary hath already appeared, whatſoever they prate of one [l] *Artephius*, who by meanes of his wiſdome (as they ſay) lived 1000 yeeres. But now, it may be, ſome will here aske mee the queſtion, whether I am not of opinon, that mens ages now daily decline, the world waxing old, and ſome holding that the [m] Sunne, now, by that reaſon, to wit, of the age of the world, draweth neere the earth, as having more need now in this old age of a greater ſupply of warmth then heretofore: But as concerning this ſubject, becauſe [n] it hath beene of ſet purpoſe in a large volume handled at great length, I ſhall neede to ſay the leſſe; yet ſomething I muſt ſay concerning this ſubject now in hand, I meane the life of man. If this aſſertion were of an infallible truth, that the age of mankinde had proportionably ſtill declined, then had the period of mans longeſt life beene by this time comprehended within a very ſmall number of yeeres. But the contrary of this we ſee by daily experience confirmed: that in many places of the world, yea, and in moſt, [o] men live as long as in antient times; I meane, after the times of our firſt forefathers, the old Patriarches. This caution I would withall to be put in, that in our compariſon with antiquity, we muſt alwaies put in this *proviſo*, *cæteris paribus*, making the caſes both alike. As they lived a ſober and frugall life, free from exceſſe of meate and drinke, and ſuch other things, as have ſo much abridged the life of man in divers parts of the world, ſo muſt wee ſuppoſe of our times. And that there have beene in ſeverall ages and times, ſuch long lived people

[k] *Quantum autem ad longævitatem attinet, ſcite* lunares populi ex Phedone Platonis *introducuntur in altiſſimo terræ faſtigio ſupra nubes habitantes, qui ob diuturnitatem ævi nec tam mortales homines, quam* immortales dæmones *habeantur. Pulchre etiam a* Ficino Arabes Aſtrologi *producuntur qui ultra lineam æquinoctialem ad meridiem ſubtiliſſimos montes narrant, incolas*, dæmones *quoſdam, qui neq; oriri, neque mori videantur: ſicut ſcribit* Paracellus de Hildevio, &c. Idem Leo Suavius ſcholia ad cap. 1. lib. 4. Parac. *de vita longa. Quis enim credet ad 1200 annum poſſe perveniri?* Adde *inquit &* Mathuſalem *exemplum propono. Et ex parte ſubjecti naturalem vigorem, de quo in* Moſe. lib. 1. *Deinde medicinâ præſtantem. Tertio locum eum corpori convenientem; locum inquam in aere ſeu eſſe quinto, vel nubibus, ubi nulla eſt corporalitas, atq; ubi habitant qui dicuntur ſomno ſepulti, &c.* Idē ibid. [l] *Humanæ vitæ ſpatium longe aliter eſt coercendum, licet (inuſitato miraculo)* Artephius *dicatur a* Bachone *ope ſapientiæ ſuæ 1000 annos vixiſſe, quemadmodum alii quidem primo mundi ſeculo.* [m] Copernicus *docuit Solem eſſe viciniorem terræ quam tempore* Ptolomæi *fuerat per miliaria Germanica vicies ſexies mille ſexcenta. & ſexaginta.* Phil. Melanchton *in phyſicis ipſe quoque ſtatuit Solem eſſe viciniorem terræ, & ait,* Deum veluti Solem terram verſus retraxiſſe, quo natura effœta egeat majori calore & fermento. *Alii autem Aſtronomi, & Phyſici iſtam mutatam Solis vicinitatem penitus repudiant, inter quos eſt imprimis* magnus ille Scaliger *qui exercit 90. ſect. 2. violenter* Copernicum *noſtrum inſectatur. Diſputat autem de iſta Solis eccentricitate* Clariſſ. Mathem. Origanus cap. 1. prog. ad annum 1604. & docet eſſe quidem revera Solis eccentricitatem mutatam, *ſed non eſſe tantam quantam* Ste. Florus ex *ſententia* Copernici *poſuerat, ſed vix dimidio tanta, ita ut in eo congruat cum ſententia* Melanchtonis; *qui in phyſica, ubi de Sole tractat, dicit* Solem propiorem terræ eſſe factum quam fuerit tempore *Ptolomæi* milliaribus Germanicis novies mille nongentis. Keckerm. ſyſtemat. Aſtron. lib. 1. cap. 13. [n] 23 Richard Hacluyt [o] Anacreonti *poetæ de iis qui 200 annos expleverint* Damiates *aſtipulatur memorans* Pictorium *præcipuum corpore viribuſque. Etiam* 300 Alexander & Cornelius Dandonem *quendam in* Illyrico *dicunt vixiſſe.* Leo Suavius in cap. 2. lib. 4. Parac. de vita longa.

in the world, may appeare to those that will search into antient writers: and thus wee read of some that lived 200, some 300 yeeres; and the above-mentioned Writer relateth the long life of *Iohannes de Temporibus*, or *Iohn* of *Times*, and divers others; and late Writers tell us stories of the long lives of the people in [p] *Florida*, where it is reported, that some there exceede the number of 300 yeeres, and that generally they live there very long, as living after that frugall manner, as did our fore-fathers of old. Besides, [q] a late Writer allegeth *Herodote* speaking of a people in *Africa* called *Macrobii*, living ordinarily 120 yeeres, which is much, if we consider the bad aire generally in most places of that vast part of the world; and it is not unknowne, that in these our Northerne cold climates, many people live to a great age, some comming to 100, some more, yea, some to 140. There are some of my acquaintance yet alive, who have told me they have knowne an instance of this last period, in each of these two severall kingdomes of great Britaine. To atteine to 100 is no wonder, having my selfe knowne some of both sexes. If I might dwell upon this point, I could produce many proofes to confirme this truth; but this I thinke may suffice, and such as are desirous to receive further satisfaction, may have recourse to this late Author, of whom before. The like objection is likewise made concerning the stature of men, which heretofore, as seemeth, hath bin very great; and have we not even in our daies seene some of a stupendious great stature? And if it shall be again replied, that such be not ordinary; I answer, that such great statures were not ordinary, and therefore in holy writ, we have [r] such men singled out, and, as it were, pointed out by the finger. I doe not deny, that both among our selves, and divers other nations, it may be, in former times, men have beene both of stronger and healthfuller constitution of body, and of taller stature; but this alteration proceedeth not from any sensible decay in nature, but by reason of our disorderly diet, luxurious lives, nice and effeminate education, so farre degenerating from our antient predecessours, who, thorow their valour and martiall exploits, were famous thorow the world; and we now are become contemptible to such as before stood in awe of this Iland. But that even at this day there are people of a very tall stature, whoso hath travelled into *Switzerland*, shall perceive by oculare inspection; where the people are ordinarily of a very tall stature, especially those of *Zurich*: and a [s] late learned Writer maketh mention of the bones of a Giant, digg'd out of the ground, about *Lucerne* of *Switzerlaud*, which being orderly set together, that sceleton was 19 foot long, and 21 of measure by my feet, as it was drawne in the picture by him in his study, whereby I measured it, during my abode at *Basil*, for the finishing of my physicall studies. Now, before I proceed, I must speake a word or two concerning an assertion, affirmed by some, concerning the abbreviation of mans life, to wit, that, After the flood, the whole frame of the earth was so altered, and, as it were, poisoned, that people could not live so long after, as before. To this I answer, that if we compare lives with lives, wee shall finde this false; and beside, that this same abbreviation of mens lives was begunne before the flood, and that some lived as long after the flood as did before, at least within

[p] The sobrietie of the *Floridens* doeth lengthen their daies in such sort, that one of their kings told me (saith *Morques*) that hee was 300 yeeres old, his father which he there shew'd mee alive, was 50 yeeres elder than himselfe, when I saw him, mee thoght I saw nothing but bones covered with skin. His sinews, veines and arteries (saith *Landoniere*, in descriptiō of the same man) his bones and other parts appeared so clearely thorow his skinne, that one might easily tell them and discerne the one from the other; hee could not see, nor yet speake without great paine. They shewed mee their off-spring to the fifth generatiō, and yet it was told them by the other *Indians*, that the eldest of them both might by the course of nature live 30, or 40 yeeres more. *Purchas* his *pilgrim. lib.* 8. *cap.*7. *Americus Vesputius* saith, the *Brasilians* live 150 yeeres, and that they have alwaies an Easterly wind, which tempereth their aire. *Idem lib.*9. *cap.* 4. [q] *Macrobii* in *Africa*, saith *Herodot. lib.*7. live ordinarily 120 yeeres; their meat was boil'd flesh, their drinke, milk. *Idem l.*4. *cap.*14.

[r] Deuteron. 3. 11.
1 Sam. 17. 4, &c.
2 Chron. 11. 23.

[s] *Switzers* tall and lusty men, especially in the Canton *Zurich*.

[t] Platerus *observat. medicin. lib.*2. *pag.*548. The inundation of the whole world by the deluge, was not the cause of the abbreviation of the life of man.

a little; ſtill comparing the declining of the age of man before the flood, with that which ſucceeded after. We ſee [t] *Methuſalem* lived 969 yeeres; and his ſonne *Lamech* came almoſt 200 ſhort of his age: againe [v] *Noah* his ſonne exceeded his fathers age almoſt 200 yeeres; and his ſonne [x] *Sem* lived compleat 600 yeeres, and 500 of this after the flood; and ſo comparing one with another, we ſhall find that comparing this begunne abbreviation, *Sem* lived as long after the flood, as *Lamech* did before, although this abbreviation did not hold alwaies alike: For, *Methuſalem*, we ſee, lived longer than any either before or after him; God, in this, manifeſting his mighty and omnipotent power, leſt wee ſhould aſcribe too much to the order of inferiour cauſes. But leſt I heare *ne ſutor ultra crepidam*, I leave this theme to the Divine. Howſoever, the daies of man were much abridged in the daies of *Abraham*, *Iſaac* and *Iacob*, but eſpecially in that age wherein *Moſes* lived; and therefore we eaſily perceive this point to be cleare, that the time of mans age hath not ſenſibly declined ſince that time. It may be alſo ſome would aske what ſexe is of longeſt life? I anſwer that the [y] male, by reaſon of his ſuperaboundant heat, and good temperature of body: howſoever, this muſt ſtill be underſtood, with that parity we have heretofore mentioned: for, no queſtion ſome women are farre longer lived than ſome men; a temperate woman and of indifferent conſtitution of body, therefore may by many yeeres out-live a debauched ſwaggering, luxurious good fellow. And the ſeverall complexions are not here to be paſt over: the ſanguine of all others being of longeſt endurance; and next to it the cholerick; the phlegmaticke ſucceed, and the melancholy are ordinarily ſhorteſt lived. The climat wherein one liveth, maketh alſo much for the long life of man, and therefore we ſee that in our Northern countries oftentimes people live long: and in one and the ſame country, the native inhabitants thrive better, and live longer many times than ſtrangers; as may appeare by the [z] inhabitants of S. *Helena*, where the naturall Negroes lived ordinarily 110 yeeres, although the aire of it ſelfe be very unwholeſome to our *Europeans*, inſomuch that few of them there exceed 50 yeers. And there are yet divers other things which may lengthen or abbreviate the life of man, as the particular influence of the ſuperior powers, and to us unknowne, &c. But above all, there is a ſupreme over-ruling power in our great and omnipotent Maker, to lengthen and ſhorten the life of man at his good will and pleaſure. It is naturally in-bred in all men to deſire length of daies, and without doubt, it is in it ſelfe no ſmall bleſſing, as being a reward of keeping Gods commandements, let thoſe therefore, who would comfortably partake of ſo great a bleſſing follow the direction of the Spirit of God, uttered by the mouth of the Wiſeman. [a] *My ſonne, forget not my law, but let thine heart keepe my commandements: for length of daies, and long life, and peace ſhall they adde to thee.* And again, [b] *The feare of the Lord is the beginning of wiſedome, and the knowledge of the holy is underſtanding: For, by me thy daies ſhall be multiplied, and the yeers of thy life ſhall be multiplied.* See againe the contrary denuntiation: [c] *But it ſhall not be well with the wicked, neither ſhall hee prolong his daies which are as a ſhadow, becauſe hee feareth not before God.* Againe, the

[t] Geneſ. 3. 27.

[v] Geneſ. 9. 29.

[x] 11. 11.

[y] Man is ordinarily longer lived than the woman. And why, *Ariſt. lib de longit. ad. & brevit. vitæ cap. 2.*

What complexion longeſt lived.

In what Climat.

[z] Purchas li. 14. c. 1.

[a] Prov. 3. 1. 2.

[b] 9. 10. 11.

[c] Eccleſ. 8. 13.

[d] Pſalme 55. 23.
[e] Pſalme 90. 7. 9.

[d] *bloody and deceitfull man ſhall not live out halfe his daies*; [e] *we are conſumed by thine anger, and by thy wrath are wee troubled; for all our daies are paſſed away in thy wrath; we ſpend our yeeres as a tale that is told.* And therefore it will be good for us ſtill to pray with that holy man, *Moſes*, in the ſame place [f] *So teach us to number our daies, that wee may apply our hearts to wiſedome.* Many old people brag of their old age, how fruitleſſely, yea, how wickedly ſoever they have ſpent all their pretious time. Indeede, the Wiſe-man accounteth old-age for a prime ornament. [g] *The beautie of the old man is the grey head.* But heare againe the ſame Spirit ſpeake by the ſame pen-man: [h] *The hoarie head is a crowne of glorie, if it be found in the way of righteouſneſſe.* And therefore, if many old men and women had their blinded eyes opened, they had ſmall cauſe to bragge of their ſo neere approaching eternall miſery; but I will not here inlarge my ſelfe upon this point, but rather leave it to the Divines pen and pulpit, and ſo now proceed to that which followeth.

[f] Verſe 12.
[g] Proverbs 20. 29.
[h] 16. 31.

CHAP. III.

Of Climacterickall yeeres, with their reaſons aſſigned by antiquity, Numericall, Aſtrologicall and Phyſicall.

IT is a generally received opinon, that in theſe yeers commonly called Climacterickall, great alterations befall the body of man, whereby his health is not a little hindred and impaired; and therefore my purpoſe is to ſay ſomething of them, as concerning ſo much, both ſickneſſe and health; and firſt, what is the meaning of the word. It is as much to ſay, as a ladder, by the rounds whereof a mans life, as it were, climbeth up, untill it can climbe no higher, and the rounds of this ladder are our yeeres: and they are of two ſorts; either ſevens or nines, both decretory and determining the life of man. Some, as namely [a] *Cenſorinus*, according to the doctrine of ſome of the Antients, would apply the ſeventh to the body, the ninth to the minde. *Bodin* deviſeth a private opinion of his owne, concerning this ſubject, to wit, that becauſe women grow faſter, and become ſooner old; therefore he aſſigneth to them the ninth for climacterickall, as to men the ſeventh; But in this I thinke hee hath but few followers. But certaine it is, that none of our Authours aſſigne any more but theſe two, either to man or woman; from the very firſt beginning of our lives, unto the laſt period of the ſame. Now, theſe climacterickall yeeres beginne at the firſt ſeventh yeere of mans age, aſcending by degrees untill they come to 98, and the ninth beginning at 9, and aſcending upwards to 99. Amongſt theſe ſevenths, ſome are reputed more dangerous then others, and amongſt the reſt (ſaith

What is meant by climacterickall yeeres.

[a] Cenſorinus *lib. de ſæculis.*
[b] *Lib. 4. de Republ.*

(saith *Censorinus*) such prove commonly more dangerous, which make up their full weeke of yeeres; and they be these following: the 21, 42, 63, & 84. But amongst all the rest, the 42 and 63 are accounted the most dangerous; the first arising by the multiplication of sevens, & the other by multiplication of sevens and nines jointly together [c] *Levinus Lemnius* is very jealous of the 63, in the which, the life of man is liable to many alterations and changes: and *Augustus Cæsar* did much rejoice when hee had escaped this dangerous yeere. And although [d] *Cardan* seeme but to mocke and flout at climacterical yeeres, affirming, that hee never injoied more perfect health than in those yeeres, yet seeme they not altogether to be rejected: and [e] *Hippocrates* himselfe acknowledgeth their efficacie & power affirming, *that both sickneſſe and health, and such like other notable alterations and changes have their appointed daies, moneths, and yeeres in which they are produced.* And againe, in another [f] place, he affirmes, that *the solution of any diſeaſe, cannot be ſafe, unleſſe on a fit & convenient day; as alſo that there is a neceſsity that a man ſhould die on a determinate day, moneth, and yeere.* But an [g] *Arabian* Author doth yet much more magnifie these climacterical yeeres: *The leproſie* (saith he) *is never cured by phyſicke, except it be adminiſtred in ſome critical yeere, wherein nature of its owne accord doth attempt ſome renovation, and is ſuch a time, as nature hath for this ſame purpoſe appointed; and this is yet further witneſſed by the great* Zacharie, *and I my ſelfe have likewiſe tried it.* Those who labour to render a reason of these climacterical yeeres, render a threefold reason: 1 Numericall, 2 Astrologicall, 3 Physicall. To beginne the 1 with the Numericall, they much magnifie the number of 7. and that out of *Plato*, *Pythagoras*, and *Macrobius*. And first, say they, because it is composed of divers figures, it admitteth of divers formes; and therefore call it a virgine and number of perfection; and that by reason it is a full and compleat number, and may be divided into one and sixe; and againe, to two and five; and finally, into three and foure, which is not incident to any other number whatsoever. Againe, they say, this is called the holy number; for, it is certaine, that God himselfe sanctified the seventh day, and having made the whole frame of the universall world in sixe daies, hee rested the seventh. Againe, the same God appointed the *Iewes* a seventh Sabbaticall yeere, in the which it was neither lawfull for them to till their ground, to sow seede in it, or to dresse their vines: And seven weeks of yeers being past, which was the fiftieth, was their Jubilee. Again, to magnifie this number of seven, they allege that on the seventh moneth the arke rested on the [h] mount *Ararat*: on the seventh day, *Noah* sent out a Dove which returned, with an olive-branch in her bill: after other seven daies, he sent her out againe, and then she returned no more. [i] *Salomon* celebrated seven festivall daies, and all *Israel* with him, and many other such numericall niceties. Againe, say they, the life of man imitateth the creation of the world, which was finished in seven daies; and so the little world man, is certainly conceived at furthest on the seventh day: and the childe borne before the seventh moneth, liveth not. And the same [k] *Hippocrates* affirmeth, that the life of man is of seven daies continuance, that is, that without food he can hardly live longer, and so hee divideth the whole period of a mans life

c *Sunt autem duo ānorum numeri, ſeptimus & nonus qui plerumq; rerum vitæq; ius, immutationem, ac gravia pericula invehunt. Quo fit ut ſexageſimus tertius, qui utriuſq; numeri multiplicatā, atq; invicem ſibi connexam ſummam continet non ſine periculorum acervo ingruat; novenes namq; ſeptem, & ſepties novem, ſexaginta tres conſtituunt, atq; ob id climactericus is annus appellatur; quia a ſeptimo orſus, vitam hominis, velut per gradus quoſdam peragat. Itaq; omnes qui per 7, aut 9 annos conſurgunt, decretorii dicuntur in quib⁹ magnam mutationem ſubeunt homines: nam vel calumniis impeti ſolent, vel graviſſimis morbis divexari, vel periculis objici, veldeniq; aliquod percipi detrimentum ac jactaram, vel ſaultatum, vel valetudinis. Hos ergo annos in decurſu, ac potiſſima in omnibus etiam ætatibus obſervare ſoleo, ſic ut impuberes, &c.* Levinus Lemnius *de occult naturæ mirac. l. 2. ca. 32.*

d *In lib.* Hippoc. *de ſeptimeſtri partu.*

e *At vero mulieribus fœtuum conceptiones & abortiones & partiones, eodem tempore judicantur, quo & morbi & ſanitas. Sed iſtorum omnium, alia quidem diebus, alia menſibus, alia dierum quadragenariis, alia annuo ſpatio de ſe ſignificationem præbent. Et paulo poſt. Etenim medicum qui de ægrorū ſalute recte conjecturare votet, animadvertere oportet, ut omnes dies in contemplationem adhibeat, ex paribus quidem 14, &c.* Hippoc. *lib. de ſeptim. partu.*

f 2 *Epidem. ſect. 6.*

g Averroes *cap. 8. 3. collect.*

h Gen. 8. 4. 8. 12.

i 1 King. 8. 65.

k *Lib. de carn. ſeu principiis, ubi multa de hoc numero ſeptenario.*

Infantia, & pueritia.

Pubertas.
Adoleſcentia, iuventus, fluens & conſiſtens.
Virilis & proprie conſiſtens ætas.

Senectus.

Cruda viridiſque ſenectus, ſeu primum ſenium.
Ætas decrepita, ſeu ſenium ſecundum

Aſtrologicall reaſon of theſe climacteri-call yeeres.

l Ranzenius *in genethliace. vide de his annis eundem lib. de ſanit. tuend. cap* 35.

[m] Claudius Deodatus *Panth hygiaſt. lib.* 1. *cap.* 7. *ubi, & bi verſus de hominis ætate reperiuntur.*

Infans ſeptenos poſtquam compleverit annos,
Producti dentes, mutus & cris erunt.
Poſt ſi ſeptem alios deus huic ꝺ̄ceſſerit annos
Fit pubes, nato ſemine, nomen habens.
Fit iuvenis cum ſeptem alios compleverit annos,
Et lanugo genas barbaq; prima tegit.
His addas ſeptē virtutis nomine clarus
Eſt vir, & hæc ætas optima robur habet.
Adiicias alios ſeptem, volet eſſe marius,
Et memor utiquæ poſteritatis erit.
His alios ūgas ſeptē, prudētia pectus
Ornabit, ſtudium non levitatis erit.
Annumeres ſeptem gravitas erit inclyta linguæ.
Septem alios, linguæ cōgruit ingenium.
Additur his nonus cum ſeptenarius ipſe eſt,
Perfectus, vires ſed nimis interimit.
Scilicet his ānis multi periere duobus,
quorū laus celebris mar te togaq; fuit.
Hi quoq; nunc variis fortunæ caſibus anni,
Subiiciunt multos, exitiumq; parant.
Accedunt alii ſeptem, mors dura vocabit,
Ad tumulum feſſos, decrepitoſq; ſenes.

life by this number of ſeven, and that according to the ages. The firſt is from the birth untill the ſeventh yeere, and is called the infancy: the ſecond from that to the fourteenth, which is called child-hood; from thence to one and twenty called youth, or ſtripling age; from thence to 35 is the conſiſting age, or ſtaied youth: from this yeere, untill 45, is called properly manly, or conſiſting age; which falleth upon the ſeventh week of yeers. What remaineth of the life of man is called old age; which is againe divided into other ſeven weekes, eſpecially in temperate places, and ſuch where men live longeſt; where the body is of a good and laudable temper and conſtitution, and the diet good and wholeſome: and then this time is divided into two parts, the firſt being called freſh, or greene old age, *Cruda viridiſq; ſenectus*, from the end of the ſeventh weeke to the beginning of the tenth, to wit, 62 or 63. the later is called decrepit old age, continuing from this yeere to the fourteenth weeke, which falleth on the 97 yeere. Now, beſides this numericall, others aſſigne an aſtrologicall reaſon; every ſeventh yeere [l] (ſay they) the planets returne in order to *Saturne*, who removes then to another ſigne, contrary to that from whence hee laſt departed; and therefore by reaſon of this maligne conſtellation, as alſo by the contrary place of the planet, it commeth to paſſe, that the maligne influence of *Saturne* is increaſed. But before wee proceed, it muſt be obſerved, that theſe events are not alwaies preciſely confined to the very individuall climacterical yeere, but often to the yeere next inſuing, and ſometimes alſo a little before to the yeere immediatly preceding: And a late [m] Writer maketh the climacterical yeere, as it were the time wherein ſentence is pronounced, although often execution come not till the next yeere after, howſoever the body be before diſpoſed, prepared and fitted, either for ſickneſſe or death; although ſometimes alſo the effect is accelerated, and falleth out before the climacterical yeere. And this is confirmed by inſtances of examples produced in that ſame place: as to wit, of *Adam*, having lived 930 yeeres, died in his climacterical yeere, 931, conteining ſeven times 133. *Abraham* alſo died in his climacterical yeere, 175. King *Cyrus* in his 70, as likwiſe the Poet *Ennius*, and the famous champion *Hannibal*; and *Ioanna*, mother of that famous Emperor, *Charles* the fifth: and this Emperor himſelfe in the 36, being his climacterical. The renowned *Auguſtus Cæſar*, ſurvived his climacterical yeere 70, about ſome three moneths: And *Edward* the firſt, King of *England*, ended his daies about the ſame period: *Solyman* the *Turkiſh* Emperor, ended his daies in his 76 yeer, preventing this his climacterical yeere by one. *Charles* the 8, the *French* King, prevented his climacterical yeere 28, onely by the ſpace of 22 daies; Many more inſtances might be to this purpoſe produced, and many other things out of many Authors, alleged for the magnifying of this number of 7, in theſe yeeres. Now, that many notable alterations are often obſerved to befall our bodies in theſe ſeventh and ninth yeeres, eſpecially the ſeventhes cannot be denied: and with *Hippocrates* we may well ſay, that the ſeventh yeeres are no leſſe critical in the life of man, than are the ſeven daies and moneths in the criſis of acute and chronicall diſeaſes; and yet theſe numbers have no vertue to produce any ſuch

effect

effect, nor prove any causes nor occasions thereof; which to prove, any able, yea, ordinary understanding, making no question thereof, were, I thinke, to spend my time in vaine. And as for astrologicall vanity, it hath been already by so many worthy, and learned men confuted, and something also shall be said hereafter of their foolish and superstitious opinions, so that at this present I passe by it. Onely this by the way, let it be kept in minde what hath lately beene said, that these great and notable events fall not alwaies out on the same yeere, but sometimes before, and sometimes after; and *Saturne*, to whom they principally impute these strange events, must keepe his set turnes in his regular motion every seventh yeere: besides, that by their owne assertion he is quite excluded from the ninth. And although some such notable effects fall out about such a time, and about the time of some great conjunctions; yet are they no more causes of such effects, than the shining of the Sunne is the cause of a mans intended journey, of him before resolved upon, whether the Sunne shone or no. Now then, there must be some physicall cause assigned, the other two failing. A [n] learned late Writer labours to acquaint us with the reason of the prerogative these climactericall yeeres assume unto themselves. *In the periods and revolutions of certaine yeeres* (saith he) *there is a great abundance of superfluous humours collected in the body of man, by the motion and agitation whereof diseases commonly are ingendred: For, when as the body hath collected such an abundance of superfluous humours, that the places accustomed to receive the same, are now no longer able to conteine them, diseases must of necessity follow, and, if not remedied, death it selfe. And therefore to avoid this danger, he adviseth people in the spring and fall every yeere, by purging and bleeding to unburthen their bodies of this masse of oppressing humours, by which meanes at the returning period of these yeeres, they may live more secure and free from feare.* And certaine it is, there is a fatall necessity and disposition to die, from the very first birth, attending and unavoidably accompanying every man; and this was first procured by that wilfull and wofull fall of our first parents, and from them, as a legacie propagated to all their sinfull posterity: which fatall period is often furthered or hindered, by the good or bad order of diet, and divers other externall and inevitable causes, and yet nothing befalling us without the all-disposing and overruling providence of the Almighty. And in the interim, although many dangerous diseases do often, both about these especially, and other times also, seize upon a mans mortall bodie; yet, untill this appointed period, nothing can cut the thread of this life. Now, that every one may be acquainted with these yeeres, I set them here downe to thy view: The sevenths are 7,14,21,28,35,42,49,56,70,77, 84,91,98. The ninths are 9,18,27,36,45,54,63,72,81,90,99. Who so surpasseth this number, let him reckon the rest himselfe.

[n] *Qua autem ratione per illos annorum circuitus morbi plerumq; incrudescant, a nemine hactenus explicatū est. Ego ideo evenire conjicio, quod certis annorum periodis corpus humanum magnam humorum collectionem, ac redundantiam congesserit, quorum motu, aliq; excitatione morbi excitantur. Cum enim natura ad immodicam repletionem devenerit, conceptacula humorum plenitudinem perferre nequeant, in morbum erumpere necesse est. Quāobrem omne studiū omnemq; operam conferre expetit, ne materiæ exuperantia evacuationem, quam semper vere & autumno, vel incisione venæ vel purgante medicamento moliendū est.* Idem Lev. Lemnii loco prius citat.

De his annis climact. scripserunt etiam Antonius Guevarra, Petrus Messias, Ioseph Roscius, Franciscus Iunius, Franciscus Petrarcha, Marsilius Ficinus, Ferdinandus Mena, Iohannes Lalamantzus, Federicus Bonaventura, Baptist. Godroachus, &c.

CHAP. IIII.

Of things called not naturall; and first of the Aire.

Res 7 naturales sunt; Elementa, temperamentum, humores, membra vel partes, virtutes seu facultates, operationes vel actiones, spiritus.
Res 6 non naturales, aer, cibus & potus; repletio & vacuatio; exercitium seu motus, & quies; somnus & vigilia; accidentia, seu animi pathemata.

AS man by naturall composition partakes of all the elements, so in this life can hee not long live without the use of them all, especially of this ambient aire; and of the which, for this cause wee will speake in the first place. Now, the utilitie, and necessity of this element, doth in this appeare, that howsoever, sometimes, one may live without meat and drinke for divers daies, if not moneths and yeeres, (as some relate) yet, without the use of this element, was never any yet able to subsist and continue one day, no, nor yet one houre, there being so great an use for the body of man, both of perspiration and respiration. The whole body of man is composed of a triple substance; of an aire or spirituous, and next of severall humours; and lastly, of a more solid substance, flesh and bone. Now, these three, from the very first beginning to the end of our daies, are continually decaying, and therefore must daily be repaired, if life be continued. The losse then of the first is repaired by meanes of this aire; of the two later, by meanes of meate and drinke. Now, since the use of this element is so great, that it not onely cooles and refreshes the excessive heat of the heart, but also repaires our decaied spirits; wee will say something thereof. The proper quality then of the aire, is reputed to be warme, joined with moisture; I meane, in a temperate, and not in any excessive degree: howbeit, according to the severall and manifold alterations it is subject unto, it often altereth, not the body onely, but the minde of man also. A good laudable and temperate aire, is a great meanes to uphold the health; on the contrary, being corrupted, it proveth often the cause of many diseases: and that the aire doth not a little affect the mind, may from hence be evinced, that such aire as we most commonly breath in, such spirits are there ingendred. Of a thicke and cloudy aire, thicke and grosse spirits are most commonly produced. For this cause the *Athenians* were accounted wiser than the *Thebans*, by reason they lived in a purer and more refined aire. And all *Scythia* brought forth but one famous Philosopher, *Anacharsis*; and this they impute to the thicknesse of the aire of that countrey. *Plato* made choice of a [a] moist and mooriſh place in the suburbs of the City of *Athens* to teach in; and that of set purpose, to blunt the sharpe edge of his pregnant wit. And *Plato* himselfe affirmeth, that *Minerva* being to build the City of *Athens*, did well before consider the nature and quality of that countrey, as promising no lesse then such famous worthy wits, as in antient histories are recorded. Now, the healthfulnesse and goodnesse of the aire, according to *Galen*, is determined by the purity and good temper thereof. A pure aire is called a subtill aire, infected with no corrupted vapours, nor noisome smells: A temperate aire is such a one wherein we neither quiver for cold, nor yet sweat for heat. Now, if the

Quality of the aire.

The aire doth not a little affect both the body and the minde.

[a] *In* Academo, *unde* academici. Ficinus *in vita* Platonis.

the aire of any countrey whatſoever, of it ſelfe naturally unhealthfull, no art of man ever can amend it; and then the beſt remedy I know, is with all poſſible ſpeed to make choice of a better. If the aire be but accidentally bad, then there may be uſe of Art, and ſo it may, according to the exceſſe in any quality be corrected: as wee read that *Hippocrates* corrected the malignity of a peſtilentiall aire, by making of great fires of ſweete ſmelling wood: as concerning that alteration of the aire occaſioned by meanes of the times and ſeaſons of the yeere, we are alwaies carefully to preſerve the laudable temperature thereof by contrary remedies, as farre as in us lieth: as the ſharpneſſe of winter is to be helpt by good fires, and warme clothes. In the parching heat of ſummer, we are to coole and refreſh our bodies by correcting the aire with contrarie coolers, eſpecially within doores, as alſo by the uſe of thinner clothing. Now, that aire which any one hath ſuck'd in from his infancie, ſuteth farre better with that conſtitution than another, howſoever, perhaps, in it ſelfe, of a more laudable quality. It behooveth therefore every one, as far as in them lieth, to make choice of a good and laudable aire. But becauſe moſt men muſt be contented with that aire they firſt breathed in; therefore this would chiefly be diligently & carefully conſidered of our new colonies, who tranſplant themſelves into remote regions, that they firſt make choice of a country, whoſe naturall temper differeth not much from their owne; but with this *proviſo*, that it be rather warmer than colder than their owne. In the next place, let the place of thy particular habitation be ſetled in a good place of the countrey, and that both in regard of the aire and water, as alſo all other neceſſarie commodities. Our *Virginian* colonies therefore were at the firſt in this very farre over-ſeene, not being ſo carefull to build their townes in a good and laudable aire: and likewiſe my Lord of *Baltemore* was too confident in ſetling himſelfe in ſo tempeſtuous and cold a place of *New-found-land*, which forced him at length quite to relinquiſh that land. And I wiſh all other undertakers may take warning by other mens harmes. Now, it is to be obſerved, that the aire is much altered in quality, according to the high or low ſituation of the place; and hence commeth it to paſſe, that there is a great difference betwixt the aire of the high hills, and that of the vallies, the aire being commonly exceeding cold on the top of thoſe hills, yea, even when it is indifferent warme in the lower regions: and this travellers, that paſſe the *Alps* and *Pyrenean* hills, doe often finde true, where the ſnow covereth their high tops, when there is none to be found in the lower regions. A [b] *Spaniſh Ieſuit* to this purpoſe, relateth a ſtrange ſtory of ſuch a high mountaine in the *Weſt Indies*: *There is* (ſaith he) *in Peru, a high mountaine, whereupon hee aſcended, as well provided as he could, being fore-warned by men expert. But in the aſcent, both he, and all his compauy were ſurprized with ſo ſudden pangs of ſtraining and caſting, and ſome alſo of ſcowring, that the ſea-ſickneſſe is not comparable thereunto. He caſt up phlegme, choler, and blood, and thought he ſhould have caſt vp his heart alſo. Some thinking preſently there to die, demanded confeſsion; and ſome are ſaid to have loſt their life by this accident. The beſt is, it laſteth but for a time, and leaveth no great harme behinde it; and thus it fareth in all the ridge of that mountaine which runneth above* 1530. *miles,*

What is meant by a pure aire.

A temperate aire.

Aire naturally unhealthfull cannot be corrected.

Alteration of the aire by meanes of the ſeaſons of the yeere.

Advertiſement for undertakers of new plantations.

Errour committed in the firſt plantation of *Virginia*.

b *Acoſta hiſt. Ind. l. 3. cap. 6.*

miles, although not in all places alike. In some different passages thereof, he found the like difference and distemper, but not so grievous as at Pariacaca. *He ascribeth it to the subtilty of the aire in those hills, which he thinketh are the highest in the world; the* Alps *and* Pyrenees, *being in respect thereof as ordinary houses compared to high towers. In other places of* Peru, *men sometimes are found dead by reason of this sharpe aire, and yet their bodies putrifie not, which argueth an extreme pure cold penetrating aire.* Now, this maketh it to seeme the stranger, *Peru* being of it selfe situate within the Tropickes. Now, in the aire, this is likewise to be considered, that some aire better befitteth some bodies than others; a moist foggy body agreeth better with a good dry aire; and a dry constitution, with a moderate moist aire; and so of other complexions, simple or compounded. We are yet further, in considering the aire, to take notice of it according to the severall times of the day; and therefore although the aire admitteth of many alterations and changes upon divers occasions; yet that aire is commonly accounted in every country the best which we breathe in in the morning, the next about noone, the worst of all about night, and especially after Sunne-setting, which in many countries proves very pernitious; which that noble and valorous Knight, Sir *Walter Raleigh*, found too true on the coast of *Africke*, with the losse and hazard of the lives of many worthy generous Gentlemen. And the *French* are very jealous of this night-aire, which they call *la serene*; Divers other things concerning the aire, especially of the sicke and diseased, together with the best and most commodious situation of houses, I reserve to its proper place hereafter, and now proceed to the winds for the affinity they have with the aire.

Election of aire according to the severall constitutions of bodies.

Best aire according to the time of the day.

Night aire pernitious on most parts of the coast of *Africa*.

CHAP. V.

Of the severall sorts of Winds, and their various effects.

AS [a] *Elias* his little cloud no bigger than a mans hand, yet at length so over-spred the face of the whole heavens, that it distilled downe abundance of sweet comfortable showres, to the fructifying of the hard yronie earth, which had been so long deprived of these sweet refreshing showres: so these small dry exhalations, of how little esteeme soever they may at first seeme to bee, yet wee see what prodigious and stupendious effects they often produce, having their warrant sealed by the great God of heaven and earth. Now, whether thou please to call these vapors or exhalations by the name of wind, or whether this wind be an aire tossed to and fro, it is not much materiall for our purpose in hand, my desire being altogether averse from wrangling about words. Now, because the wind doth not a little alter the body of man, as well in sickness as in health, it shall not be out of purpose to say something concerning this subject: and the opinion of [b] *Plato* is, that where the winds are very various and boisterous, the people of that countrey, for the most part, prove crabbed and untoward; and

a 1 Kings 18. 44.

Winds are of great force.

b 5 De legib.

and the winds have ever beene esteemed to carry a great pre-eminence both over the bodies and mindes of men. Winds then in the generall, are of two sorts: common and sudden, or such as blow suddendly or at unawares, called *repentini*; such as wee call common, are such as blow out of certaine parts of the world, or else at certaine times or seasons. Such as we call sudden, are winds which neither blow from any one determinate or certaine quarter of the earth, nor yet at any one certaine and determinate time. These common winds are of foure sorts, answering to the foure corners of the world; and againe, betwixt each of these two extremes, are other two inserted, making up the number of twelve in all, and are very well [c] described by the *Latin Poet*. [d] *Aetius* out of the antient Mariners, reckoneth up the number of the winds, and yet mentioneth onely 12 in all, which he ascribeth to the 12 signes of the *Zodiack*. Our moderne Mariners have by their compasse observed 32 severall winds in severall tracts of the sea. Neither ought so great a number of winds seeme strange to any, since that the antients observed 24 severall sorts of winds, as witnesseth [e] *Vitruvius*; Whereunto [f] *Agricola* doth also agree. And it may be more winds may yet be observed; so that the number of the winds may by this meanes be infinite; by reason these exhalations, when they are ingendred, may arise out of any region whatsoever; and so according to the nature and situation of the place, thorow which they passe, their effects are various: and that wind which is propitious and benigne to one country or place, may in another place produce a contrary effect. The South wind (saith [g] *Heller*) is very unhealthfull to all *Italy*, as also to most Northerne countries; and yet to *Africa* this wind is most comfortable, insomuch, that what refreshing other countries feele by the *Etesian*, or Easterly winds, the like benefit reape the *Africans* by the benefit of this South wind. *Zephyrus*, or the Western wind is generally with us reputed a milde and gentle wind: and yet in *Gasconie* (saith *Scaliger*) it never blowes without the great terror or amazement of the inhabitants of that country. *Hippocrates* therefore observing this variety and multiplicity of winds, wisheth Physitians onely to observe foure, and for the most part hee mentioneth but two, as being the principall, the South and the North. And so *Hali abbas* and *Avicenne*, when they have mentioned 12, yet at length pitch upon these foure principall winds, chiefly of a Physitian to be observed. These foure chiefe principall winds then are divided into land-winds and sea-winds; Land-winds I call such as blow from the land, and sea-winds such as blow from the sea. The land-winds againe are of two sorts, either common, or else proper and peculiar to some one country; as the North-westwind to the *Athenians*, and the South-wind to *Provence* in *France*. [h] *Galen* makes the South-wind of two sorts, one hot and moist, cloudy and rainy; and another hot and dry, clearing the cloudy and muddy aire. The former of the two proves often the author of great mischiefe to these our Northerne cold countries; as namely, of that fearefull plague of pestilence, and divers other dangerous and epidemicall diseases, whereon in this place to insist, were too tedious: In generall, it is the most unhealthfull wind that blowes in our climat; as I hold the Northerly wind to be our best friend;

c *Aspor ab axe ruit Boreas, fugit Eurus ab ortu: Auster amat medium Solem, Zephyrusq; cadentem. Hos inter binæ mediis e partibus auræ, Expirant similes mutato nomine flatus.* Manilius lib. 4.

d *Tetrab. 2. sermone 3. cap. 100 sect. 3.*

e *Lib. 1. cap. 6.*

f *Agricola rei metall. lib 3.*

Propetties of winds according to severall countries.

g *Lib. de Pest.*

South wind best of all others to *Africa*.

The West-wind most terrible to *Gasconie*.

Division of winds.

Division of Land-winds.

h *Comment. 3. in 3 lib. Epidem.*

The South-wind for the most part our greatest adversary.

The Northerly wind our best friend.

friend; although ſome would have the Eaſterne wind, which bloweth directly from the Equinoctiall line, to be the healthfulleſt wind for our climat. It may be, becauſe they blow in moſt countries in the heat of ſommer, about the canicular daies, and ſo qualifie the extreme ſcorching heat of the time, whereof frequent mention is made by [i] *Hippocrates*, who doth often alſo prognoſticate the approching of diſeaſes, by the bloſting of theſe winds, called *Eteſiæ*. Now concerning maritime, or winds blowing from the ſea, [k] *Celſus* holdeth them to be very hurtfull to the health of man; the which opinion many others have imbraced. And the more they are confirmed in this opinion by [l] *Ariſtotle* himſelfe, affirming all thoſe creatures which have their being and living in this watry element, to be of a ſhorter continuance, than thoſe that live upon the land: but this opinion is againe contradicted, by [m] others, his owne expoſitor being of another minde; for the ſea being warme in winter, and cold in ſummer, yet alwaies temperate, yea, even in the opinion of the Philoſopher himſelfe, it muſt of neceſſity follow, that the wind which bloweth that way, [n] and often alſo hath from thence its originall, doth partake of the like qualities: Now, theſe qualities being temperately hot and moiſt, of all other are the fitteſt to maintaine in perfect health the body of man. And hence commeth it to paſſe, that [o] *Galen* affirmeth, that the maritime parts of *Thracia* (in it ſelfe a cold country) are much warmer than the more inward parts of the land: and on the other ſide, againe, the maritime parts of *Libya*, and *Egypt* in Sommer, are farre cooler than places more remote from thence: [p] *Plutarch* ſeemeth likewiſe to favour this opinion, who affirmeth, that it is not neceſſary to preſcribe any remedies for the preſervation of the teeth of ſuch as dwell neere the ſea; and that in regard of the dry quality of that aire and wind, ſtrengthening and corroborating their heads. Againe, that the ſea-aire is hot, appeareth in that [q] *Pliny* writeth that no ſnow falleth in the maine Ocean: but, what may then be the reaſon, that in may places of *Italy* the ſea aire is ſo bad? [r] The reaſon many be, in the firſt place, becauſe, perhaps, this wind bloweth ſometimes too violently, and ſo in too great abundance drawne in by the inhabitants; or elſe by reaſon, that by the ſea aire, divers marſhes, or ſtincking ſtanding pooles and ponds; or yet ſalt water mingled with freſh, or any the like occaſion, which cauſing the water to putrifie, ſendeth forth ſuch ill vapours and exhalations, as are altogether hurtfull to the health of man. And by reaſon this is ordinarie in moſt places of *Italy*, hence have we this evill report, and ſlander raiſed upon the ſea aire and wind: which, notwithſtanding, is onely accidentall, being in it ſelfe moſt healthfull, and without any hurt at all. Hence is it alſo, that the [s] Philoſopher affirmeth, that the ſea creatures are farre more vigorous, and of a greater ſtature: and *Averroes* affirmeth that they are longer lived. As concerning that which was before alleged out of [t] *Ariſtotle*, ſeeming to maintaine the contrary opinion, was ſpoken of creatures living in the water, the word Water, taken in a generall ſenſe; but is not meant of the ſea in particular. Hence alſo commeth it to paſſe, that the [u] *Venetians* hemm'd in on every ſide with the ſea, breathing in no aire, which doth not partake of the qualities of their ſo neere bordering

Eteſian, Eaſterly, or anniverſary winds.

[i] *In libris Epidem.*

[k] *Lib. 2. cap. 1.* Maritime, or winds blowing from the ſea.

[l] *Lib. de longitud. & brevit. vitæ, cap. 3.*

[m] Hieronym. Rubeus *in Comment. in prædict. Celſi locum.*

[n] Galen 1. *de ſemine.* Commendation of winds blowing from the ſea.

[o] Gal. *in apk.* 14. *l.* 3.

[p] *Lib. de tuenda valetud.*

[q] *Lib. 2. cap. 106.*

[r] *Idem* Rubeus *loco nuper citat.* Why the ſea aire in *Italy* is ſo bad.

[s] 10 *Probl.* 54.

[t] *Lib de longitud. & brevit. vitæ.*

Venetians are vigorous and long lived.

[u] *Idem* Rubeus, *ibid.*

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ring neighbour, are so lively and vigorous, that many of that republique attaine very nigh the hundred yeere of their age: and this was verified in that noble and renowned Champion, and sea Captaine *Andrew Dore*, *Admirall* of the fleet of *Charles the fift*, *Emperor*; and who spent in a manner his whole life upon the Sea, as the aforesaid Author averreth. And this opinion seemeth yet more probable, in that both the snow which falleth neere the sea-coasts; yea, even in the most Northerne parts of this Iland, both falleth often in a small quantitie, and lieth a shorter while, than in the places further remote from the same: and the corne is also sooner ripe, *cæteris paribus*, and no other let or rub come in the way: and yet further to confirme this truth, we see most commonly, that seafaring men, seldome need any sauce to provoke their languishing appetites. I have a little the longer insisted of set purpose upon these winds blowing from the sea, by reason of our new colonies, now planted and planting in these remote regions, that they may neither be afraid to settle themselves neere the sea coast, if all other things be answerable: nor yet any such as are there already seated, be by any needlesse future fears discouraged by reason of this aire. And now being arrived into these remote regions, ere we return, a word or two of the nature and property of som of these winds blowing in those far distant contries. *Acosta the Iesuit relateth, that upon all the coast of* Peru, *it bloweth continually with one only wind, which is South, and South west; contrary to that which doth usually blow under the burning Zone: & being by nature the most violent, tempestuous & unhealthfullest of all other; yet in this region it is marvellous pleasing, healthfull & agreeable: insomuch that we may truly attribute the habitation of that place thereunto. Now, the Northerne wind is not usually cold and cleare in* Peru, *and beyond the line as here. In some parts of* Peru, *at* Lima, *and on the plaines, they find the Northern winds troublesome and unwholesome; and all along the coast, which runnes above* 300 *leagues, they hold the Southerne winds for healthfull and coole, and (which is yet more) most cleare and pleasant: yea, with it it never raines, contrary to that we see in* Europe, *on this side the line. The* Solanus, *or Easterly wind is commonly hot and troublesome in* Spaine, *and in* Murtia *it is the healthfullest and coolest that is; for that it passeth thorow that large champian, and sweet pleasant orchards. In* Carthagena, *which is not farre from thence, the same wind is troublesome, and unwholesome. The* Meridionall *is commonly rainie and boisterous; and yet in the same Citie whereof I speake, it is wholesome and pleasant. In a region containing fiftie leagues in circuit (I put it thus for example) the wind which bloweth on the one part, is hot and moist, and that which bloweth on the other, is cold and drie.* [x] *And* Pliny *reports, that in* Africke *it raines with a Northerly wind, and that the Southerne wind is cleare: And* Acosta *tells us yet more, that there is a certaine wind of such a* [y] *quality, that when it bloweth in some countrie, it causeth it to raine fleas, and that in so great abundance, that they trouble and darken the aire, and cover all the sea-shore; and in other places it raineth frogs.* There are winds which naturally trouble the sea, and make the water thereof looke greene and blacke; others make it looke as cleare as chrystall; some comfort and make glad, others trouble and breed heavinesse. Such as nourish silke-wormes, have great care to shut their windowes whenas the South-west winds doe blow, and to open them to that opposite to it, having found by certaine experience, that

Confirmation of this opinion by experience.

Of winds blowing in *America*, *lib.* 3. *cap.* 10. South and Southwest winds blow constantly in *Peru*.

Northern winds noisome to some parts of *Peru*.

Various qualities of the Eastern wind according to severall countries.

[x] *Lib.* 2. *cap.* 49.

[y] *Idem.* Acosta *ibid.*

their wormes die and languish with the one, fatten, and become better like by the other. The *same* [z] *Authour reporteth, that in some parts of the* Indies, *he hath seene grates of yron rusted and consumed, that passing it betwixt your fingers, it dissolved into powder, as if it had beene hay, or parched straw; the which onely proceeded from the wind corrupting it, and it having no power to withstand the same.* But before we conclude this chapter, we must take notice, that [a] *without the Tropicks from the twentie seventh to the thirtie seventh degrees, the winds are said to be for the most part Easterly (as some thinke) by a repercussion of the aire: even as we see waters being incountred with more force, returne with an eddie, in a manner, backe. This which is said of the Easterly wind, is to be understood of the sea: for, at the land, though winds be, as hath beene said, certaine, and set; yet, that which is the generall wind of one countrie, is not generall to all: yea, in the same countrie they have a set wind for the day, and another quite contrary bloweth for the night: also neere the coast, they are more subiect to calmes in this burning* Zone, *than further off in the sea; the grosse vapours which arise out of the earth, and the divers situation thereof, being the cause of these differences.* Many other strange effects of winds may in these Authors be seene, which here I willingly passe by; having dwelt somewhat the longer upon this point, to acquaint such as shall travell into this new world, with the condition of the aire and winds of those remote regions.

[z] *Idem ibid. cap. 9.*

[a] See *Purchas* his pilgrimage, *lib* 4 *cap.* 12. *ex Linchot. l.* 2.

CHAP. VI.

Of the foure Seasons of the yeere, and how they affect the body.

GOD of his infinit goodnesse to man-kinde, after that great and terrible deluge and inundation of the universall world, [a] made man a promise, that from thenceforward should not faile the severall seasons of the yeere; Sommer and Winter, Seed-time and Harvest; which hath hitherto accordingly come to passe. Now these seasons, according to severall climats and countries doe much vary and differ: Vnder the Line, and betwixt the Tropickes, they continue more constant, and lesse deviation from their ordinary course is to be observed. Without the Tropicks there is a greater difference and irregularity therein to be observed: Now these seasons therefore, according to their unconstant course, must needs diversly affect the body of this *Microcosme*, man, both in sicknesse and in health; and therefore will not be impertinent to say something of this subject.

[a] Genes. 8. 22.

The naturall seasons of the yeere.

Wee will threfore begin with the naturall temperature of the seasons of the yeere, as they are commonly seene and observed with us here in *Europe*. The naturall temperature of the Spring then with us here in *Europe* ought to be hot and moist; of the Sommer hot and drie; of the Autumne, or Harvest, cold and moist; of Winter cold and drie: These among

among innumerable others, are the chiefe alterations incident to our aire, and by the which the ſeaſons of the yeere are with us ordinarily divided and diſtinguiſhed; and theſe ſeaſons are occaſioned by meanes of the exaltation, or declining of that glorious prince of Planets. Now, the further theſe ſeaſons decline frō the afore-mentioned qualities, the more intemperate and greater enemies to the health of mankind they prove. Our [b] *Hippocrates* defines not theſe ſeaſons after this manner; but according to the riſing and ſetting of certaine ſtarres; and the chiefe times by him obſerved, are theſe following: the two *Solſtices*, the one in Sommer, about the eleventh of *Iune*, the other in Winter, about the eleventh of *December*: then next the two *Aequinoxes*; the one about the eleventh of *March*, the other about the eleventh of *September*. Theſe times, becauſe of dangers about theſe ſeaſons, this old Father would have us to obſerve. The Sōmer *Solſtice* hē accounteth moſt dangerous; and the Harveſt *Aequinox*. The ſame Authour, againe, obſerveth the riſing and ſetting of certaine ſtarres; as namely of the *Pleiades*, *Vergiliæ*, riſing the five and twentieth of *April*, and ſetting about the firſt of *November*: and againe, the riſing of *Arcturus*, about the one and thirtieth of *Auguſt*, and ſetting about the beginning of *March*. Beſides, this ſame Authour obſerveth alſo the riſing of the *Dog-ſtarre* the nineteenth of *Iuly*, and ſetting againe the twenty ſeventh of *Auguſt*; and with theſe alſo he obſerveth the blowing of the Weſt-wind: And this is all the *Hippocraticall* ſpheare, comprehending ſuch ſtarres and ſeaſons as he thought fit for Phyſitians to obſerve. But now, againe, as concerning the temper of theſe ſeaſons, whereas I ſay the Spring is hot and moiſt, it may be objected, that in it ſelfe it is rather temperate. To this I anſwer, that howſoever it be ſo accounted, yet in compariſon of the other ſeaſons, it may be called temperate. And againe, it may be called temperate, as ſome ſay, *effective*, by producing the beſt temper. It may againe be demanded, if heat and drouth be proper qualities befitting Sommer, and cold & drouth appropriated for Winter; whether the hotteſt Sommer be not the healthfulleſt? as likewiſe the coldeſt Winter? To this I anſwer, they are not ſo, ſimply and abſolutely conſidered: *Nam omne nimium vertitur in vitium*. The extreme hot Sommer inflames the humours of the body, making it ſubject to hot and acute diſeaſes: and the extreme pinching cold, accompanied eſpecially with ſharpe piercing Northerly winds, diſpoſeth the body to rheumes, and rheumaticke diſeaſes; as likewiſe to *Apoplexies*, and many other ſuch like dangerous infirmities. The humours in the body of man have pre-eminence and dominion according to theſe foure ſeaſons: for in the Spring, blood moſt abounds; in the Sommer, choler; in the Harveſt melancholy; and in Winter, phlegme: and the parts of our civill day, anſwer likewiſe to theſe ſeaſons; the morning to the Spring, the noonetide to Sommer, the afternoone to autumne, and the night to Winter. Now, theſe anniverſarie, or yeerely ſeaſons, doe much differ according to the climat: For, within the Tropicks the ſeaſons are much warmer than without; and under the Equinoctiall Line, then Winter is, when the Sōmer is perpendicular over their heads; by reaſon that then it doth more powerfully attract and draw unto it ſelfe divers

[b] *Præcipue vero maximè anni temporum mutationes obſervandæ ſunt, ut neque medicamentum purgans lubenter exhibeamus, neque partes circa ventrem uramus, aut ſecemus, ante dies decem, aut etiam plures. Maximè tamen ſufficient decem, ac maximi periculi plena ſunt ambo æquinoctia, maximè vero autumnale. Periculoſiſſima etiam ſunt ambo Solſtitia, præcipuèq; æſtivum. Syderum quoq; ortus obſervandi, præcipuèq; caniculæ, deindè arcturi, & vergiliarum occaſus. His enim poſſimùm diebus morbi indicationem ſubeunt, & alii quidem periimunt, alii vero deſinunt, aliiq; crises in aliam formam & ſtatum tranſeunt. Lib. de aere, aquis & locis.*

Queſtion cōcerning the temperature of the ſeaſons, with the anſwer.

The humours in the body of man, anſwer the foure ſeaſons of the yeere, and the parts of our civil day.

Seaſons of the yeere differ acording to climats and countries.

moiſt exhalations, which deſcending againe in great abundance upon the face of the earth, doth plentifully refreſh & water the ſame; and this ſeaſon they therefore call their Winter. But againe, when the Sun declineth a little, the beames not darting downe ſo perpendicularly as before, there not being now that forcible attraction of vapours; and by conſequent, as fewer clouds, and leſſe raine, ſo heat to the outward appearance, being then intended, and of greater force than before: and this time they call their Sommer, as being fairer and warmer than the former, quite contrary to that which befalleth us here without the Tropickes; as in particular may be obſerved in the country of *Chili* in the *Weſt Indies*. Now the ſituation of places (as hath before beene mentioned) often altereth the nature of this ambient aire, and by conſequent, altereth the ſeaſons in thoſe particular places, although the elevation of the Pole differ little or nothing: the which is evidently ſeen in *Peru*, whereas the whole breadth of the countrie not much exceeding forty leagues, in the plaine, it neither ſnowes, raines, nor thunders; and in the meane time, upon the *Sierra*, or hils, the ſeaſons have their courſes as in *Europe*, where it raines from the moneth of *September*, untill *April*, and in the *Andes* it raines in a manner, all Winter. And even here in *Europe*, no ſmall difference may thus be obſerved, that oftentimes, the high hills are infeſted with terrible cold tempeſts, when as the adjacent vallies goe many times ſcotfree, as travellers can teſtifie. And of this, my ſelfe was once an eye-witneſſe, when as *in the yeere* 1610, *travelling from* Miſnia *towards* Prague, *and paſsing over the high hills which encompaſſe* Bohemia *round about*; *on Eaſter eve at night* (*falling then about the midſt of* April) *as likewiſe all Eaſter day, and the three next daies after, it ſnew continually without any intermiſsion, accompanied with ſo nipping a froſt and North-Eaſterly wind, that I have ſeldome at any time obſerved a ſharper ſeaſon: the next day after, the ſnow fell no more, and comming downe into the plaine of* Bohemia, *about halfe a daies iourney from S.* Annaberg, *where I reſted theſe foure daies, I found neither froſt nor ſnow, nor any ſigne of the ſame; but both corne and graſſe as greene and forward, as had ever beene obſerved about that ſeaſon, together with a fine warme temperate aire: and inquiring there of the weather paſt, they aſſured me that they had ſeen neither froſt nor ſnow, onely that morning had falne a ſmall ſhowre of warme raine, which was ſcarcely to be diſcerned upon the ground.* But it is yet ſtranger, that within a few miles of ground, one place not exceeding another in height, ſhould be Sommer in one, and Winter in the other, as appeareth by that which followeth: [e] *At the ſame time, when in the Weſt part of this* Peninſula (*being neere* Cambaia) *betweene that ridge of mountaines and the ſea, it is after their appellation Sommer, which is from* September *to* April, *in which time it is alwaies cleare ſky, without once or very little raining: on the other ſide of the hills, which they call the coaſt of* Choromandell, *it is then Winter, every day and night yeelding abundance of raines; beſides thoſe terrible thunders, which both beginne and end their Winter: and from* April *till* September, *in a contrarie viciſsitude, on the Weſterne part is winter, and on the Eaſterne part Sommer: inſomuch that in little more than* 20 *leagues iourny in ſome places* (*as when you croſſe the hill to S.* Thomas) *on the one ſide of the hill you aſcend with a faire Sommer; on the other ſide you deſcend with a ſtormy Winter. The like,* ſaith Linſchoten, *happeneth at the*

Cape

Situation of places altereth the ſeaſons: See *Acoſt.* in places alleged in the former chapter.

Hiſtorie of the difference of the ſeaſon in the hills and vallies.

[e] See *Purchas* his pilgrimage *lib* 4. *cap.* 15.

Cape Roſalgate, *in* Arabia, *and in many other places of the Eaſt. But it is as great, if not a greater wonder, that in ſome places of the ſame elevation of the Pole, even upon the low levell ground, there ſhould be ſuch a diſparity in the qualities of the ambient aire*; *as it is reported of the ſtraits of* Magellan. [d] *In and about the ſtraits of* Magellan (ſaith a late Writer) *(in as high an elevation of the Pole, as many parts of* Spaine) *the cold is yet there ſo violent, that beſides the mountaine tops alwaies covered with ſnow, their very Sommer, in the midſt thereof, freeth them not from yce. Yea, at that time of the yeere the* Hollanders *encountred an Iland of yce in the Sea. The trees yet there are generally greene all the yeere long. The cold is ſo extreme, that* Henry Barwell *became balld therewith, ſo continuing a yeere or two. One* Harris *a Gold-ſmith, blowing his frozen noſe, caſt it with his fingers into the fire*; *and our Authour himſelfe going on ſhore, and returning wet in his feet, the next morning pulled off his toes with his ſtackings, from his benummed feet.* Thoſe countries wherein the aire is ſo continually warme, as within the Tropicks, and neere to them, prove not commonly ſo healthfull, eſpecially to our Northerne conſtitutions; whoſe lives are better preſerved in a Northern aire, than any of thoſe hot regions, which is diligently to be obſerved of thoſe who undertake to tranſport colonies into remote regions, that they ſettle not themſelves in too hot a climat. Now, that the diſtempered qualities of the aire are a meanes of producing divers diſeaſes, appeareth by many places of that famous *Hippocrates* his works, where hee ſetteth downe divers diſtempered conſtitutions of the aire, whereupon enſued divers dangerous diſeaſes, both peſtilentiall and others. And among our ſelves the inſtances, I thinke, are freſh enough yet in our memories, of this laſt yeere, 1630. which deprived many of life, and many ſo pinch'd with poverty, that the wound is not yet healed up. It is then apparent that the ſeverall ſeaſons of the yeere, together with the alterations and changes thereof doe not a little affect both the body and minde of man; and therefore diligently and carefuly of Phyſitians to be conſidered.

d *Idem lib. 6. cap. 14.*

Obſervations for undertakers of plantations.

CHAP. VII.

Of Water in generall: of Terreſtriall Water, or water paſſing thorow, or iſſuing out of the Earth; as Springs, Rivers, Wells and Ponds.

IT is now more then time that we come to this ſo noble and neceſſary element of Water, which can never ſufficiently be commended. And in ſo high an account was it among the Antients, that *Thales Mileſius*, one of the ſeven Wiſe-men of *Greece*, thought it to be the originall of all things, *quaſi aqua omnia*, from whence all things have their firſt being and beginning; and this was alſo the opinion of the *Greeke* Poet *Heſiod*. But in briefe, both the antiquity and utility doe highly recommend it unto us. The Antiquity, as being that prime and principall liquour where-with our

The high eſteeme the Antients had of water.

Antiquity.

Vtility.

our forefathers untill the time of *Noah* after the flood, yea, and even after the flood, continued ſtill to bee in greateſt requeſt. The utility appeareth in this, that it is the moſt common and naturall drinke to all living creatures; and withall the moſt familiar, and eaſieſt to come by: and hence by the goodneſſe of our God, have we this Element obvious every where, as well in the higheſt hills as in the loweſt vallies. *And that great* [a]*Calvin ſaith, that God deprived the Ægyptians of the one halfe of their life, when as hee inflicted upon them that great plague of turning their water into blood.* The utility and neceſsity of this noble Element was not unknowne to [b] *Iſaac* and *Abimelec*, which made their herd-men ſo ſtrive for theſe fountaines of living water: and did yet more manifeſtly appeare in [c] that more than triennal diſaſtrous drought in *Ahabs* daies. And ſome late writers relate, that the like [d] hapned of late yeeres in ſome parts of the *Weſt-Indies*. And is yet more cleerely in this ſeene, in that it is the *Baſis*, or foundation of all other liquors whatſoever; and giving, as it were, the eſſence even unto that king of liquors, Wine it ſelfe; as without the which, neither it, nor yet any other ever attaine to any perfection. Being therefore ſo uſefull both for drinke, dreſſing of meate, and many other neceſſary uſes, it will be requiſite to ſay ſomething of it: And firſt for the temperature, both Phyſitians and Philoſophers have reputed water to be of a cooling quality. And *Ariſtotle* himſelfe is of this opinion; and as for moiſture, *Galen* holdeth, that it is an abſurd thing to hold that any thing is moiſter than this Element. It is then generally held, that Water is very cold and very moiſt; And yet [e] *Cardan* thinkes it not to be cold, as it is commonly accounted, but rather temperate, and exclaimeth againſt his teachers who inſtructed him in that maner, which (ſaith he) hath done me great miſchiefe. And in very truth, it would ſeeme in its owne naturall condition not to be ſo very cold, howſoever actually, as many other liquors, it may partake of an intenſe frigidity. All water is either potable and uſefull for ordinary emploiments; or elſe Phyſicall, and appropriated to divers diſeaſes; or laſtly venomous, and altogether unprofitable for the uſe either of man or beaſt. My purpoſe is in this place to ſpeake of ſuch waters as be beneficiall for the life of all living Creatures. In the firſt place then, let us examine the qualities of the beſt water. [f] The goodneſſe thereof is principally diſcerned by the lightneſſe and thinneſſe; the which, according to *Hippocrates*, is ſoone warme and ſoone cold againe; if it bee free from any ſmell or taſte; if any kind of pulſe bee quickly tender that is boyled therein; if put in a ſilver veſſell it cauſe it not to ruſt, and leave no ſlime at bottome. It is alſo accounted a good ſigne of wholeſome water, if a handfull of ſage being throwne therein, it be preſently diſperſed: if it nouriſh good fiſh, and good and wholeſome plants grow in it, we thinke well of it: but if it nouriſh toads, ſnakes, or other ſuch vermine, it is utterly to be rejected. The weighing of water is not to be truſted to: for a venomous water may be as light, as that which is of a more laudable quality: and beſides, one and the ſame water may be heavy in winter, and light in ſommer; as for any other experiments, either by a linnen cloth or round piece of wood, as idle and imper-

a *Quoniam aqua alterum eſt ex duobus elementis quibus conſtat hominum vita, altera vitæ parte Ægyptios ſpoliani, optimo compendio uſus eſt ad humiliandam eorum ferociam, niſi prorſus fuiſſent intractabiles.* Calvin. comment. cap. 7. Exo. verſ. 19.

b Gen. 26. 15, 16, 17. &c 21 King. 17. 1.

c In one place Weſtward from *Florida* & *Virginia* it had not rained for the ſpace of three yeeres; and therefore was there great ſcant of food there. *Purchas lib. 8. cap. 7.*

d In *Mexico* in former times had bin a drought of 4. yeeres continuance, which forc'd the inhabitants to forſake the country. Idem ibid. cap. 13.

Temperature of water.

e *Lib. de Aqua.*

Diviſion of water.

Properties of the beſt waters.

f *Imprimis itaq; illa aqua ad potandum optima cenſetur, quæ clara, pellucida, tenuis, pura, fruſtillorum & saporum omnium expers, leviſq; reperitur: necnon quæ igni admota citò caleſit, remota vero ocyſſime frigeſcit, guſtu iucundo: quæ denique celeriter præcordia pertranſit, & ſine ulla ventriculi moleſtia labitur & ſecedit, &c.* Matthiol. in lib. 5. Dioſcor. cap. 14. de aqua.

impertinent, I passe by, and come to the differences, and severall sorts of water. Water that is in request for the ordinary use, as well of man as beast; (as for Physicall waters we referre them to their proper place, and venomous waters we will not meddle with) wee will divide into Celestiall and Terrestriall. Celestiall are either snow or raine-waters. Terrestriall, is either spring or river-water, well-water, or of a pond and standing lake. Raine-water is engendred in the middle region of the aire, of certaine vapors, which the Sunne by his heat in the day-time draweth up. [g] *Aristotle* is of opinion that some hot and dry vapors are therewith mingled, which causeth the saltnesse in the sea. In raine-water againe, we are to observe both the time and the manner of falling. [h] *Hippocrates* rejecteth that which falleth in the winter-time, as being heavier and harder than in the Sommer. The best in his opinion is that which falleth in Sommer, and in the most temperate part of the same: not in the extreme heat of the canicular dayes; it being then farre worse. [i] Some, notwithstanding, hold that the winter and spring raine-water are the best, and to be preferred before that which falleth in Sommer and Harvest; and that by reason it is not so soone putrified. But the opinion of *Hippocrates* is to be preferred, who measureth the water by the lightnesse and thinnesse thereof. Of the parts of the day, that which falleth in the morning is accounted best. The manner of the falling is likewise of some moment; whether it fall with force or violence, or mildly and softly; with greater or smaller drops. That which falleth with smaller drops and with violence, *Hippocrates* esteemeth better than that which falleth more leisurely, and with greater drops: and that which falleth with great stormes of wind, is accounted worst. The substance of raine-water is most subtile and sweet, by reason that the most subtile and thinnest parts are exhaled and drawne up by force of the Sunne-beames. Snow-water is either of snow alone, or of snow mingled with haile or yce; or else snow and yce are mingled with other water. Both these sorts are to be rejected, by reason that the thinnest and subtilest parts by congealing doe exhale and vanish away, the thicker and more terrestrious part still remaining behind. Of this a triall may be made by letting some water freeze in the night-time, and the next morning being dissolved by the heat, the quantity shall easily bee discerned to bee diminished. Now what harme insueth by drinking of these snow-waters, is by the testimony of [k] *Hippocrates* apparent: and such as doe inhabite the *Alpes* and *Pyrenean hills*, and *Auvergne* in *France*, are sensible of this hurt, being much molested with great throats, whom for this cause their neighbours call *Goitreux*. Cisterne waters are of a very neare affinity with raine-water; as being nothing else but raine-water conveighed into a cisterne, as a fit and convenient receptacle. *Pliny* approves not of raine-waters, because by reason of their standing they putrifie, and ingender noisome creatures, harden the belly, and are hurtfull to the throat. But since raine-water is so usefull and soveraine, I see no reason why cisterne-water should be blamed. And since of raine-water there be some better and some worse, we must choose the fittest and convenientest time, to wit, that which falleth in the Som-

Hippocr. *fusius de his omnibus aquis agit. lib. de aere, aquis & locis.* Gal. 1. de sanit. tuend. 26. Aph. lib. 5. Avic. fen. 2. prim. doct. 2. cap. 16 & 17. & alij multi, ut Lang. Epist. med. lib. 1. Epist. 44.

Division of useful water.

Raine-water.

[g] 2 Meteor. cap. 3.

[h] *Loco prius citato.*

Best raine-water according to the time of the yeare.

[i] *Rufus apud Oribas. Columella, Plinius.*

What parts of the day are best.

The manner of the falling.

Snow-water nothing worth.

Hurt by drinking of snow-water.

[k] Aph. 24. lib. 5.

Cisterne water.

Correction of cisterne waters.

mer. As for the ſlime & filth which often accompanieth rainewa-ter, being ſtrained thorow gravel and ſand, they eaſily leave al that behind thē: as for the feare of putrefaction, it may eaſily be avoided, by caſting in ſome ſmall fiſhes, which will keepe it in continuall motion. As concerning the quality of ſuch water, it is by ſome Phyſitians beleeved, that it bindes; but that which is reſerved in the middeſt of Sommer, rather looſeneth then bindeth the belly. And by the ſame reaſon, boiled water rather looſeneth than bindeth the belly, contrary to the vulgar opinion; and that by reaſon that being boiled, it is more eaſily againe expelled out of the body.

Quaity of cl. ſterne water.

A vulgar error.

Conſideration of ſprings and ſpring-water.

Beſt Springs.

Loco prius citato de Aere, aquis, &c.

Obiection.

Anſwere.

In the ſituation of ſprings what to bee conſidered.

The ſoile or place from whence they ſpring.

Situation in regard of the Heavens.

The ground or ſoile thorow which they runne.

The manner of running.

Whether water carried thorow pipes of lead may bee ſafely uſed.

Now, as for terreſtriall waters, among them, Fountaines or Springs challenge vnto themſelves the prerogative of the firſt place above any others. In fountaines or ſprings, wee are to conſider three things: their originall, ſituation, and places through which they paſſe. The beſt ſprings, in the judgement of *Hippocrates*, are ſuch as ſpring out of high places and earthy hills. Such as ſpring out of rockes he miſ-liketh, as alſo ſuch as runne neere any hot bath, or thorow mineralls. It may be objected, that ſprings iſſuing out of rockes, are by ſome of the antients accounted wholeſomeſt and beſt. It may bee, *Hippocrates*, in regard of their exceſſive cold, and that they are not ſo paſſible thorow the body, rejected them. In the ſituation of ſprings, wee are to conſider the ſoile where it is ſeated, and next the aſpect of the Heaven. As for the ſoile, the beſt ſpring out of high hilly places; but worſe that ſpring out of champian and plaine grounds: for ſuch water in Winter is hot, and in Sommer cold. In regard of the Heaven, ſuch are commended that runne towards the Sunne riſing, and have their aſpect that way. Such as runne towards the Weſt or other parts, &c: are not of that high eſteeme, although not unwholeſome to drinke. Now the ground through which waters runne is not to bee neglected: The beſt ground is a good firme clay, unto the which the filth and corruption of the water ſticketh faſt. Againe, it muſt runne a ſwift courſe; by which meanes it is freed from all ſmell and putrefaction. But heere ariſeth a queſtion, whether water carried through pipes, eſpecially of lead, may ſafely be uſed. The reaſon may bee both in regard of [m] *Galen* and others, antient Authors and famous in their generations: Now beſides the cloſeneſſe of the paſſage thorow which it is conveyed, they alleadge another inconvenient; that by this paſſage the water draweth ceruſe from the lead; and theſe droſſie dregges thus drawne from this ceruſe, ſay they, engender the bloody flixe. I anſwere, that daily experience evinceth this to bee moſt falſe and erroneous, as may bee ſeene in the Citie of *Paris*, where ſuch water is in moſt common and frequent requeſt. And if they bee ſometimes ſubject thereunto, it is rather to bee imputed to the ſlimy river of *Seine*, than to theſe leaden pipes, as their owne Phyſitians confeſſe. Againe, in *Montpeliers* the water is brought into the Towne by meanes of ſuch leaden pipes, and yet are they no wayes obnoxious to this diſeaſe, and this is likewiſe the caſe of many other cities

[m] *Aqua quæ per plumbeas ſolenas deducitur fugienda eſt, ſordes namq; et limus plumbi his adhæ rent, ob id qui illius ſubſidentiam bibunt dyſenterici fiunt.* Gal. lib. 7. de medicam. loco affect. appropr. *Verum eſt de omni metallo quod propter ſulphuream ſubſtantiam aliquid habeat acuitatis; quamvis in ſtanno & plumbo ſaper id minime indicat: probatur tamen per illud, quod aqua quædam currit vel ſtat in fiſtulis plumbeis, aut ſtanneis, efficitur in teſtinorum ſive viſcerum excoriatio* Albert. Magn lib. 3. de metal. tract. 2. cap. 4. *Aqua per plumbum ducta ideo videtur vitioſa, quod ex ceruſa fit & naſcitur.* Vitr. lib. 8. Pallad. lib. 9 cap. 11 &c.

cities of that great and populous kingdome of *France*, who are notwithstanding as free as the former. But that wee may come neerer home, what shall wee say to the noble City of *London*, whither that river of *Ware* is conveied, and by these leaden pipes distributed thorow that great body; and yet it is well knowne that this is not a disease that much troubleth ordinarily this great and populous City. And this Towne of *Northampton* maketh likewise use of these leaden pipes; and yet the inhabitants are but seldome troubled with this disease: and no doubt, many like instances may be produced to prove this truth. Againe, ceruse, which *Vitruvius* and others so much feare, cannot be extracted out of lead, except it be first steeped in strong vineger. If any can object any thing else against such water, the fire will make amends.

Indeed Lang. Epist medicin. loco nuper citat. Confutation of this opinion.

River-water partaketh of the same nature with Spring-water, from whence it hath its originall and beginning, yet commeth short of the former, in regard of the slime and filth they carry with them; as also in regard of the diversity of the natures of the springs whereof they are composed; and therefore *Avicenne* commendeth rather the water of small Brookes, than of great Rivers; as likewise, the further they runne from their springs, the better he liketh them; by reason the further they runne, the more subtile and thinner they are: howbeit, *Averroes* his country-man is of another mind, by reason that the further it runneth, the more filth and corruption it gaineth. Such therefore as abound in mudde and slime are the worst to be liked.

River-water.

What river-water is best.

Waters of Lakes being alwaies renewed by their springs, and tossed to and fro with the wind, are not to be rejected. Well-water being often drawne, standing in a free and open aire, with a large mouth, may also be of good use: but that which is otherwise, declineth from this bonitie, and therefore pumpe-water is not so good as open Well-water is.

Waters of Lakes and Ponds.

Well-water.

Pump-water.

Standing pond-water of all other is the worst, and very prejudiciall to health. Salt-water is not of ordinary use, either to drinke or dresse meat with; and this shall now suffice to have said of Waters in generall, as they are serviceable for the use of mankinde; reserving a more particular discourse of water, untill wee come to speake of drinke. As for the other two necessary and usefull elements, wee deferre speaking of them, untill wee come to the diet of the diseased. But before we proceed to speake of elements assumed within the body, wee purpose to discusse two questions: and first,

Pond-water worst of all others.

CHAP. VIII.

Whether any pure Element be able to nouriſh a mixt body, and whether any ſuch compound bee able to live by the ſole uſe of the ſame.

[a] *Quicquid ſubſtantiam noſtri corporis auget & conſervat, vel ut alii; Alimentum eſt quod vitales vires cuſtodire natum exiſtit, per refectionem triplicis ſubſtantiæ, ſpirituoſæ, humidæ & carnoſæ; quæ in nobis quotidie perit, & vires imminuit.* Mercatus tom. 1 lib. 2. quæſt. 164. claſſ. 2.

BVt before we enter upon the diſcuſſing of this queſtion, it ſhall not be amiſſe to know what Aliment or nouriſhment is. It is by [a] *Galen defined to be whatſoever increaſeth or multiplieth the ſubſtance of our body, and conſerveth the ſame.* Now the ſubſtance of our bodie (as hath bin ſaid) is threefold; ſolid, humid, and ſpirituous, or airy; from whence the differences of aliments are deſumed. The ſolid parts are repaired by food; the humid by drinke; and the airie or ſpirits, by ſweet and comfortable ſmells. Now that any thing cary the name of aliment or nouriſhment, it ought to be indued with theſe qualities following. In the firſt place it ought to be of quality hot and moiſt; that it may the better repaire the decay of our naturall innate heat. It is againe requiſite that it affect our taſte with a good relliſh; for what pleaſeth the palat in taſte, often nouriſheth well. Now that which doth moſt affect the taſte, and is agreeable to nature, is in taſte ſweet (I meane not in exceſſe, as to feed on ſugar and ſweet meates continually, which being much uſed are more hurtfull than helpefull to health; but in a meane, not declining to any other; as ſharpe, ſowre, &c.) and ſo is moſt acceptable to nature; all other being rather Phyſicall than Alimentall, as I may ſay. And howſoever meat may in the taſte be ſomwhat ſalt, bitter, &c: yet in the concoction there is made a ſequeſtration of theſe qualities from the ſubſtance of the food, and that onely which is ſweet remaineth for nouriſhment. [b] *Hippocrates* writeth, that all manner of creatures are nouriſhed onely with ſweet things, which [c] *Ariſtotle* alſo repeateth. Againe, that which nouriſheth, ought to be mixed and compounded, and therefore pure elements are here excluded; according to that vulgar ſaying, *Ex quibus conſtamus iiſdem nutrimur.* And laſtly, it is required that there be a power of giving life; *Potentia vitæ & animationis*: And ſuch things onely nouriſh which once have lived, ſaith [d] *Theophraſtus.* And there is an eaſier paſſage and change of ſuch things as have a communication, or ſymbolize in ſymbol or quality. And for this cauſe, the juyce which commeth of living creatures is farre eaſilier changed into our ſubſtance, than that which is deſumed from plants: Now to the queſtion. Although then it hath bin hitherto received for an uncontrolled truth, that no ſimple Element can nouriſh a mixt body; yet ſom things ſeem to croſſe this opinion, and there is a common proverbial verſe tending to this purpoſe. [e] *Quatuor ex &c.* Now to diſcuſſe the truth of this queſtion,

Properties required in nouriſhment. *Quod ſapit, nutrit.*

[b] *Lib. de carnibus.* [c] *2. Meteor. cap. 2.*

[d] *Lib. 2. de cauſ. plant.*

[e] *Quatuor ex puris vitam ducunt elementis Chameleon, talpa, maris balec, & Salamandra. Halee unda fovet, &c.*

queſtion, we will briefly runne thorow the foure elements: and firſt of the fire. It is reported by antient [f] Authors, that a certaine worme, or flie, called therefore *Pyrauſta*, is both bred, and liveth in the fire, which is notwithſtanding, moſt abſurd and falſe, and as concerning the vulgar conceit of the Serpent *Salamandra*, living in the fire, and with his cold frozen venomous moiſture, extinguiſhing the firie flames, it is as falſe as the former, as witneſſeth [g] *Dioſcoride*: and the *Salmandra* continuing any ſpace in the fire, is notwithſtanding conſumed to duſt and aſhes. Now come we to the aire the next element: It is the opinion of ſome, that ſuch as live altogether without any ſolid ſubſtance of food, may be fed with the aire. Indeed, if people were ſo contented, corne would be the cheaper, and people then would not be ſo deſtitute of food in a deare yeere, as was this laſt, 1630. Some relate ſtrange things tending to this purpoſe, as namely [h] of a man living only upon the Sun and aire; *Fides ſit penes Authorem*: I never yet could ſee any ſuch good huſbands. [i] *Pliny* maketh mention of a certaine man, living without any thing elſe, ſave the attraction of the aire, being deſtitute of any mouth; and for this cauſe called *Aſtomi*. And the inhabitants of the new world, they ſay, will live 16 or 18 daies with the ſmoake of *Tabacco* only. Our *Tabacconiſts* here in *England*, are commonly as briefe with the pot as the pipe; and beſides, many ſay, it procures them an appetite. And thus *Tabacco*, like *aurum potabile*, or that noble *Elixir*, is able to doe any thing. [k] *Democritus*, wee read, being ready to give up the ghoſt, for a certaine time ſuſteined his life with the only ſmell of hony, to the end he might be partaker of the *Theſmophorian* ſolemnity; and that not only the ſpirits, but even the ſolid parts alſo are fed by meats, *Plinies Aſtomes* (if it be true) confirme unto us, and [l] *Manardus* ſeems to ſecond it. The *Chameleon* alſo ſaid to feed upon the aire only: and there is a certaine bird in the *Indies* call'd *Rhintax*, *Manucodiata*, or *avis Paradiſi*, which being deprived of feet, is ſaid to flie in the aire continually, & feed on the ſame only. But to anſwer the former objections; in the firſt place it is one thing to ſpeake of the aire, as a ſimple Element, and another thing to ſpeak of ſmels. [m] *Ariſtotle* againſt the *Pythagoreans* tells us that neither the aire nor the water can nouriſh, by reaſon of the ſimplicity of their elementary bodies. As concerning *Plinies Aſtomes* they are meere fictions & fancies, never any ſuch people having bin diſcovered by any traveller whatſoever; no more than many other monſtrous and prodigious narrations, by too credulous antiquity received for uncontrolled truthes; and ſo for legacies left to poſterity, which here to confute would ſpend me more time than I can now well ſpare. As for the *Chameleon*, it hath bin obſerved to catch flies, which ſticking to its ſlimie tongue, it did afterwards feed upon. As for that *Manucodiata*, it hath bin hitherto conſtantly and confidently beleeved, that it lived alwayes balanced in the aire, living upon no other nouriſhment, but the aire onely; howbeit now in our late navigations, it hath bin obſerved to feed upon cloves: and moreover, that the inhabitants ſo artificially cut off their feet, that no print or marke of them can ever be diſcerned. Now as I deny that any creature can live upon the aire only; ſo againe, I will not deny, but by good and pleaſant ſmells, the exhauſt and ſpent ſpirits, may againe be repaired, a

[f] Ariſt. *lib 5. de nat. animal cap 19. & Pliny lib 10 cap. 67. & li. 13. cap. 30. Theoph. lib de igne, &c.*

[g] *Lib. 2. cap. 56.*

[h] A man living only upon the Sunne and aire: *Olimpiodorus, citante* Riolano *ſitio in prælect.*

[i] *Lib. 7. cap. 2.* Men without mouths

[k] Athen. *lib. 2.* Diog. Laertius *in eius vita.*

[l] *In Epiſtolis.* The *Chameleon, Rhintax, Manucodiata, avis Paradiſi.*

[m] *Lib. de ſenſu, & ſenſib.*

Confutation of theſe former aſſertions.

Many lies left us by antiquity and travellers.

Chameleon liveth not on the aire.

Nor the bird of *Paradiſe.*

Notable impoſture.

ſmell being nothing elſe, ſave a certaine vaporous exhalation, or corporeall effluxe, or ſliding out. But that the ſolid ſubſtance of the earth ſhould nouriſh, would ſeeme to favour more of truth, in that God himſelfe ſeemeth to give the earth to the Serpent for food: and it is reported, that the Mole liveth on the earth only. Beſides, we ſee many women with child troubled with the diſeaſe *Pica*, to eat earth, coals, chalk, &c. And we ſee birds to ſwallow peeble-ſtones, the *Oſtrich* to eat iron. But to anſwer theſe inſtances, the Serpents and Moles live not on the ſimple element of earth, which with us being ſo farre from the center is mixed, and not a ſimple element; and therefore maketh nothing for the purpoſe. It is true alſo, that women often make uſe of ſuch traſh as wee have mentioned; but that they have no great cauſe to brag of this food, by their ill-favored colour, and the evill accidents accompanying them, may eaſily appeare: the which doth argue the evill nouriſhment that ſuch food doth affoord: Beſides, they feed not onely on this food; and it may be now and then they will afford themſelves a cup of good liquour, as a lavative, to waſh downe this rubbiſh. As for fowle, which either devoured peeble-ſtones or metalls, they deliver them back againe ſuch as they received them, their appetites being to ſuch things as for phyſick, rather than food; and therefore it is but an idle tale *Paracelſus* telleth us, of one that lived fifteen daies only with a turfe applied to his ſtomack. [n] *Galen* mocks and ſcoffes at them, who thinke that one might ſuſtaine life with wine applied outwardly; ſince whatſoever nouriſheth muſt firſt be attracted by, and concocted in the inſtruments of concoction. It is therefore a mere dotage of our *Paracelſiſts*, that tell us that metalls will nouriſh our bodies. Let ſome of theſe gallants, I pray you, be fed but for a weeke, or leſſe, with their beſt *aurum potabile*, *lapis Philoſophicus*, or what elſe you can deviſe, and I warrant you at, or e'r the weeks end, if he be alive, he will ſnatch at a cruſt of browne bread. Now, concerning water, there is no leſſe controverſie amongſt our Authours, and ſeemeth to be back'd with better reaſons. *Homer* thought it nouriſhed by his epithete τροφιμώτατον. The *Iewes* at this day, in their ſolemne feaſts, abſtaine from water, being of the minde of the old *Egyptians*, who thought the river *Nilus* nouriſhed, becauſe *Moſes* turned the water thereof into blood. [o] *Albertus Magnus* reporteth, that he ſaw a melancholicke perſon, who lived not only many moneths, but yeeres alſo with the only uſe of this element. [p] *Cardan* mainteineth this opinon, and ſeemeth by many reaſons to corroborate the ſame. [q] *Galen* notwithſtanding, is of a far other mind, and proveth that water nouriſheth not at all. And [r] *Ariſtotle* is alſo of the ſame minde, who tells us, that water cannot at all thicken, and therefore cannot nouriſh. To decide the controverſie, true it is, that pure elementary water cannot at all nouriſh, which nevertheleſſe thicke muddy and ſlimy water may ſometimes effect, and ſo ſome fiſhes may live on the ſame; and yet it is well knowne, that many fiſhes either prey upon others, or live upon herbs and weeds; howſoever, they live not on mere and ſimple water; I conclude therefore this point, that pure elements, as they are in their owne ſphere, eſpecially neer the center, do not nouriſh; but the elements that are next unto us, being mixed and confuſed, may in ſome ſort nouriſh.

Whether the bare element of earth can nouriſh or no.

Anſwer.

[n] 3 *De temporum.*

The *Iewes* in their ſolemne feaſts abſteine from water, as did the *Egyptians* of old.

[o] *Lib. de Anima.*

[p] *Comment. in lib* Hippoc. *de aere, aquis & locis.*

[q] *Comen. Aph.* 13. *lib.* 4. *& cap.* 7. *lib* 4. *de uſu part.*

[r] 4 *Meteor.*

CHAP.

CHAP. IX.

Whether mans life may be ſuſteined without the uſe of food or no.

THis may, perhaps, to ſome ſeeme but a needleſſe and ſuperfluous queſtion, and that I might herein have ſpared my paines. It is true, the matter may ſeem ſomewhat ſtrange, and many will be of opinion, I doubt not, that never was there any man ſo fooliſh, as to mainteine any ſuch erronious and falſe opinions. But becauſe this hath not been mainteined by vulgar wits only, but men of tranſcendent underſtandings, and eminent parts, both Phyſitians and others, have not only left us multiplicity of inſtances in this kind, but even affirmed, and ſtiffely mainteined the poſſibility and probability of the ſame; therefore, for the readers recreation and ſatisfaction, before I proceed to the uſe of aliments, I wil ſay ſomething concerning this queſtion. [a] *Hippocrates* circumſcribeth the full period of a mans continuance without food within the compaſſe of ſeven daies. *If any man* (ſaith hee) *for the ſpace of ſeven daies neither eateth nor drinketh, he muſt die in that ſpace: and although ſome do exceed this period, yet when they would returne to their food, their belly receiveth it not: for in this ſpace of time, the* ieiunum, *or hungrie gut is ſo dried up, and clunged together, that they die ſpeedily. But* [b] Pliny *ſeemeth to controll this truth, affirming divers to have continued above eleven daies without food, or any kinde of ſuſtenance whatſoever.* [c] *Schenckius* relateth many ſtrange ſtories, of ſuch as have lived not onely daies and moneths, but even divers yeeres without any manner of nouriſhment: as namely, of one who lived at *Rome* the ſpace of forty yeeres, without any ſuſtenance whatſoever, and that by the teſtimony of *Hermolaus Barbarus*. The ſame [d] Author relateth out of *Sylvius*, the ſtory of a young maid in *Spaine*, who lived two and twenty yeeres without taking any thing at the mouth, but a little faire water. And againe, of a *German* woman, who lived without food for the ſpace of three yeeres, out of *Ioannes Bocacius*. And againe, of another whom *Rondeletius* ſaw, who had lived ten whole yeeres after the ſame manner; beſides many others more. But amongſt the reſt, [e] he relateth a pretty ſtory of *a fellow about ſixty yeeres of age, who having digged a Well about forty foot deepe, the earth falling in upon him, thruſt this good fellow thirty foot deepe, and ſo filled up almoſt all the hollow againe; the fellow, as he fell, held up with his armes as well as he could, ſome part of the ſcaffold, which bare the earth ſo off his body, that it gave acceſſe to ſome aire whereby he might breathe: and in this caſe he continued for the ſpace of ſeven daies; when as they thinking to digge up the dead corps to bury, they heard ſome noiſe, wherewith at firſt affrighted, yet afterwards encouraged with ſome hope of life, they made haſte, and after a draught of Wine, would neither ſuffer himſelfe to be tied, nor uſe any other helpe but his owne to aſcend out of that deepe dungeon.*

How long one may live without food.

[a] *Lib. de carnibus.*

[b] *Lib. 11. cap. 54.*

[c] *Lib. 3. obſervat. medicin. cap. de aſſiſis.*

[d] *conſilio adverſus fa-mem.*

[e] *Idem* Schenck. ex Bartholomæi Anuli *fictâ poeſi circa finem.*

Hiſtory of a fellow living ſeven daies under the earth upon his owne urine only.

geon. At length being now aſcended de profundis, *he confeſſed that hee lived all that while without any ſleepe, or any ſuſtenance, ſaving his owne urine, diſtilled and rediſtilled in the alembicke of his owne bladder: adding, with all, this ieſt, ſhewing his purſe; told his companions hee had met with a kinde Hoſt, who had interteined him theſe ſeven daies, and as many nights, without one penny expences.* More ſuch ſtories, if thou be diſpoſed, thou maiſt ſee there, and [f] elſe-where; as of the Maid of *Spire*, of *Berne*, &c. who were ſaid to have lived divers yeeres without any food. Whether theſe relations be true or no, let the Authors anſwer for them. Now, what ſhould be the cauſe of ſo ſtrange and prodigious faſting? Now ſure, if any ſuch faſting be indeed, yet is it hard to find out the cauſe and reaſon thereof, although, as yet, the caſe is controverted. Some would aſcribe the cauſe to the influence of certaine ſtarres: yea, and [g] ſome have gone ſo farre, as to explicate unto us what ſtars doe conduce for the furtherance of this ſtrange abſtinence. But were theſe ſtarres influences of no efficacie and power in antient times before this ſtrange faſting came into the world? and the ſtars being generall cauſes, and therefore affecting all equally, what is now become of theſe influences in theſe later daies? Surely, if theſe ſtarres had any ſuch efficacy or power, now in this laſt deare yeere 1630, it had beene time to demonſtrate the ſame. But [h] ſome of our Phyſitians pretend a more plauſible reaſon, deſumed from nature it ſelfe, alleging for a naturall cauſe hereof, a cold and moiſt phlegmatick conſtitution; which, as they affirme (and experience and reaſon both confirme it) can beſt beare abſtinence; and cold and tough phlegmatick humors abounding in their bodies, together with a debility of naturall heat, doth ſo benum and ſtupifie the ſenſe and feeling of the appetite, that the partie is able for a long time to live without any ſuſtenance whatſoever. [i] Some more abſurdly faine, that there is ſome ſtore of ſtony moiſture in the body of man, which touching the guts, turne them preſently into a ſtony hardneſſe. Now, that ſome ſuch ſtony juice or moiſture may be ingendred in the body of man, ſeemeth to be no fable, iby the hiſtory of that ſtony child of *Sene*; as alſo by the hiſtory of an Hen dying for hunger in an old caſtle, which was afterward found turned into a hard ſtony ſubſtance. It is true indeed, that of a tough & hard baked phlegme, with the concurſe of a ſtrong heat, ſtones may be ingendred; as wee ſee buckes made of clay: but that of theſe humours, ſo diſperſed through the body, the guts ſhould be turned into a hard ſtony ſubſtance, is not recorded by any antient Authour whatſoever. And it is to be obſerved, that moſt of theſe hiſtories are of young women, of a cold phlegmaticke conſtitution, which humour without heat, and that of ſome ſtrength, cannot be congealed into ſo hard a ſubſtance. And beſides, it is recorded, that many of theſe parties returned afterwards to their former appetites againe. Now then, as there was a congeling humour within their bodies; ſo they muſt of neceſſity acknowledge a contrary diſſolving, or degelating humour, as I may ſay, and ſo we ſhall play the foole *in infinitum*. Againe, if this opinion were true, the ſubſtance of the guts muſt needs be ſolid, and ſo without feeling; and without ſenſe and feeling the inward parts were never able to ſubſiſt. The learned [k] *Ioubert* is very confident in defence of this

long

[f] *Vide* Marcellum Donatum *de hiſtoria medic. admirab.* Claudum Deodatũ *Panth. Hygiaſt. lib.* 1. *cap.* 10. Lang. *Epiſt medic. li.* 2. *Epiſt.* 27. *alioſq.*

[g] Iulius Firmicus Maternus. *lib.* 4. Ridiculous reaſon of this ſtrange abſtinence.

Another more plauſible.

[h] Laurent Ioubert. *decad.* 1. *Parad.* 2.

[i] Vlyſſes Aldreandus. *lib. de exang.*

[k] *Loco ſupra citat.*

long abſtinence, and would ſeeme to make his aſſertion ſtrong by the examples of ſome creatures, as the *Chameleon*, which we have already anſwered; and the *Beare* ſuppoſed to live all Winter without any food; and yet hath beene obſerved to provide ſtore of apples in Autumne, and carry them to his denne; that I ſay nothing of others. But if there were yet any ſuch matter, yet is there a great diſproportion betwixt theſe creatures and man-kinde, the moſt temperate of all others. And if theſe miraculous faſtings were ſo frequent in theſe later times, why read wee not of the like in former ages? In all the old Teſtament wee read but of two, *Moſes* and *Elias*; which, howbeit they did neither of them exceed forty daies; yet were they undoubtedly miraculous. And the like may wee ſay of our bleſſed Saviours faſt in the new Teſtament. It is alſo to be obſerved, that moſt of theſe ſtrange abſtinences are reported of ſickly women; who being once recovered of their former infirmities, returned againe to their appetites. Howſoever, ſure I am, we find none here amongſt us that are able to indure any ſuch ſtrict abſtinence, in ſickneſſe or in health: and I thinke foure, or five daies abſtinence, either from meat or drinke, will gravell moſt men and women; even in ſickneſſe it ſelfe; what ſhall wee then ſay of healthfull perſons? And indeed, if wee conſider the matter aright, wee may eaſily conſider, that it is not likely, that any ſhould long live without food; and that by reaſon of the daily decay of that triple ſubſtance, whereof ſomething hath beene ſaid heretofore, and therefore all theſe former narrations ſeeme to be but fabulous, and cuningly contrived, and for ſome private impoſtorious reſpects, ſet abroach. And whoſo made any ſhew of ſuch abſtinences, their abſtinence was not reall, but fraudulent to circumvent the world. And ſuch was that [l] abſtinence of *Pythagoras*, ſaid to have faſted fortie daies; whoſe wants were, in the darke night, by his diſciples ſecretly ſupplied. And to conclude this queſtion and chapter, it is worth the obſerving, what is written, coucerning [m] one *Antony* an *Hermite*, who counterfeiting extraordinary holineſſe of life, made likewiſe a ſhew of abſolute abſtinence from all manner of food: but after certaine daies, this counterfeit hypocriſie was diſcovered; it being obſerved that all his candles were made of the pulpous fleſh of pullaine, well minced and mingled with cinnamon and ſugar; and to conceale this fraud from the eyes of the world, artificially covered over with tallow, after the manner of other candles. But this need not ſeeme ſtrange among ſuch miracle-mongers, where many other ſuch juggling trickes paſſe for currant coine, and are by them accounted but *piæ fraudes*; as theypleaſe to call them.

In antient Authours no mention made of any ſuch ſtrange abſtinences.

None can long continue without ſuſtenance.

l Ælianus *in varia hiſtoria.*

m *Iovius Pontanus.* Notable impoſture of a cozning counterfeit Hermite.

CHAP. X.

Of Nourishment, and what therein is to be considered.

IF ever this was true in any age, *Plures gula quam gladio periere*, *More perish by intemperance than by the sword*, I thinke it may be found true in those times wherein wee now live. [a] *Plato* esteemed in his time, that Citie intemperate, which mainteined many Physitians; and used alwaies to exhort his followers to sobriety. And both holy Writ and prophane Authours are very frequent in their precepts of temperance and sobriety; and doe every where much abhorre and detest intemperance in meate and drinke. And indeed, if we seriously with our selves consider the shortnesse of the life of man, together with the manifold miseries by sickenesse of all sorts, susteined, we may see good reason for us not to be so leavish of our lives: I meane, not to be so cruell, as by intemperance, not only to kill our selves, but even to derive a multitude of loathsome and noisome hereditarie diseases, as legacies to our posterity. But because I meane heereafter to say something of the loathsomnesse and hurt this sinne procureth to intemperate persons, I will not here dwell upon it. In all manner of nourishment, then there are these things to be considered; the substance, quality, quantitie, the time, the preparation and order. In regard of the substance, some food is called grosse, and harder of digestion: as unleavened bread, pie-crust, bacon, beefe, &c. as hereafter shall more particularly appeare. Some, againe, are of a more slender and smaller nourishment; as wheat bread leavened, baked in an oven, then washed in faire water, barley bread, ptisan, rockie fish; and such as are of a soft substance; being especially prepared with vineger and opening roots; wild birds, young pigeons, &c. The meane, betwixt both, is best for ordinarie food and nourishment; to wit, such food as is neither grosse nor slender; such is good wheat bread, not too cleane drest, well leavened and baked; oatmeale gruell, reare-rosted egges, new milke of a young cow; amongst fish, the Pickerel, Carpe, Turbot; and the flesh of Hens, Capons, Turkies, Pigeons, Veale, Lamb, &c. of all which in their proper places. It is also to be observed by the way, that such meats are of easiest degestion: As for the quality, they ought to be of a good juice, *euchymi*; such as are those we mentioned last, & the like, which are also the best for nourishment: as on the contrary, those of a bad juice, affoord but a bad nourishment to the body of man: such as are bread made of corrupted corne, of darnel, rie, panick, and millet; as likewise bread baked on ashes, or embers, Sõmer fruits, which last not; and whatsoever is quickly corrupted in

[a] *Lib. de legib.*

Intemperance not only hurts our selves, but propagates hereditary diseases to posteritie.

Things to be considered in all manner of nourishment.
Substance.
Aliments of grosse substance.
Of a slender substance.

Of a meane substance.

Qualitie of aliments.

in the ſtomack,&c. As for the quantity, in regard of the variety of countries, complexions, cuſtoms, courſe of life, age, and ſuch other conſiderable circumſtances, it cannot certainly be determined. Old age muſt not feed ſo liberally, as luſty yong laboring men: and ſuch as lead a ſedentary life: as Schollers, women, &c. muſt not feed ſo liberally as husbandmen, ſailers, &c. But although wee cannot certainly determine the due quantity of food; yet ſearching into antiquity, wee may find out the quantity of food ordinarily uſed, and allotted a man for one day, which will not be unworthy our conſideration. In old times, wee read, that the ordinary allowance for a mans diet, in one naturall day, was that meaſure which they called *chœnix*, conteining about a quarter of a peck of our ordinary meaſure, or forty ounces, according to the computation of [b] *Budæus*. And this quantity of *Manna*, did God himſelfe allow his owne people of *Iſrael* in the wilderneſſe. This quantity was when they were deprived of any other ſuſtenance: for this quantity is to be underſtood both of bread, fleſh, or any other food; all which joyned together, did not commonly exceed, in ſober men this aforenamed quantity; howbeit, no queſtion, many ſober people did then content themſelves with leſſe allowance: and the like proportion of drinke is likewiſe to be underſtood. Obſerve alſo, that all this while the people of *Iſraels* ordinare drinke, was nothing elſe but water; as likewiſe moſt other nations uſed this for their ordinary drinke, except the better ſort, at feſtivall times, and ſome extraordinary occaſions. As for us in theſe Northerne parts of the world, although all have not wine, yet doe wee ordinarily uſe a drinke anſwerable to it, which doth not a little nouriſh, and therefore may we be the more ſparing in the quantitie of our food. And yet I doe not deny, but that our Northerne cold climats may be a little freer in the uſe of food, than the inhabitants of the Southerne parts and hotter countries, howſoever, it is alwaies good to uſe a moderation. Husband-men, and ſuch as labour hard, have able bodies, and take great paines; we cannot well regulate nor accommodate this proportion preciſely to all; Schollers, and ſuch as have weak ſtomacks, and weake digeſtion, not being often able to overcome this quantity. Beſides, that the quality of the aliment, of hard or eaſie digeſtion, doth often indicate an alteration of the quantity; and yet I thinke few of our people, although reaſonable aged, and otherwiſe valetudinary, will content themſelves with twelve, thirteene, or fourteene ounces of food for one day, unleſſe their ſtomacks be exceeding weake; although Father [c] *Leſsius* the *Ieſuit*, and *Lodovico Cornario* a *Venetian* could ſo content themſelves. Cuſtome, education, and our cold climats, doe hinder the effecting of that which otherwiſe in hotter countries may eaſily be brought to paſſe. Next followes the preparation, which is very various, according to the diverſity of diſhes; ſome being roſted, ſome boiled, ſome baked, ſome fried, &c. and ſome requiring one preparation, another muſt be ordered after another manner; whereof more hereafter in the particular diſcourſe of diet. The order of ingeſtion is that which is next to be conſidered, concerning which point, our Authours ſpeake at length, and wiſh us alwaies to take with us this rule of direction, that the lighteſt meat, and eaſieſt of digeſtion ought firſt to be eaten, quite con-

Quantity variable according to ſundry circumſtances.

Allowance of foode for one naturall day in old times.

[b] *Budæus lib. 3. de aſſe.*

Northern people, and living in cold climats are allowed a more liberall uſe of diet, than ſuch as dwell in hot countries.

[c] See Sir *William Vaughan* his newlander cure, *part. 1. ſect. 2.*

Preparation various.

Order of ingeſtion.

contrary to our ordinary and uſuall cuſtome; and that both in regard, ſay they, the bottome of the ſtomacke is warmer than the upper part, and becauſe the lighteſt meates being firſt eaten, ſooner deſcend into the guts after concoction, which if laſt eaten, are by the other hindred to deſcend, and ſo putrifie, and ingender crudities, the originall of obſtructions, and conſequently of many dangerous diſeaſes: as for mine owne opinion, I thinke the ſtomacke mingles all confuſedly together, making thereof, that which Phyſitians commonly call *chylus*, and afterward converted into blood. To prevent, therefore, all diſorder, doubts, danger, and feare, were beſt to eat but of one or two diſhes at moſt at a meale; and if thou ſhouldſt ſometimes take unto thy ſelfe a greater liberty, keep this caution, that the diſhes thou eatſt of differ not much in quality, being all eaſie of digeſtion. And for the quantity, let the ſtrength of thy concoction be alwaies thy beſt guide, and keepe rather within, than at any time exceed the ſtrength of thy ſtomacke. Next

The time.

followes to handle the time, upon which dependeth a queſtion to be diſcuſſed, concerning the number of repaſts, whereupon we muſt inſiſt awhile, not omitting likewiſe to handle this queſtion, at what time of the day, at dinner, or at ſupper we may eat freelieſt.

CHAP. X.

Of the times of Repaſt, how oftenwee ought to eat in a day, and when to feed freelieſt, at dinner or at ſupper: Something concerning breakefaſts.

MAn being made according to the likeneſſe and image of his Maker, and that for his ſervice principally, it were not therefore fit that ſo noble a creature ſhould make a god of his guts, and at all times minde nothing but his belly: and therefore not onely decency and good order, but even that ſublime emploiment alſo for the which he was at firſt framed, requireth ſome certaine and ſet times for taking his refection. And both Anatomiſts tell us, and experience teacheth us, that man is of a farre different ſtructure in his guts from ravenous creatures: as Dogges, Wolves, &c. who minding only their belly, have their guts deſcending almoſt ſtraight downe from their ventricle or ſtomacke, to the fundament; whereas in this noble *Microcoſme* man, there are in theſe inteſtinall parts many anfractuous circumvolutions, windings and turnings, whereby longer retention of his food being procured, hee might ſo much the better attend upon ſublime ſpeculations, and profitable emploiments in Church and Common-wealth. Now, if wee ſhall conſider the fitteſt time for refection, it will ſeeme to be when the appetite

The ſtructure of the inteſtinall parts of ravenous beaſts differ frō that obſerved in man, and why.

Fitteſt time for refection in naturall reaſon.

appetit doth demand it. And therefore *Diogenes* being asked when was the fitteſt time for food, anſwered; to him that hath it, when his ſtomak calleth for it; and to him that hath it not, when he can come by it. But all our civileſt nations have accuſtomed themſelves to ſome ſet times for their ordinary repaſts. And becauſe nature proceeds orderly in all her operations, therefore [b] before wee make a new meale wee muſt ſee that the former be firſt concocted: and for this purpoſe there muſt intercede a certaine diſtance or ſpace betwixt our two meales. [c] *Rhuſis* would have eight houres diſtance betwixt dinner and ſupper; and from ſupper to dinner ſixteene. But here ariſeth a queſtion to be diſcuſſed, How many meales a day ought we ordinarily to uſe? This queſtion hath beene variouſly toſſed to and fro amongſt our Phyſitians, ſome being of one minde, and ſome of another: Some hold it beſt to eate but one meale a day, and ſome twice. [d] *Hippocrates* ſeemeth to favour one meale a day. Others hold that one meale a day maketh men more cholericke, by reaſon the humors by abſtinence are too much ſharpened, which by meanes of food are well qualified. [e] *Celſus* is for two meales a day; the which ſeemeth beſt to agree with reaſon: for hee that uſeth but one meale a day, is forced to eat as much at one meale, as another at two. Now the ſtomacke being oppreſſed with too great a quantity of food, it failes under the burden, and the ſtrength of it is quite overthrowne: for by ſo great a diſtention it loſeth much of its thickeneſſe and firmeneſſe; which two make not a little for the retention and concoction of the food: neither is there any other cauſe to be inquired into of the weaknes of gluttons & belly-gods ſtomaks. It is further to be obſerved, that the ſtomacke being too much ſtuffed up with food, cannot ſo freely concoct the ſame; which may eaſily appeare in a pot full of meat, where the meate is not ſo eaſily boyled as when there is more roome. But let us ſearch into antiquitie, and ſee what was their manner and cuſtome. A [f] late writer would by many arguments prove that the antients uſed but one meale a day. Others are of an oppoſite opinion. Amongſt the *Greekes* of old, we read theſe foure names of repaſts mentioned: ἀκρατισμὰ, ἄριστον, ἐσπέρισμα, δεῖπνον; all theſe foure, ſaith *Athenæus*, were uſed in the times of the *Trojan* warre. The firſt of theſe was uſed in the morning betimes, and was in ſtead of our breakefaſt; the next in ſtead of our dinner; and that after anſwerable to that refection, which ſome uſe in the after-noone; and the laſt anſwering to our ſupper. And it is to bee obſerved, that ſeldome any one perſon uſed all theſe ſeverall foure meales, yea ſcarce three; and that chiefely in the warres; when as by their labour and toile, their bodies were more tired out and their ſpirits ſpent and therefore needed a more plentifull meaſure of nouriſhment than had beene otherwiſe requiſite. Some uſed this manner of refection alſo of later times: but that this was not alwayes the cuſtome of the *Greeks* may by that ſpeech of [g] *Leonidas* appeare; *Prandete commilitones, apud Inferos forſan cænaturi.* Dine my fellow-ſouldiers, for you may perhaps ſup in another world. The *Greekes* then ordinarily uſed but two meales aday, ſchollers and ſuch as were given to ſobriety, although they uſed two meales aday; yet one of them, to wit, that of the morning,

[a] *Interrogatus* Diogenes *quando ſumendum eſſet alimentum? Habenti inquit, quando eſurit: ſi non habeat, cum habere poterit.*
Diogenes Laert. in eius vita.

[b] *Tu nunquam comedas ſtomachum ni noveris eſſe purgatum vacuumq; cibo quem ſumpſeris ante.*
Schola Salernit.

[c] Lib. 25. contin.

[d] 2 De diæta acut.

[e] Lib. 1. cap. 1.

Cauſe of the weaknes of gluttons and belly-gods ſtomacke.

[f] Mercur. *vari. lection. lib. 4. cap. 17.*
Foure names of repaſts among the antient *Greeks.*
Athenæus *lib. 1. citante* Stuckio *antiquit. conviv. lib. 1. cap. 11.*
Δεῖπνον δόρπον *vocarunt veteres.*
No one man uſed all theſe foure repaſts.

[g] Plutarch *in eius vita.*

ning, was most commonly but sparing; as witnesseth [h] *Galen* of himselfe, that seldome he eate any thing till night; which if at any time he did, it was but a little bread in a morning dipped in a little wine: and this counsell [i] he gave also to *Diodorus* the *Grammarian*, who if he fasted long, fell into fits of the falling sickenesse. By the premisses, as also by *Hippocrates* himselfe, it doth appeare, that the ancient *Greekes* had not all, and alwayes the same times and seasons for their diet, and this last order of diet [k] *Seneca* seemeth also to confirme, whereas hee maketh mention of a morsell of bread onely for his dinner, without the use of a table. The *Persians* used most commonly two meales a day, as witnesseth [l] *Xenophon*: although in the time of *Xerxes* it appeareth to have been otherwise, as witnesseth [m] *Herodote*; where *Magacreon* the *Abderite* gives *Xerxes* great thankes, that he and his company used but one meale aday: for saith he, if wee had beene commanded to provide a dinner like this supper, we had been all undone. The *Iewes* used commonly two meales aday, as may appeare both by that of [n] *Exodus*, where they had *Manna* for their dinner, and *Quailes* for their supper; as also by the manner of their fasts, which was untill the even; as may appeare by the practice both [o] of *Saul* and *David*. Among the *Romans* we read of five severall names of repasts: *Ientaculum*, *prandium*, *merenda*, *cœna*, *& comessatio*; the foure former answering to these foure already mentioned, and the last was used after supper: such are our possets here in *England*, made of drinke, milke, bread and egges, sugar and spice; very unseasonably often used after supper, and being a meere superfluity, which might well be spared. But two meales were ordinarily in most use among them, to wit, dinner and supper; and as for all the other they were but for children or labouring people. And indeed in all civill and well constituted countries and common-wealths two set meales are most ordinary and frequent. I do not here mean precisely by any precept punctually to tye every person to the observing of this order; as not being ignorant of the variety of circumstances, which may easily alter the same: as namely the climat, the constitutiō, the sex, age, the time of the yeere, and the particular calling or condition of a man. In cold climats we must yeeld to a more liberall allowance than in a warmer. And children and chickens, they say, must not be long kept from food. Old men by reason of the debility of naturall heat concocting the aliment, are not able to receive much at once; and therefore are allowed to eat little and often. [p] Cholericke persons finde much hurt by long abstinence; and so doe such as are subject to ingender wind in their stomackes. And sicke folkes are to bee exempted from these rules, as hereafter shall appeare. And here custome is neither to be neglected, nor yet suddenly altered, be it good or bad: if good, continue it still; and if evill, alter it by degrees, by little and little, all sudden alterations breeding danger. Now, as for the particular times of these two repasts, for dinner the best time is that which is most ordinarily in most places used, about eleven in the forenoone, a little before or after, and supper-time betwixt six and seven at night; so that by this meanes there may intercede about some eight houres distance; and betwixt supper and dinner sixteene.

[h] *Lib. de sanit. tuenda.*

[i] *5. de loco affect. ca. 5.*

[k] *Epist. 83.*

[l] *De Cyri institut. lib. 8.*

[m] *Lib. 7.*

[n] Exod. 16. 10, 11.

[o] 1 Sam. 14. 25. 2 Sam. 1. 12.

Vnseasonable use of possets in *England*.

Two meales most ordinary amongst most Nations.

Fames & mora bilem in nasum eoncitat Adagium.

[p] *Refert* Appollonius *in mirabilibus ex* Arist. *eos qui semel in die vescuntur iracundiores esse quia per inediam exacerbantur humores, qui cibo & potu mitescunt.* Riolan filius in prælect. privatis.

Now

Now as in the sea one wave begetteth another; so here, one question begetteth another. It being already granted that two meales aday are most commonly and ordinarily to be used, it may now be demanded, in which of these two wee may feed freelieft, which concerneth not a little the health of mankind, and hath beene as much controverted, at least as the former question, and probable reasons produced on both sides. And first for the dinner, they produce these reasons. First, for that in the day-time, our naturall heate is much helped to perfit concoction by meanes of the Sunne. Againe, exercise and motion, so much used in the day-time seemeth still to plead for a more liberall dinner than [a] supper, after which we goe to rest. Besides, the day maketh a greater dissipation and resolution of the triple substance of our bodies; as by the like reason Summer should consume more food than Winter, and by consequent, the dinner being compared to Sommer, and Supper to winter, should doe the like. And lastly, that nature in the night time being intent upon the concocting of bad and superfluous humors, as also in the distribution of the nourishment for the whole body, is not to be disturbed with a liberall meale. Others againe, and in my opinion building on a surer foundation, favour more a liberall supper; and that for these reasons: First, there is a far greater distance betwixt the time of supper and dinner, than betwixt dinner and supper, as witnesseth [b] *Galen* himselfe; and this was his owne practice. Againe, [c] sleepe succeeding after supper furthereth the concoction, proved by many of our ancient famous Physitians: Now the time of rest is of all others fittest for concoction; as watching is most opposite, ingendring crudities, as witnesseth [d] *Hippocrates*. And whereas it may be objected, that labourers and husbandmen oftentimes use violent labor and exercise immediatly after meales: I answer, that the strength of naturall heat in their strong and rusticall constitutions, often overcōmeth and concocteth many crudities, which other bodies of more tender education would produce many dangerous diseases: and yet many times escape they not scot free; but fall even often into many dangerous and desperate diseases, Besides, [e] *Hippocrates* telleth us, that in the Winter and Spring the inward parts of concoction are hotter, and therefore our sleep's longer; from whence he concludes that wee may use more copious aliments in those times. Now as the morning is answerable to the Spring, the middle of the day to Sommer; the evening to Autumne: even so, the night set apart for sleep, is compared to the Winter. And the better to cleere this point, which hath made many to stumble, we must distinguish betwixt concoction and distribution: the later of these two, distribution, I meane, is more speedy in the day-time, than in the night; which is often, by violent motion, and disorderly exercise procured; from the which proceed crudities, and by consequence obstructions, the fountaine and spring of innumerable dangerous diseases. Concoction againe, which is a due, orderly and leisurely conversion of the aliment into the substance of our bodies to bee nourished, is farre better performed by meanes of rest and sleepe, which conquering and overcomming crudities, preventeth a multitude of dangerous diseases, And if we shall reflect

Whether dinner or supper ought to bee more liberall.

Arguments for dinner.

[a] *Ex magna cænâ flomacho fit maxima pœna ut sis nocte levis sit tibi cœna brevis.* Schola Salernit.

Reasons for a more liberall supper.

[b] *7 Meth.*

[c] *1 Zaph. lib. 1. & 5. ac 6. Epidem.*

[d] *de vict. acut.*

[e] *Aph. 15. lib. 1.*

Difference betwixt concoction and distribution.

flect upon former times, we ſhall find it was moſt cuſtomarily received among moſt nations: as it appeareth to have been the cuſtome amongſt Gods owne people of the *Iewes*; who eating *Manna* for dinner, were allowed *Quailes* for their Supper, being of a more nourſhing ſubſtance than the *Manna* uſed at dinner. And beſides the premiſſes, the very Etymology of the word *cæna*, intimating in the originall a communion, as the learned wel know, ſeemeth to plead for this preheminence; [f] and this, it ſeemeth, was the cuſtome among moſt men, that they ate but little and in private at dinner: but at night they aſſumed unto themſelves a greater liberty, to refreſh and ſolace themſelves with the ſociety of their loving friends, together with a more liberall allowance of the creatures. But here I ſtill underſtand a moderation in both to be uſed, and not exceeding the limits and bounds of mediocrity, a heavy ſupper much diſturbing the nights reſt, ingendring crudities, and procuring troubleſome dreames. And if there ſhould any exceſſe bee committed, I hold it ſafer at dinner than ſupper; and that by reaſon that after ſome reſt, moderate exerciſe, and abſtinence from ſupper, nature may overcome and concoct crudities; by this meanes preventing future infirmities. I conclude therefore this point, that *cæteris paribus*, ſetting all things in even balance, and both meales being moderate, my opinion is, the ſupper may exceed the dinner. Notwithſtanding the premiſſes, this is principally to be underſtood of healthfull perſons, and not ſubject to rheumes and defluxions, with great danger often diſtilling upon the lungs, ioints, and other parts of the body; for in ſuch caſes to eat a very ſmall, and ſometimes perhaps, no ſupper at all, will prove to thee a great gaine. Beſides, if there be any particular individuall conſtitution, finding ordinarily more hurt by eating freelier at night than at noone, let ſuch a perſon follow that courſe, which beſt ſuteth with the temper of his body; my meaning being to tye no man to that, which might in any ſort prejudice his health. But here it may be asked, whether breakfaſt bee allowable or not? I anſwere, in the firſt place cuſtome, together with the conſtitution of the body, muſt in this caſe give us direction, as hath partly been ſaid already: for cholericke perſons, and ſuch as are much ſubject to wind, cannot faſt long; no more than children and aged people. [s] *Levinus Lemnius* is of opinion, that a little eaten in a morning, providing it be but very little and eaſie of digeſtion, whets on the appetite for dinner. As for the time of theſe repaſts I have ſaid already, and expreſſed my opinion; and howbeit, I could here expatiat upon the diviſion of the day naturall and artificiall, and how ſeverall nations divided their daies, *Hebrewes*, *Greekes*, *Arabians*, *Ægyptians*, *Romans*, *&c*: as alſo concerning the difference of houres equall and unequall (the later being in uſe untill the firſt councell of *Nice*) yet all this I willingly here paſſe by, that which hath bin ſaid, being ſufficient for the purpoſe we have in hand: and that time I have already ſet downe being anſwerable to the times the antients uſed for their repaſts howſoever, they reckoned their houres otherwiſe than we doe now; which aroſe by the divers manner of computing their daies, ſome beginning at one time, and ſome at another. And for this matter this ſhall now ſuffice;

[f] Plutarch. 8. ſympoſ. probl. 6.

Supper ought to bee ſparing, and yet may be more liberall than dinner.

What caſes are here to be excepted.

Of Breakefaſts, and whether they are to be uſed.

[s] *Pauciſſima natura mane exigit, tantumq; refocillari pruxillo alimento poſtulat, ne calor naturalis flacceſcat. Illorum itaq; exemplum imitari par eſt, qui cum paſt aliquot horas luculentum ignem excitare meditantur elixandis, aſſandiſq; carnibus, prius nonnulio fomite, aridiſq; nutrimentis focum inſtruunt, ne ignis penitus ſopiatur, qui cum ſit opportunum, iuſtum ignem in coctura uſum exciant: ſic cum exiguo fomento, ac velut ſuccendiculo ventriculus paulo ante incalut, in prandio avidius cibum appetit, ac dilatatis venis validius concoquit digeritq; : cum pleriſq; qui in prandium viſi ſcium perſi lant, appetentia evaneſcat, calore vel flaccido, vel tantum non extincto.* Levin. Lemnius de occult. naturæ mirac. lib. 2. cap. 21.

where-

whereon I have a little the longer insisted, by reason these points seeme to me very materiall for the preservation of health, and have not as yet beene divulged abroad after this manner; and withall, conduce not a little for the diet of the diseased, which is the principall scope I here aime at: and therefore, I now proceed to that which followeth.

CHAP. XII.

Of the matter of nourishment, and first of Corne, and Bread made thereof.

WHatsoever nourisheth and mainteineth this crasy body of man, is desumed either from the plants, and such fruits as the earth doth yeeld for the sustenance of mankind; or else from living creatures, and such things as are from them desumed, and yet are no parts of them: as milke, butter, cheese and blood. Mans first food was of the fruits of the earth, such as were produced without his industry and paines: but afterwards by reason of sin, man was appointed to eate his food in the sweat of his browes. And by the meanes of husbandry, the earth brought forth several sorts of corne, very usefull for susteining the life of man. By the name of corne I understand whatsoever kind of grain is cõteined either in eares or husks. That in eares; as wheat, barley, rye, oates. That in husks; as pease, beanes, &c. As concerning bread made of Corne,[b] some will have barly to have yeelded the first bread; but shortly after succeeded wheat, the noblest and most nourishing graine of all others; and therefore we will begin with this bread. Bread of wheat taketh its difference, either from the parts of meale or floure whereof it is made; or from the manner of preparing. Of the meale, some parts are finer, and some courser. Bread made of the courser nourisheth lesse, yet keepeth the body more soluble: but that made of finer floure, as it nourisheth more; so maketh it not the body so soluble; and is worse for obstructions and the stone; and as the bread partaketh more of the one or the other, so are the vertues thereof. The next difference is taken from the preparation. All sorts of bread were either leavened or unleavened; unleavened bread was commanded by [c] God himselfe in the institution of the Passeover, howbeit not for their ordinary use. But such kind of bread, saith [d] *Galen*, is unwholesome for nourishment: and therefore bread indifferently leavened, and a little salted, is of all others most wholesome and convenient for mans use. The leaven maketh the bread lighter, and of easier digestion. To make our bread light, there is with us a custome to adde barme, whereof the antients were ignorant: but the other is better and wholesomer. Many bakers thus abuse the buyers, puffing

Mans first food.

Division of Corne.

b Plin. *lib.* 18. *cap.* 7. *Hordeum, quibusdam quasi nascituri cibi exordium.*

Divers differences of Bread.

1 Difference from the meale whereof it is made.

Second difference from the preparation.

c Exod. 13. 1, 2, 3, &c.

d Lib. 1. de alim. facul.

Bakers abuse the buyers by putting too much barme in their bread.

puffing up their bread with a great deale of bitter barme, which maketh the bread both more unſavorie to the taſte, and unwholeſomer for ordinary uſe. The *French* Nation doth parallel, if not exceed any nation in the world in good wholeſome light bread of divers ſorts; and yet never uſe any barme. Now the baking maketh or marreth the goodnes of bread: and that which is baked in an oven, not overheated, is of all others the beſt: the reſt, by reaſon of the inequality of the parts of bread ſo baked, then externall parts being burt, and the internall raw, are not to be ranked with the former in goodneſſe. Another difference may be yet taken from the age of bread: hot bread [e] *Hippocrates* findeth fault with, by reaſon it increaſeth thirſt, and is not ſo eaſily concocted, and of the ſame opinion is [f] *Avicenne*. [g] A late writer out of divers places proveth that the antients uſed to eate hot bread; but at length concludeth, that the better ſort uſed not ordinarily hot bread; but new baked bread after it was cooled. Now of all other food or nouriſhment, bread is the moſt noble; as being the ſtaffe of mans life, and of all other foods moſt neceſſary for the uſe of man. And therefore, in that ſo abſolute and compendious forme of Prayer, penned by our Saviour himſelfe, under the name of bread all other neceſſaries are comprehended. The excellency of bread may from hence alſo be collected, that no meale is ordinarily without bread, if it may be had; according to that triviall, yet true verſe.

Third difference frō the age.

e 2. de victu acut.

f Lib. 2, tract. 2. cap. 273.

g Mercur. *variar. lection. lib. 6. cap. 3.*

The excellency of Bread above all other food.

Quando deeſt panis tunc eſt cibus omnis inanis.

Beſides, bread is that nouriſhment with which a man may longeſt ſubſiſt, and without loathing continue in the uſe thereof; whereas any other food, eſpecially long continued, will weary and tire us out, which bread doth not. And the preheminence of this food may alſo from hence appeare; that whereas fiſh and fleſh will in three or foure dayes putrifie, and ſend out an evill ſmell, bread, unleſſe it be ſalted, may well grow mouldy at the worſt, or dry; but never putrifie. By reaſon then of this prerogative, I adviſe all thoſe who have a care of their health, at their meales to eate more bread than any other food. And ſuch as feed more freely on fiſh and fleſh, and eate leſſe bread, have not their fleſh ſo firme as thoſe who feed moſt on bread: beſides, that oftentimes their breath ſmelleth ſtrong. And for this ſame cauſe, fiſh being prone to putrefaction, and very moiſt, require a more liberall allowance of bread than fleſh; and the moiſteſt fleſh, as veale, and lamb more than other. And this reaſon may alſo be a warrant for us to uſe bread with our Sommer fruits, cherries, plumbs, abricocks, &c. Now beſides this moſt noble, and, of all others, moſt excellent and uſefull bread made of wheat, there is yet bread made of ſeverall ſorts of other graine, and firſt of barley, As for barley bread, although it be inferior to wheat, yet it is not to be deſpiſed: and, howſoever, it nouriſh not ſo much as bread made of Wheat; yet being made of good barley, it nouriſheth well, and looſeneth the body more than wheat bread. As for bread made of oats, it is a good wholeſome and nouriſhing bread, and ſo is the grewell made of this graine, in great requeſt in the ſouth parts of this kingdome: and in the north parts thereof, as alſo in *Wales*, and the *Kingdome* of *Scotland*, the bread of this grain

Inconveniences of feeding more on fiſh and fleſh than bread.

Bread to be uſed with Sommer fruits.

Barley bread.

Oaten Bread.

It yeeldeth good nouriſhment.

is

is much used: and it is likewise in request in many parts of *Germany*. But it is to be noted, that the graine they commonly make their bread of in those parts, is a fairer and bigger graine, and fuller of meale, than that which groweth further south, and is ordinarily given to horses. Rie bread is of a more glutinous substance, more windy, and nourisheth lesse than the former, and is more apt to ingender obstructions; and therefore it is best mingled with other graine, as is here the custome with wheat or barley. Rice is a good nourishing graine, whereof in many places, as namely the *East Indies* they make bread: it is of an astringent nature, and drying, and of grosse substance. Millet and panicke are not unlike in quality; and howbeit in other countries they be in some request, yet with us not used. *Maiz* or *Indian* wheat is a graine in great request in the *West Indies*, whereof they make their bread, which is of a grosser substance than that of wheat; yet befitteth well the bodies of the natives of that country. Now besides the ordinary sorts of bread, there are yet many other sorts made with the addition of divers ingredients, which doe often alter the nature and property thereof, and often prove more physicall than alimentall: yet let this *proviso* alwayes be put in, that all sorts of unleavened bread are hard of digestion, apter to ingender obstructions, & to stay fluxes of the belly than leavened bread: and yet to strong and labouring people may well be now and then allowed. Besides Corne, there is another sort of graine in great request in many places of the world, and commonly called by a generall name in *Latine Legumen*, and in our *English* tongue, pulse. In *Galens* time there was no bread made of these graines: but later ages have made use of the bread both of beanes and pease. The [h] same Author is of opinion, that all manner of pulse are of bad nourishment: and both these are windy, yet beanes more. Greene beanes are with us here in *England* ordinarily fried with persley, and that to good purpose, it correcting this windy quality. And it is not out of purpose, that dry mints are in Winter and Lent used with pease pottage. Bread made both of pease and beanes is hard of digestion, of a drying and astringent quality; yet very strengthening; and well moistned is good to strengthen labouring people. Pease yeeld the best bread, but beanes the more nourishing. Now howsoever many people eate greene pease with a greedy appetite in the Summer-time, as also beanes; yet, I wish they be sparing in the use of them: for howsoever prepared, yet used in any quantity, especially in sedentary persons and weake constitutions they may breed no small annoyance. There be yet some other sort of pulse, as chiches, red and white, lupines, lentiles, and som others; which are more in use for physicke than for food, and therefore we will not meddle with them. In divers places of the world besides the premisses, in defect and want of corne they make use of some fruits and roots to make their bread of: as in some places of *France*, as *Limosin*, and some other places, the countrie people use bread made of chestnuts, participating of the nature of the acorn, a course and grosse, yet a strong nourishment. And in the *West Indies*, they make bread of a root, called *Cassani* and others: but I will wade no further into this subject of bread, but proceed to the most frequent and ordinary use of roots in ordinary diet

Rie bread.

Bread of rice, millet, panicke, &c.

Bread of Maiz.

Divers sorts of physicall bread.

[h] *Lib. de euch. et cacoch.* Of pulse and bread made thereof.

Bread of pease and beanes.

Greene pease and beanes to be sparingly used.

Other sorts of pulse more used for physicke than for food.

[i] And in many places they make a bread of dried fish, ordinary among the *Ichthyophagi* or fish eaters

[i] Plin. lib. 7. cap. 2. *Sic Ægyptii pastores e loti semine, milio simili maxime lacte, aut aquæ suavitate, ponem conficiunt, quo pane negatur quicquam aut salubrius aut lentius dum calet.* Idem lib. 22. cap. 23.

CHAP. XIIJ.

Of Roots usually eaten, and in most account for food.

After our discourse of severall sorts of corne, it followeth that wee should now say something of other vegetables, to wit, of Plants, usefull for the sustenance of mankinde: and that the rather, I joine those vegetables with corne, is by reason this was a food in request, at least before we read that flesh and other food were frequent: under the name of herbs and plants, therefore, I understand both the root, the seed and the leafe, and stem or stalke. And because in plants the root is answerable to the head in sensible and reasonable creatures, therefore we will begin our discourse with those vegetables, whose roots are most eminent, and in greatest esteeme: and first, we will beginne with the Turnep, as being so well knowne, that the plainest and ignorantest countrie-fellow is no stranger in the knowledge thereof.

Of the Turnep.

The Turnep or Navew, which are thought to differ little or nothing, groweth sometimes to so great a bignesse, that [a] some have beene seene of thirty, some of forty pound weight. As for the properties, [b] *Galen* thinketh this to be the worst of all other roots. [c] *Dioscoride* saith, it ingendreth a soft and foggy flesh. It is of a flatuous and windy quality, as most other roots, howbeit, some more, some lesse; troublesome to a weake stomacke, being hard of digestion. The best way of use is accounted, first to boile them, and the water being powred out, then to boile them againe with fat beefe, adding to them some pepper. The seed of Turnep is good in antidotes, and very good against the plague, and all other contagious diseases.

[a] *Pliny lib.* 18. *cap.* 13.
[b] 2 *De aliment. fac.*
[c] *Lib.* 2. *cap.* 104.

Of the Reddish.

In the next place we are to say something of Reddishes, the which roote, contrary to the custome of other roots, is eaten raw. At what time of our meale it should be eaten, our Authours somewhat differ. [d] *Dioscorides* would have it eaten after meales, to strengthen the stomacke: but sure, in my opinion, it being of a nauseous quality and provoking to cast, hee had but small reason for him. But [e] *Galen* is of another mind, to use it at the beginning of our meales, taxing both the vulgar errour, and some of Physitians also, who used it last. [f] Some, againe, tooke upon them to moderate the matter thus: if the body be soluble, and free from any flatuous matter, it should be eaten first; but if the body be costive, last. We use them after a third, and different way, to wit, with our meales, as a sauce, and, as is thought, to excite a languishing appetite. Now, as I see small reason for either of the other two manners of use of this root, so see I farre lesse for this; and I thinke the controversie might be best decided, if this root were left for physicks use, it being good against the stone. It hath this inconvenient,

[d] *Lib.* 2 *cap.* 106.
[e] *Lib.* 2. *de alim. facult.*
[f] Simeon. Sith. Aloisius. Mundalla *etiam Epist.* 11.

inconvenient, that often eaten, it wasteth the teeth, eating into them. [g] A late Authour giveth us warning, that after the eating of Reddishes, wee beware of milke-meats: for, saith hee, it turneth them into venome. There is a great antipathie betwixt this root and the vine, in so much, that from hence, some thinke they have found a remedy against drunkennesse. [h] *Dioscorides* writeth, that the leaves and roots of wilde-Reddish, which wee call horse-Reddish, was usually eaten as other pot-herbs. In high *Germany*, where they call it *meer rettich*, it is in ordinary use, the roote I meane. And I remember in *Saxony*, wee had this root first grated, and then boiled with our beefe, which made us many times water our plants as well as the keenest mustard: but it is hurtfull both for head and eyes, whatsoever our palat-pleasers may allege for its commendation.

[g] Poncetus *lib. de venenis.*

[h] *Loco supra citat.*

Wilde-Reddish, or Horse-Reddish.

The Reddish is of a cutting quality, and hot; and therefore cutteth tough phlegme.

The Parsneps are indifferent good, boiled and buttered with vineger and pepper. They are somewhat hot, and yeeld better nourishment than the Carrot is; it is somewhat hard of digestion, and flatuous, yet not so much as many others.

The Parsnep.

The Carrot differeth something, as yeelding in goodnesse to the former, being something moister, yet of an easier and freer distribution thorow the body. They are commonly eaten with beefe. In some countries they make sallets of them, especially of red, or rather purple-coloured.

The Carrot.

The Skirret root in goodnesse farre surmounteth the others, as being of indifferent good nourishment, and no enemy to the stomacke, a great strengthner of nature, and expeller of urine. It is somewhat flatuous, as the others, but not so much. [i] *Tiberius* the Emperour, did so highly esteeme of these Skirret-roots, that hee sent for great store of them out of *Germany*, where they abounded, to plant them in *Italy* for his owne use, there growing none there before.

Of Skirret roots.

[i] *Plin. lib. 19. cap. 4.*

That out-landish root brought unto us from the *West-Indies*, called commonly *Potato*, and by some *Batato*, is of the same nature and property, or at least goeth a little beyond it; but that this pre-eminence it hath, that it is, according to the common proverb, *Farre fetcht and deare bought, and therefore good for Ladies.*

Of Potato roots.

Another root, which hath beene sent from the same soile, called by the name of Artichocks of *Ierusalem*; which in leafe resembling our Solanum, or night-shade, may therefore not without reason be called *Solanum peruvianum esculentum radice tuberosa*. These roots are very windy, and ingender melancholy; and therefore howsoever at first, they were extolled by fames open mouth; yet now, by reason of these aforementioned qualities, their credit is much crackt.

Artichoake of *Ierusalem.*

Iringo roots are also often used, both condited with sugar, and otherwise. They are of a thinne attennuating substance, being hot and dry about the second degree. They are good to cleanse the kidnies, and withall are esteemed to strengthen nature.

Iringo-roots.

Now come we to our Bulbous roots, beginning with garlicke, which *Galen* esteemeth to be hot and dry in the fourth degree; and therefore

Of Bulbous roots. Of Garlike.

very ſparingly to be uſed, eſpecially in hot conſtitutions of body, and the like ſeaſons of the yeer. In cold conſtitutions and countries it may ſafelieſt be uſed, eſpecially being yong. It is accounted a great enemy to the eie-ſight, and an antidot againſt all poiſon and contagious infection, called therefore, *Theriaca ruſticorum*, or the countrie-mans treacle. It is likewiſe good againſt the wind-colicke, and the ſtone in the kidnies, and pectorall infirmities, where tough phlegme obſtructeth the pipes of the lungs. In many places of *France*, eſpecially in *Goſconie*, although it be farre South, and next unto *Spaine*, yet uſe they garlick very ordinarily in their ſauces; but when it is yet greene, and before the cloves come to their full ſtrength and bigneſſe: and yet this ſimple is not ſo proper for ſo hot and ſalacious a people. It is alſo ordinarily accounted good againſt wormes, and all manner of vermine. And yet is it ſtrange, that is reported of *Arnulphus* the Emperor, who, by the frequent eating of garlicke, at length had his body ſo full of wormes, that by no humane helpe couldhe ever be cured. But howſoever, he was indeed ſurpriſed with this diſeaſe, and with that likewiſe we call *phthiriaſis*, or the louſie diſeaſes, his body abounding likewiſe with this vermine; [k] yet the Hiſtorie maketh mention that he died of poiſon. The antients thought by eating thrice of garlicke in a morning, to turne away all evill from them that whole day following, as the [l] antient Poet expreſſeth it. It is alſo indued with this property, that [m] ſome wild ravenous beaſts, namely, the Leopard cannot abide the ſmell of it. And indeed, it is rather to be uſed as phyſicke, than otherwiſe. The evill ſmell of garlicke is helped by the eating of perſlie in a pretty quantity; the like is promiſed by eating of greene-beanes; as likewiſe zedoary. And [n] ſome ſay, that if it be ſet when the Moon is under the earth, & gathered when ſhe is in conjunction with her deareſt ſpouſe, it loſeth all this ſtrong ſmell.

Vertues of Garlicke.

Onions are alſo very hot in quality, inſomuch, that [o] *Galen* aſcribeth unto them the fourth degree. Onion is an enemy to the cholerick perſons, and to the eyes, and any inflammation of the head, and cauſeth troubleſome dreames: but is good againſt the ſtone, provoketh urine, openeth obſtructions, and cutteth tough and ſlimy humours; eſpecially the red, which is a great deale keener than the other. And this is to be underſtood of raw Onions; and yet if they be a little ſteeped in water, they loſe ſome of this acrimony: but they are beſt boiled, and then they nouriſh ſomewhat, and may either be uſed in pottage, or otherwiſe in ſallets. And as by this meanes they loſe much of their medicinall vertue; ſo on the other ſide they loſe as much of their noxious qualities, whereby they hurt the body of man.

That which hath beene ſaid of the nature and vertues of Onions, may be accommodated alſo unto Scallions and Chibolls, which are often eaten raw in ſallets: but let young and hot conſtitutions ever mingle ſtore of cooling herbs with them.

Of Skallions and chiballs.

Cives are ſomewhat of this temperature, howbeit milder, and may be uſed as a pot-herb, as Onions and Leekes, it being of an attenuating, opening and cutting quality, is good eſpecially in phlegmaticke and cold conſtitutions.

Of Cives.

The Leeke is inferiour to the Onion in goodneſſe, being hot even

Of Leekes.

to

[k] *Mulier aſtuta cum deſperatam videret arcis defenſionem, per unum ex familiaribus Imperatoris auro corruptum, Pharmacum ei propinavit, quo ille hauſto, ſtatim profundo ſopitus ſomno, ad diem tertium uſq; ſtertiviſſe ſcribitur Et paulo poſt. Sed quod veneni vehementia totum infecerat corpus, putrefactione incurabili, φθειριασις etiam acceſſit. Ita mortuus eſt, erumpentibus toto corpore vermibus, tertio Calend Decembr &c.* Chronic. Carion. a Peucero *expoſiti & auctiſ. l 4. page 452. edition. 1617. in 8. apud* Criſpinium.

[l] *Incuſſere deos infantes pectora, ſi non prediſtum ter mane caput guſtaveris alli.* Perſi.

[m] *Mirum eſt, allio delectari homines quod fugit Leopardus: nã ſicubi parietes litu infeceris exibit protinus, nec conſiſtet ciuus odorem venenata fera non patitur; nos interuis viſceribus infundimus.* Ambroſ. *lib. 7.* Hexameri.

[n] *Promittit* Plinius *allium omne odore carere ſi dum Luna eſt ſub terra ſeratur, dum eſt in coitu colligatur. Lib. 19. cap 6.*

[o] Of onions. *7 Simpl. medic.*

to the third degree: it openeth the urinary passages, and other obstructions, but yet hurteth the head and eyes, and causeth troublesome dreames. Transplanted into a fat and fertile soile, they become both greater and milder in force and operation; and so boiled with other herbs, they lose their noxious quality: The root is most in request, the which being of a very bigge size, the *French* use ordinarily in their pottage boiled in slices, and often with a fat Capon, or other meate, and so are of a very good, sweete and pleasant relish. Vnset Leekes are most physicall, and of greatest vertue and efficacie.

Of Mushroms or toad-stooles.

As concerning Mushroms, or Toad-stooles, as they are commonly called, although properly they be no roots, yet are they commonly ranked among them. It is a food (if so it deserveth to be called) in small request here amongst us: howbeit in *France*, *Italy*, and adjacent countries, it is in no small esteeme: and therefore I shall neede to say lesse concerning this subject. I advise therefore all our Gentrie, who travell into those forraigne countries, if they be wise, altogether to abstaine from such excrements of the earth; some of them (yea, the greater part) being venomous, as I could by true histories make appeare: all of them being of an evill qualitie, and breeding no good nourishment at all. [p] *Clusius* writing the exact history of them, reckoneth up three and twenty sorts of such as may be eaten; and five and twentie sorts of venomous Mushroms. Who then that is wise, will venter on a doubtfull dish, when God of his infinite goodnesse hath afforded us such plentie of profitable and pleasant food? Amongst these, are also ranked those roots, commonly called Puffes, or Truffes, *Tubera terræ*, and in the Northermost parts of this Iland, by some called Arnuts; growing under the earth, but in the spring of the yeere bursting forth. They ingender tough, clammy and melancholicke humours; being apt to ingender the stone, and all manner of obstructions: they are also hurtfull for the stomacke; further, and procure the *Apoplexie*, *Strangurie*, and many other dangerous diseases: and therefore heere I will leave them, and proceede to speake of more profitable simples, namely, of such herbes as are in most ordinary use and request for the use of man.

Caution for travellers.

[p] *Lib. de historia stirpium.*

Of puffes, or Truffes, *Tubera terræ.*

CHAP.

CHAP. XIV.

Of herbs in most ordinary use for diet, and first for such as coole most.

AFter roots, wee come now to such herbs as are in most ordinary use for daily food, either for sallets, or the pot: and wee will first beginne with such herbs as are of a cooling quality. And among all our herbs, none is of more use in our ordinary diet than the lettice, taking its denomination from a milkie juice wherewith it aboundeth; and is by *Galen* preferred before all other herbs; who used it both in his younger yeeres, to coole the great heat of his stomack, and in old age to procure sleep. The antients for religions sake, abstained from lettices: [a] but *Augustus Cæsar* having by the advice and counsell of *Antonius Musa* his Physitian, by the use of this herbe recovered his health, brought this herb in no small esteeme among the *Romans*. It is cold and moist in the second degree, and ingendreth no evill juice within the body, and by this meanes carrieth a great pre-eminence above most other herbs. In antient times it was wont to be eaten at the later end of the meale; but now quite contrary, at the begining: and this moved the [b] Poet to aske the reason of this alteration: which probably is this; that eaten after meales, it represseth the hot vapours of wine, by this meanes both resisting drunkennesse, and withall procuring sleepe, being especially used at night; and as it would seeme, being then most ordinarily used. And this was the reason, why [c] the Emperour *Tacitus* in his feasts, above all other dishes, used this herb most liberally. Custome notwithstanding hath now so farre prevailed, that to whet on the appetite, it is with oile and vineger used at the beginning of our meales; and unto it most commonly are added perslie, and some other hot herbs, which doe well allay the coldnesse and moisture thereof. It hath beene received by tradition for an uncontrolled truth, that lettice hurteth the eye-sight: but since neither *Galen*, nor our antient Physitians have left any such quality upon record to posterity, I wonder from whence this slander should first proceed: I know all the colour they have, is, that it too much thickneth the blood, and by consequence breeds an incrassation in the opticke spirits, conveied to the eyes. To this I answer, in the first place, it is not indued with any transcendent incrassation beyond many other simples, which nevertheless, were never so reputed, this plant not exceeding the second degree in either quality. Againe, admit this were a truth; that it were indued with such a specificall incrassating quality; yet must it both be eaten in great abundance, sole, and of it selfe; and withall must meet with some answerable cold and moist complexion (for as for hot cholericke bodies, especially hot stomackes,

Of lettice.

[a] Suetonius *in eius vita* Plin. *l.* 19. *cap.* 7.

[b] *Claudere lactuca cœnas solebat avorum: Dic mihi, cur nostras inchoat illa dapes?* Martialis.

[c] Flavius Vopiscus *in eius vita.*

Whether lettice hurteth the eye-sight.

Answer.

mackes it is for them a moſt ſoveraine alimentary medicine) and that without addition of other things, which correct ſuch a quality, if any there were. And therefore being uſed, as commonly it is with oile, vineger, and ordinarily ſome hot herbs, as ſaid is, what hurt can there be in it? As for the oile, although it doe ſomewhat looſen and relax ſome weake and choice ſtomackes; yet is this by meanes of the tartneſſe and ſharpneſſe of the the vineger well corrected; and the oile alſo, being of a temperate heate, doth in ſome ſort correct the others cold quality: and of this temper, is the ſugar alſo, which is often added; howbeit in my opinion, a little ſalt, as the *French* uſe, would farre better correct any ſuperfluous moiſture, it correcting alſo any cold and crude quality.

It may ſafely be eaten as it is ordinarily uſed.

Endive and Succory, are moderatly cold, and ſomewhat drying, and are ordinarily uſed as other pot-herbes; are good to open obſtructions of the liver, as alſo for the heat thereof, and of the ſtomacke: They are beſt for young hot-blooded people; if they be uſed in ſallets, the younger they be the better, uſed eſpecially with addition of hotter herbes. The *French*, they keepe Succory buried a long time under the ground, which maketh it both white and tender; which they call *Cichoree blanche*, and ſo uſe it in ſallets, with addition of other herbs. There be divers ſorts of theſe herbes which grow wilde, participating of the ſame qualities, yet, I thinke, ſcarce ſo cold, but rather inclining to ſome temperate heat, and prove more forcible againſt obſtructions; although not ſo pleaſing to the palat as thoſe which grow in gardens. Among theſe kinds, there is one moſt commonly taken notice of by the name of Dandelion, corrupted from the *French*, *dent du Lion*, or Lions tooth, and may well be uſed in all obſtructions of the liver, as the others, and in ſuch other caſes.

Of Endive and Succoric.

A way to whiten Succorie.

Spinage is an ordinary pot-herb, cold, and withall moiſt, yet this more than the other, being cold in the firſt, and moiſt in the ſecond degree. It beſt befitteth hot and dry bodies, and ſuch ſtomacks eſpecially, nouriſhing very little, looſening the belly, and ingendering wind. In *France* this herbe ſhred and made up in balls, fried with oile and vineger, in the time of Lent, filleth up the roome of an ordinary diſh.

Of Spinage.

Beets are of three ſorts, which are commonly uſed for pot-herbs, eſpecially the white and green, the red being more phyſicall. They all are moderatly cold, not exceeding the firſt degree at moſt; yet moiſter, to wit, about the ſecond. They open obſtructions, and looſen the belly, as moſt of theſe cooling and moiſtning ſimples doe. In ſome places they make ſallets of the red-beet root, boiled and ſliced, adding thereto oile and vineger. For the inſipidity of taſte, the antients, as ſeemeth, were wont to eate them with wine and pepper; as may by the antient [d] Poet appeare.

Of Beets.

[d] *Vt ſapiant fatuæ fabrorum prandia betæ: O quam ſæpe petit vina piperq; coquus.* Martialis.

Somewhat like unto them in name is that herb, commonly called Blite, or Bleet, and not much differing in vertue, howbeit ſomething inferiour. And Orach is not unlike, differing little in operation. They looſen the belly, and rather hurt than helpe the ſtomacke, unleſſe it be ſtrong, or cold and dry, and the temper of body cholericke.

Of Blites, or Bleets.

Orach.

Pricke-madame.

That herb commonly called Prick-madam, is yet cooler than any of the former, and withall very moiſt; yet uſed both for a pot-herbe and in ſallets. It is beſt for hot ſtomacks, and cholericke complexions, as alſo for younger people.

Of Purſlaine.

Purſlaine is a herbe with us in great requeſt in the ſommer ſeaſon; but eſpecially in ſallets. It is accounted cold in the third degree, but wanting one in moiſture. It is beſt for ſuch complexions and ſtomacks, as we have often mentioned. It is good againſt all internall heats and inflammations. It is good againſt all manner of fluxes. The leaves and ſeedes are good againſt wormes, againſt the immoderate menſtruous fluxe, ſpitting of blood, aud running of the reines. If it be pickled up with ſalt and vineger, it acquireth ſome heate, ſtrengthening the ſtomacke, and whetting it on for food, and cutting tough phlegme.

Vertues of purſlaine.

Of Sorrell.

To Sorrell may alſo bee referred Bloodwort and Souredock, called *Oxalis acuta*.

Among all our pot herbs, none I know more uſefull and profitable, both for phyſicke and food than this ſo noble ſimple, Sorrell I meane. As for the qualities, it is eſteemed cooling and drying in the ſecond degree. The very vulgar can tell that it is very ſoveraine in all hot diſtempers and diſeaſes of that nature. In contagious, maligne and peſtilentiall *fevers*, it is a ſoveraine good ſimple, eſpecially the wood-ſorrell, called therefore ***Sorrel du bois***. And by reaſon of the aciditie in taſte, it is not unwelcome to the palate, in this particular farre exceeding other cold ſimples: for the which cauſe it is not unfitly uſed in Sommer for greene-ſauce. Being young and tender, it may be uſed in ſallets with the addition of ſome hot herbs.

Vertues of Sorrell, Sorrell *du bois*.

Of Borrage and Bugloſſe.

Borrage and Bugloſſe, and that ſort called commonly Lang de beuf (for I take it to be nothing elſe) although they doe partake of ſome heat, yet are they by the vulgar accounted among cooling herbs, their heat, as likewiſe their moiſture being ſo moderate, that they exceed not the firſt degree. It hath ever beene, both by *Galen*, and other Phyſitians ſince his time, eſteemed good againſt melancholy, and may ſafely be uſed both in ſickneſſe and in health. They be alſo ordinarily uſed for pot-herbes. The flowers are ſometimes uſed in ſallets, and ſometimes ſteeped in wine; and, notwithſtanding all this that hath beene ſaid, ſome have not ſo high a conceit of theſe ſimples. So hard a thing is this to practiſe, *Omnibus placeto*.

Of Mallowes.

Hither wee may alſo referre the Marſh-mallow, call'd *Althæa, or Biſmalva*.

The Mallow is reckoned alſo among our ordinary pot-herbs, which looſneth the belly, as being of an abſterſive quality, and the heat ſo ſmall, that it is ſcarce diſcernable. The curled, called the *French* Mallow is moſt eſteemed; they are not to be uſed in ſallets, as other herbs, being offenſive to the ſtomacke. But indeed, the Mallow is fitter for Phyſicke than for food. Our antients, for the high eſteeme they had of it, called it *omni-morbia*, that is, good againſt all diſeaſes. It is thought to be good againſt melancholy, to further the menſtruous fluxe, and good againſt all oppilations and inflammations of the kidnies and bladder: and by reaſon of the temperate qualities, good to be uſed in cataplaſmes for outward paines.

Of Groundſell.

There is an herb called Groundſell, ordinarily uſed to looſen the belly, being boiled in pottage, and withall, ſometimes it will procure caſting, if taken in any competent quantity. But boiled in broths, it looſneth

looſneth the belly as many others do, being of ſomewhat a cooling quality, and ſomewhat drying, of a bitter taſte, and openeth obſtructions, eſpecally in womens diſeaſes. It is not good for weake ſtomacks to uſe.

Amongſt our looſening herbs, there is one ordinarily uſed, called by the name of Mercurie; for the which, here in the country is in common uſe, an herb called by the the *Latines*, [d] *Bonus Henricus*, having leaves like that herb, commonly called Wake-Robin, and is ſomewhat hot and drie, howbeit not in any exceſſe: and is of ſomewhat an abſterſive faculty; and is much uſed in pottage and broths, to make the body ſoluble, and is by *Matthiolus* accounted to participate of the nature of *Lapathium acutum*, being a certaine kind of dock. [e] But there is another true Mercurie ſo called, by the antiens *Linozoſtis*, and by the *Latins*, commonly *Mercurialis mas & fœmina*, Mercury, male and female. And this is that right Mercury ſo much mentioned by *Pliny*, and *Hippocrates*; and ordinarily appointed and preſcribed by our Phyſitians, for gliſters. The leafe of it is not unlike to that of Pellitory of the wall, and doth farre excell the other, commonly called Mercury, as may be ſeene both in that place of *Pliny*, of *Dioſcoride* and *Matthiol* and others: of this therefore I thought to give ſome warning.

Of Mercury.

d Matthiol. *in libr.* 2. Dioſcor. *cap.* 161.

e Mercurialis *eſt tam mas quam fœmina*, Dioſcoridi *Linozoſtis dicitur. Idem* Matth. *in lib.* 4. Dioſcor. *cap* 183.

Wee uſe often alſo in brothis ſtrawberrie leaves and roots, which are ſomething cooling, and withall drying. They are good againſt all fluxes, good in greene-wounds and ulcers, and inflammations of the bladder and kidnies; and is alſo good to ſtrengthen the gums, and faſten looſe teeth, being gargled with a little claret wine, or plantaine water, or both. Of Strawberries in their owne place.

Of ſtrawberry leaves.

The herbe commonly called Cing-foile, or quinquefolium, from the number of leaves, is much of the ſame nature with the former, being of an aſtringent corroborating faculty, with ſo ſmall a heat, that, if any, it is not diſcernable. It is very much uſed in broths, and not without great reaſon. The roots are moſt drying. It is exceeding good, both for food and phyſicke.

Of Cing-foile.

Violets are not of ſmalleſt note, nor in leaſt requeſt, both for phyſicke and food, being both leaves and flowres of a moderate cooling, and moiſtening facultie. The greene leaves of the herbe are ordinarily uſed among other pot-herbs, and ſometimes in ſallets, and are good in all hot diſeaſes, fevers, or inflammations whatſoever. But the ſweete and pleaſant flowers are the principall in this plant, being uſed both in ſirup, conſerve, candit, and in cakes, &c. They are very effectuall in diſeaſes of the breaſt, eſpecially where cooling and thickning of ſharpe humours is required. The ſirup alſo is a gentle purge for young children and weake conſtitutions; and properly, it is rather to be eſteemed a looſener of the belly, than a proper purger.

Of Violet-leaves and Violets.

Vertues of Violets.

The Roſe is alſo in no ſmall requeſt, both the red, white and damask. The damaske roſe is moſt of all the other ſorts eſteemed. The ſirup of it is much uſed for a gentle purger of choler, without heating the body in any fever, wherein it may ſafely be exhibited and to any age. The water is uſed for many uſes, being very delectable and comfortable to all the principall parts, both head, heart, and all the ſenſes, and ſo is the

Of Roſes.

Sirup of Roſes.

Roſe-water.

ſmell of the flower it ſelfe. There is yet a Muske roſe which doth excell in the purging faculty. And theſe three, damaske, muske and white doe moſt abouud in airie and watrie parts; the red more in earthy: for the which cauſe it is more aſtringent, corroborating the ſtomacke, liver, &c. And although a ſirup may be made of theſe red roſes new gathered, yet is the purgative faculty farre inferiour to the others. The conſerve of it is good in thinne and ſharpe rheumaticke diſtillations, and to ſtop fluxes. The ſirup of the drie leaves is likewiſe aſtringent, and therefore good againſt all fluxes of the belly. The wild roſe is moſt aſtringent of all the reſt, and therefore the conſerve thereof is eſteemed by ſome more efficacious than of the former. The roſes participate of a ſmall and moderate heat, teſtified by their ſweet ſmell and bitterneſſe, as witneſſes [f] *Galen*; although this be but in a very remiſſe degree; and therefore are comparatively accounted cold, in regard of other ſimples apparently hot to any indifferent underſtanding: and this is diligently to be conſidered, eſpecially in regard of the ſicke, when there is any uſe of this ſimple, or any thing made thereof.

The muske roſe.

Conſerve of red-roſes.

The wilde roſe, and conſerve made thereof.

[f] *De ſimpl. medic. facult lib.* 7. Matthiol *li.* 1. Dioſorid. *cap.* 113.

But I had almoſt forgotte Cole-worts and Cabbage, which may well be ranked among our looſening herbes, partaking of a certaine nitrous quality, which maketh it ſoluble. This plant was much beholden to old *Roman Cato*, who uſed no other phyſicke for his whole family; and came in ſo high an eſteeme among the *Romans*, that for the ſpace of 600 yeeres, it was the chiefe drugge they uſed. It is now eſteemed to be of an evill nouriſhment, and to ingender melancholy. It is not any waies hot to the ſenſe diſcernable. [g] *Galen* aſcribeth unto it a drying quality, uſed either inwardly or outwardly, and helpeth hard tumours left behinde after inflammations; and conſolidateth and cleanſeth ulcers, as well ordinary, as of a maligne nature. [h] Some uſe it for an outward medicine to cleare the ſight, mingled with honie. Many more vertues ſome aſcribe to this ſimple, whereon I will not inſiſt. That it ſhould hurt the eye-ſight, being eaten, I know no reaſon. Being boiled, and the firſt broth rejected, and it boiled againe, it becommeth much better for the uſe. It is commonly boiled with fat beefe; and by reaſon of the flatuous and windy quality proceeding from the groſſeneſſe of the ſubſtance, it is ordinarily eaten with pepper or other ſpice. Weake ſtomacks may eaſily be offended with the uſe thereof. Cole-worts and Cabbages are beſt in the winter after they have beene froſt bitten, as wee uſe to ſay: I hold the Cole-wort to be leſſe hurtfull than the Cabbage. [i] A late Writer mentioneth another Phyſitian, who, in a worke by him publiſhed, highly extolleth Cabbage, being pickled up with ſalt, cumine-ſeed and bay-leaves; and, next unto bread, giveth it the higheſt commendation that can be given to any ſimple. And thus prepared, hee relateth, that [k] another famous Phyſitian, who attended on an Emperour, uſed this diſh very frequently in his old age. They pickle it up in all high *Germany*, with ſalt and barberies, and ſo keepe it all the yeere, being commonly the firſt diſh you have ſerved in at table, which they call their *ſawerkrant*. They make alſo there a ſallet of Cabbage ſmall ſhred, with vineger and oile, and all ſet about the diſh with red-herrings, and hard roſted egges; the which

Of Cabbage and Coole-wort.

[g] *Lib.* 7. *ſimpl. medic.*

[h] Matthiol. *in libr.* 2. Dioſc. *cap.* 115. *ubi multa de Braſicæ viribus.*

[i] Claudius Deodatus *Panth. Hygiaſt. lib.* 1. *cap.* 22. *ex* Hippolito Guarinovio.

[k] Iulius Alexandrinus *meaic. Cæſarem.*

wh-

who so is in love with, let him have his liking; and I thinke wee might well spare our hard rosted egges out of our sallets, and use them after a better manner.

CHAP. XV.

Of herbes hot in operation, and in most ordinary use. As also of Artichocks, Gourds, Cucumers, muske-melons.

HItherto have wee discourſed of herbes of a cooling faculty, or at leaſt of ſo ſmall a heat, that it is ſcarce to the ſenſes diſcernible. Now we will ſpeake of thoſe that are known to be hotter, beginning with the Marigold.

Among other pot-herbs the Marigold, as well the leafe as the flower, is in no ſmall account, but the flowers eſpecially; which may alſo well be kept drie till winter. Theſe flowers are ſomwhat hot, yet not exceeding mediocrity, inclining alſo to drineſſe. Theſe flowers are eſteemed to be very cordiall, and good againſt the plague and other contagious diſeaſes. It is alſo eſteemed good against obſtructions, eſpecially of a womans fluxe, as alſo againſt the *Iaundize*. The ſtilled water of the plant and flower is eſteemed good for red eyes, and any inflammation thereof. The greene leaves of the plant it ſelfe are not ſo effectuall as the flowers, being onely as ordinary mollifying herbs, helpefull to make the ſame ſoluble.

Of Marigold.

The flowrs and their vertues.

There is a pot-herbe in uſe with us here in the countrie, commonly called *Columbine*; the leaves whereof are ordinarily uſed as others, having ſome reſemblance unto the leaves of great Celandine, howbeit the flowers have no reſemblance at all. This herbe is not very hot, and therefore ordinarily reckoned among cooling herbs; as the vulgar account all herbs cooling, which doe not evidently evince their ſenſes of the contrary. Although ſome would aſcribe great vertues to this ſimple; yet becauſe I finde no certainty, nor any ſuch things recorded by antiquity, I leave it as I found it.

Of Columbines called *Aquilegia* or *Aquilina*.

Aſparagus, or, as we call, it Sperage, is an opening herbe, temperately hot and moiſt, and for food, the tops or tender ſprouts firſt ſpringing out are in moſt requeſt, and commonly boyled in faire water, and afterwards with oile, vinegerland pepper, eaten as a ſallet by themſelves; or elſe, as in ſome places, ſet round about the diſh wherein meat is conteined, and ſo eaten with it: and ſometimes it is eaten laſt with banqueting ſtuffe. That this was an ancient cuſtome amongſt the *Romans* to beſet their diſhes round with them, may appeare by an [a] ancient Poet. They are good for the ſtomacke, yeelding no bad nouriſhment to the body, looſen the belly gently, provoke urine, cleanſe the

Of Sperage.

[a] *Aſpice quam magno diſtendat, pectore lancem, Quæ fertur Domino ſcilla, & quibus undiq; ſepta, Aſparagis.* Iuven.

the kidnies, open obſtructions, and helpe the eye-ſight. They muſt be but a little boiled; and if thou wilt boile them againe, they loſe much of their bitterneſſe; but withall ſome of their vertues. The roots are much uſed by Phyſitians in opening Apozemes and ſyrups.

And after the ſame manner may the firſt yong and tender Hop-buds be uſed, and produce the ſame effects with the former.

Avens *Cariophyllata.*

Avens is alſo uſed as an ordinary pot-herbe, being ſomewhat hot, yet not exceeding the firſt, and dry, yet not exceeding the ſecond degree. The leaves are moſt ordinarily uſed in brothes; and yet the roots are moſt effectuall againſt obſtructions of the liver or other parts, and are of themſelves abſterſive, and are very fit to bee uſed in Phyſical broths, as being both opening and ſtrengthening.

Of Perſley.

No herbe in more frequent uſe than perſly, both the leaves and the roots. It is no wayes hurtfull, agreeing well with the ſtomacke, openeth obſtructions, diſcuſſeth wind, and provoketh urine. But I adviſe none to eate it raw, being beſt dreſſed with meat or in pottage. The ſeverall wayes of uſing it are ſo well knowne, that it were ſuperfluous for me to ſpeake of it. The roots are very uſefull in Phyſicall broths, eſpecially the inward pith taken out: and thus we uſe fennell roots alſo. It hath been an inveterate opinion among many, that Perſley was hurtfull for the eye-ſight: but let it be uſed as we have ſetdowne, and I warrant thee from any harme: but if any will eate great ſtore of it raw and often, let him looke to himſelfe. It is both hot and dry, yet not exceeding the ſecond degree of either.

Of Alyſander or Alexander.

Some uſe in the Spring to make uſe of the herbe called Alexanders or Alyſander in pottage; and ſome againe uſe the young leaves and tender ſtems, firſt bioled for a ſallet with ſome other herbes as they pleaſe, or elſe, of it ſelfe with vinager. This hearbe hath the ſame operation that perſly hath; but yet more forcibly, as being of it ſelfe of a hotter quality.

Of Clary. *Sclarea.*

The herbe Clary is in great uſe alſo, eſpecially among women, which they eſteeme ſoveraine good againſt their immoderate fluxes, and ſtrengthening of the backe, howbeit I cannot find any ſuch thing recorded by antiquity. They uſe commonly here with us in the countrie to fry it with egges.

Of Penniroyall.

Penniroyall, an hearbe well knowne both in towne and countrie, is of very good uſe, and very wholeſome for the body of man and woman; eſpecially, it is beſt for phlegmaticke conſtitutions, and ancient people, and is very good for women, ſuch eſpecially as are any waies troubled with any manner of ſtoppage. Some call it pudding graſſe; by reaſon it is often uſed in puddings, being ſmall ſhred, and mingled with the blood, which in my opinion is very good, and would wiſh none made without it. It is good for a weake wateriſh ſtomack, againſt the wind colicke, provoketh urine, and cleanſeth the urinarie paſſages, it is good in obſtructions of the pipes of the lungs, and others alſo. It is comfortable in all cold diſeaſes of the head and nerves. It is hot and dry about the third degree; howbeit our ordinary garden penniroyall, I thinke, commeth ſomewhat ſhort of this intenſe degree.

Vertues of penniroyall.

There

There is yet an other herbe in frequent uſe amongſt other pot-herbes, and called here in the countrie Pot-marjoram, which is nothing elſe ſave a ſort of Organy, called *Origanum*. The qualities and properties in Phyſicke, becauſe I thinke they differ not much from the former, therefore I need not to inſiſt upon them. Pot-marioram.

If I ſhould paſſe by this ſo ſoveraine and noble a ſimple, I ſhould much wrong the publike, it being of ſo excellent an eminency. All ſorts of Mints are good, howbeit, that wee commonly call the garden Speare-mints is of all others the beſt. It is hot and dry; howbeit, I think our garden mints doth not exceed the ſecond degree. It is very good to comfort the ſtomake, both greene and dry, being good againſt vomiting and all manner of immoderate fluxes of the belly, or other in women, which both the red mints and this ſpeare-mints effect. Their ſmell comforteth both the animall and vitall ſpirits. Beſides, it cleanſeth the kidneyes, killeth worms, and ſtayeth the effuſion of blood. It hath beene an inveterate opinion among the antients, that this plant procured barreneſſe; and therefore was not to bee ſowne in time of warre; as [b] a late writer allegeth out of *Ariſtotle*. But this opinion is moſt falſe and erroneous, if we ſhall attribute any ſpecificall quality to this plant, whereby it ſhould cauſe ſterility. I doe not denie but in hot and dry wombs, eſpecially exceſſively uſed, it might bee ſome hinderance. But the like may by other plants of a hot or hotter and drier quality, as eaſily be effected. But ſince that mints not onely ſtrengthen thoſe parts of generation; but conſume alſo and dry up all cold, raw, and uncocted crudities; (ordinarily proving the greateſt hinderances of conception) I ſee no reaſon why this plant ſhould not rather be eſteemed a great furtherer and friend to generation. This herbe being yong may bee uſed alſo in ſallets with other herbes. And the uulgar doe well in uſing this herbe very frequently in their peaſe pottage, both greene and dry. It is of all other moſt proper for the uſe of the ſtomacke. Of Mints. The vertues. [b] Hener. *Meth. ad praxim. lib.* 2. *cap.* 9. *ex* Ariſt. *probl* 20. 2.

Roſemary is, & that not without good reaſon, in high eſteeme among all ſorts of people. It is hot and dry in operation, at leaſt in the ſecond, if not touching upon the third degree. It is exceeding comfortable in all cold infirmities of the braine, comforteth the ſenſes and the ſpirits, eſpecially the animall, as alſo all the noble parts, and corroborateth all the nervous parts. It is beſt to bee in moſt frequent uſe in the Winter, and cold and aged conſtitutions of body. Of the flowers of it is made a comfortable conſerve for all theſe uſes. And of the ſame is made a very ſoveraine good water. And of this ſimple there is a ſpirit, quinteſſence, &c; diſtilled. But beware of impoſture, if thou beeſt not well acquainted with the preparation. Of Roſemarie.

Marjoram is a ſweet, pleaſant and well ſmelling herbe, hot and dry in operation, and little inferior to the former in this reſpect. It comforteth all the noble parts, eſpecially the ſtomacke, and may with good ſucceſſe be uſed to further concoction, comfort the ſtomak, & diſcuſſe wind. It much comforteth the brain alſo: and as the precedent, ſo is this good againſt all cold diſeaſes of the braine and nervous parts. But this, as all other hot plants excelling in ſtrong ſmell, are moſt appropriate Of Marioram.

Strong hot ſmells offend hot braines.

propriate for phlegmaticke conſtitutions, cold and moiſt braines and ſtomacks. Hot cholericke bodies are thereby offended. And very hot braines are offended with any ſtrong ſmell. I have knowne ſome, whom the ſmell of a Damaske roſe would preſently make their heads ake.

Of Sage.

Of the ſoveraine vertues of Sage few are ignorant; and the ſingular good opinion the world had alwayes of this ſimple, did miniſter occaſion to aske the queſtion, why any man dyed that had ſage growing in his garden? To which it was as truely againe anſwered, that againſt death no Phyſicke was to be found. The qualities for heat and drouth doe much accord with thoſe of the plants laſt ſpoken of. It is above all others moſt effectuall againſt all cold diſeaſes of the braine, and nervous parts: and therefore good for thoſe who are obnoxious to *Palſies* and *Apoplexies*. It is good alſo to ſtrengthen all the noble parts, and very good againſt wind. It is very good to comfort and cleanſe the cold and moiſt womb, and fit it for conception. And being of an aſtringent and corroborating quality, it is good to prevent abortion in ſuch as be thereunto ſubject: as alſo good againſt womens immoderate fluxes. The country people in *Germany* thinke themſelves free from poyſon all that day after, if they eat in a morning three leaves of ſage with a little ſalt, well dried, and taken in a pipe, as is uſuall to take tobacco; it would produce a farre more ſafe and certaine effect in cold and moiſt braines; and ſo might prove an excellent preſervative againſt *Apoplexies*, *Epilepſies*, and all manner of cold rheumaticke defluxions, commonly called by the name of colds. And I am perſwaded, that if it were to us unknowne, and brought from the *Eaſt* or *Weſt-Indies*, or ſom other remote region, and ſo begunne to bee taken by ſome of our *Shagd* or *Slaſht Mounſieurs*, we ſhould quickly have it thus uſed in the country: for we are all now for the new cut.

Cur moritur homo cui Salvia creſcit in horto? Contra vim mortis non eſt medicamen in hortis.

Sage very good and uſefull taken as Tobacco.

Of Bawme.

Bawme is a ſoveraine good cordiall herbe, and is very good againſt melancholy, ſtrengtheneth the braine, and helpeth the memory, where the defect is from a cold cauſe. It is more uſed for Phyſicke than for food, and yet it may wel be uſed in broths, and in ſallets mingled with cooling herbs, eſpecially when it is yet tender and young.

Bawme-water.

There is a ſtrong water ſtilled out of it, very good in palpitation of the heart, and other ſuch infirmities, eſpecially where there is no great heat. It is hot and dry in quality about the ſecond degree.

Of Betonie.

Betonie is no leſſe hot and dry than the former, a very good herbe, howbeit in greater requeſt for Phyſicke than for food; and yet may it well be uſed in broths. It is a ſoveraine good herbe for many both outward and inward diſeaſes. It is eſteemed principally good for the braine, and cold infirmities of the ſame. It is likewiſe good againſt inward obſtructions: and is good alſo to cleanſe the kindneies, and all the urinary paſſages, with many other vertues which were heere too long to relate, and ſhall ſuffice to have reckoned up the principall.

Vertues.

Of Tarragon.

There is an herbe called Tarragon, as hot as any we have yet named, of a pleaſant and delectable ſmell, and comfortable both to head and heart, whereof is alſo ſometimes made uſe in the kitchin, and is uſed in ſallets, being uſed with cooling herbs. It may be uſed of cold and phlegmatick nauſeous ſtomacks, and ſo it both warmeth the ſame, and furthereth concoction.

Hyſſop

Hyſſop is ſometimes uſed in broths or pottage, although in a ſmall quantity, being hot and dry about the third degree, or not farre off it; being alſo of a thinne, attenuating and cutting quality. It is good for the head; but principally for the breaſt, and obſtructions of the pipes of the lungs, and ſingular good for attenuation and expectoration of tough phlegmaticke humors. Phlegmaticke cold obſtructed bodies may freelieſt uſe it. Of Hyſſop.

Time a ſoveraine good and uſefull herbe, is as hot and dry, if not more than hyſſop, and is in no ſmall requeſt both for food and phyſicke; being eſpecially good in cold infirmities, and phlegmaticke conſtitutions, againſt the wind colicke, weakeneſſe of ſtomacke, and may alſo conveniently be uſed againſt melancholy, and for many other infirmities, which for brevity I here paſſe by. Of Time.

Savourie is much of the ſame vertue that Time, and appropriated for the like infirmities. It is uſed amongſt other pot-herbs, howbeit alwayes in a ſmall quantity, and mingled with many cooling herbes. And this is alwayes in the uſe of pot-herbs to be obſerved, that there be a ſmall proportion of theſe hot and dry herbs uſed to a greater quantity of thoſe of a cooling quality. Of Savory.

Beſides the herbes themſelves, ſome of them bring forth a fruit, which is in no ſmall eſteeme among many. We will beginne with the garden thiſtle, which although it beareth not properly any fruit, yet is it anſwerable thereunto: for before it flowre it ſendeth forth, as it were a fruit, which is in no ſmall requeſt, and uſed by moſt people. It is moſt commonly eaten boiled with butter, vineger, pepper, and ſalt. The young and tender ſtalkes uſed after the ſame manner are nothing inferior to themſelves. The *Italians* eat Artichockes raw, while they are yet young and tender with pepper and ſalt, which is a food nothing worth, ingendring crude groſſe and evill nouriſhment. [c] *Galen* ſaith, it ingendreth but bad nouriſhment boiled and dreſſed; much more than raw. But being uſed moderately, they will not offend the body. They are accounted hot and dry; howbeit I thinke ours doe not exceed the firſt degree. They are eſteemed flatuous, and to excite luſt: and are with all diureticke, provoking urine, and cleanſing the paſſages of urine. Of Artichokes. [c] *de alim. facul.*

There are three ſorts of theſe fruits of herbs which have ſom affinity among thēſelves, eſpecially two of them. The firſt is by the *Latines* called *Cucurbita* & *Citrullus*, by the *French Citroulle*, and in *Engliſh* a Gourd, and by ſom a melon. It is cold and moiſt, ingendring no good humors in the body, and never to be eaten raw; but boiled, or rather fried with butter or oile, and onions, or the like, which may correct this cold and moiſt quality. It is of it ſelfe inſipid, and therefore the *French* uſe to adde to it vineger or verjuice, as ſome uſe here in *England* alſo. It may be beſt uſed of young and hot bodies, but is an enemy to ſuch as are moleſted with raw phlegmaticke humors or wind. The ſeeds, as of all the others, are good to provoke urine, and qualifie the ſharpneſſe and acrimony thereof, and therefore of them, as of the ſeeds of cucumers and muske-melon, with an appropriate liquor, wee may make not onely emulſions to provoke urine, and cleanſe thoſe paſſages; Of the Gourds.

but even in burning diſeaſes of the breſt, lungs and other parts. Of this, as alſo of Cucumers, may bee diſtilled a water very good againſt burning *Fevers*, and other hot acute diſeaſes.

Of Cucumer.

The Cucumer, as they commonly cal it, challengeth unto it ſelf the ſecond place; * which came chiefly in credit and eſtimation by the means of *Tiberius Cæſar*, who ſcarcely ever either dined or ſupped without them. The beſt way of uſe is, as is the cõmon cuſtome, ſliced, and with vineger ſhaken betwixt two diſhes, and then with vineger, oyle & pepper eaten as a ſallet. They are very cold and moiſt in themſelves, exceeding the gourd. They miniſter no good nouriſhment at all to the body of man; and are beſt for the hot and dry conſtitutions, and deadly enemies to the cold phlegmaticke body, and ſuch as are ſubject to wind. Before they be big, they uſe to pickle them up with vineger and ſalt, and uſe them in Winter as a ſallet, and ſo I hold them beſt, as having then loſt a great deale of their crude and unconcocted moiſture. [d] But a late writer rejecteth the uſe of them how curiouſly ſoever prepared; and imputeth the raigning of many contumacious *Fevers*, and other diſeaſes in *France*, amongſt other cauſes, to the too frequent uſe of this unwholeſome fruit.

* *Authoritatem eis dedit* Tiberius Cæſar *qui nullo non die eos* (*teſte Plin*.) *mandebat.*

[d] *Noſtic gravitate medicà decernimus, a Cucumerum peponum q. eſu abſtinendum: quoniam in ventre corrupti ſuccum pariunt proximum ei, qui a letalibus medicamentis proficiſcitur. Et eodem capite,* Galenus *cibis hominum perpetuò abdicandos cenſuit, ut cætera civaria iniquioris ſuccivivunt, Autore* Plinio, *in ſtomacho in poſterum diem, nec perfici queant. Quod ſi vincantur a ventriculo* (*id enim poſſunt quidam peculiari quadam naturâ*) *nihilominus longiori tempore in eo durant, atq. ſi immodice hauriantur, gelidum ſimul ac craſſum in venas diffundunt ſuccũ, quem poſtea venæ ſua concoquendi facultate vix in probum ſanguinem valent commutare. Compertum eſt eos qui eis diutius liberaliuſq. veſcuntur, morboſis febribus, morboſq. alys difficilioribus opportuniores fieri. Audio* Venetos *in perniciales peſtilentes q. ab ys cibis ægritudines incidere:* Forenſes *in* Gallia, *propter eſum frequentiorem Cucumerum, obnoxios fieri febribus non eſt dubitandum. Si quis valetudini conſuluere velit, neq. ſeret neq. edet, cum tantum ſit in eorum eſca periculi.* Bruyer. de re cibaria lib. 8. cap. 89.

Of muſk-melons.

There is yet another fruit called a melon, and with us commonly a muſke-melon: the *French* call them *Melons*, and the Poitevins in *France* Poupon, from the *Latine Pepo*, which is thought, was only a great ripe cucumer. This is *the beſt of the bunch*, as is the Proverbe; howbeit in this our cold & moiſt climat I hold them nothing worth. This fruit moiſtneth very much, and is by many eſteemed to be cold in quality: but for my part, the ſweetnes of their taſte (and therefore by the *French* called ſugar melons) make me rather of opinion that they partake of ſom heat, or at the leaſt that they are temperate. *Galen* eſteemeth them far better than any of the former, as being of a more ſolid ſubſtance, & nothing ſo mioſt. They ſtir up the appetit, provoke urine, and moiſten the body. They are pleaſant to the taſte, but are eaſily converted into choler, & ſo produce both putrid *Fevers*, and the bloudy fluxe; as I have obſerved in *France*, where they abound; and therfore let our yong Gentlemen travellers take heed, leſt ſweet meate at length prove to have ſowre ſauce. They are to be eaten before meales, as many Sommer-fruits, and ſome counſel a cup of wine after them. But whither that wil not too ſpeedily carry thoſe crudities into the ſmall veines, may be queſtioned. The beſt grow in *France*, *Italy* and *Spaine*, and ſuch hot countries: and in *France*, from *Tours* ſouthward. In and about *Paris* they are nothing ſo good, the ground being ſo forced by art, they growing, as it were on dung-hills. They may be diſcerned to be good by theſe properties following. Firſt if they be heavy, of a pleaſant ſmell; if they have thicke ſtalks, and the outward skinne greene; and withall they muſt have the inward pulpe firme without moiſture, and the ſeeds ſticking faſt to it. I have ſomewhat the longer inſiſted upon this point, to acquaint travellers with the náture, uſe and danger of ſuch things as are not ſo common with us here at home.

8. *de ſimplic. medic. facultat.*

Hurt by them procured to the body.

Caution for travellers.

How to diſcerne the beſt.

CHAP.

CHAP. XVI.

Of Fruits of trees, especially of shrubs, ordinarily used for food, and often for Physicke: and first of Straw-berries, Raspes, Mulberries, Goose-berries, Currants, (commonly so called) red and black, and Whortles, and Bil-berries, of Barberies, of Cherries, Plummes, Abricoks and Peaches.

IT is more than time wee come now to the fruites of trees which ministred unto mankind both in the state of innocency, and after also his food for a long time. But after varietie of other food was found out, they were commonly served in for after-courses; or as the *French* call it, for desert. But after a while when men beganne to neglect this point of good husbandry, fruits became so dear that gold could scarce buy them. In the time when *Varro* lived, they were equalled with the weight of gold. In *Plinies* time a Peach was ordinarily sold for three hundreth pence. We will divide all fruits according to the usuall manner, into those of a shorter, or of a longer continuance. Those of shorter continuance, are by reason of their short continuance, so termed; called therefore *fugaces*, or flying away; as also *Horarii*, as it were, during but for a short season: and such are *Mulberries, Cherries, Peaches, Abricocks, &c.* The others againe are called of a longer continuance such as are divers sorts of Apples, and som sorts of Peares. All sorts of fruits minister but small nourishment to the body; and most fruits yeeld but bad, especially those of shorter continuance. The cruditie is corrected by preparation; whether by boiling, rosting or preserving. And some for this purpose use a draught of wine after them; of the which something hereafter. But here is a question moved by a[a] learned late writer, whether it be good to eate bread with those short continuing fruits or no? He answereth, that if they bee used as Physicke, they are then to bee used without bread or any other food: but if used for food, then bread is to be eaten with them.

Fruits rare and deare in antient times.

Division of fruits.

Nourishment of fruits.

Whether good to eat bread with fruit, or no?

[a] Aloisius Mundella *Epist.* 34.

Amongst all these fruits we will first beginne with the Strawberry, although no fruit of any tree; yet because of the affinity & resemblance of it to the fruit of some trees and shrubs, I follow other mens method. The antient *Greekes*, it seemeth, were ignorant of this plant, although *Plinie* mentioneth it, howbeit deceived in the description thereof, while hee ascribeth unto it five leaves,

Of Strawberries.

Vertues of Strawberries.

which is the right *Pentaphyllum* or our ordinary Cingfoile. The Strawberrie cooleth, moiſtneth and qualifieth hot diſtempers; and therefore good in *Fevers*, all maner of *inward inflammations*, hot and cholerick conſtitutions. They are of themſelves no enemy to the ſtomacke, unleſſe it be very moiſt and phlegmaticke. Their ſtilled water is very uſefull for all internall heates, and to cleanſe the kidnies and urinary paſſages.

Straw-berries with creame not to be ordinarily of every one uſed.

In hot ſtomacks and like conſtitutions of body, they may ſafely be uſed with roſewater or the like. Some uſe them with creame, whereof I adviſe weake, cold and phlegmaticke perſons beware. And yet this is a diſh wherein our Gentle-women doe much delight, howſoever not ſo agreeable to their conſtitution of body. Some uſe them againe with a little claret wine and ſugar; which in ſuch conſtitutions is to be preferred before the former. The Strawberry is alſo accounted cordiall, for the which cauſe it may well be uſed in all cordiall juleps; where cooling eſpecially is required. They are to bee eaten before other food; the which is in all theſe ſhort-laſting Summer-fruits to be obſerved.

Of Raſpes or Frambœſes.

There is yet another ſmall fruit, not much unlike the former either in forme or operation, and in no ſmall requeſt both for food and phyſicke. And although ſome preferre the Strawberry before the Raſpe, yet is not this the judgement of all; this being accounted more cordiall than the Strawberry. And indeed the ſmell and taſte, me thinks, doe inſinuate no leſſe unto our ſenſes; which occaſioned moſt of the Apothecary ſhops of *Germanie* to be alwaies well furniſhed with the ſirup of this ſimple, in imitation of that great *Geſner*, who had it in ſo high an admiration. And although it bee accounted as cooling as Strawberries; yet I incline rather to thinke it temperate, if not inclining to ſome moderate heat. Howſoever, neither of theſe fruits nouriſh much, and moiſten apparently, their ſiccity being very ſmall. This fruit is alſo eſteemed good againſt the inflammations of the mouth and tenſills, and fluxes of the belly. If either of theſe fruits be eaten in exceſſe, they ingender *Fevers*.

Of Mulberries.

The Mulberry, as well as the former fruits, is of two colors red and white, the white is of an unſavory taſte, and therefore we will leave this tree to the ſilke-wormes. The Poet reports, that Mulberries were at the firſt all white; but that afterwards, they were died red with the blood of the two true lovers, *Pyramus* and *Thisbe*. They are alſo to be eaten before meales, or with an empty ſtomacke; although antiquity uſed them after meales, as witneſſeth an antient [c] Poet. If eaten with a full ſtomacke, they ingender many dangerous diſeaſes. And becauſe of their cooling and moiſtning quality, they are beſt in hot and cholericke bodies, young perſons, and the Summer ſeaſon, and they looſen the belly alſo, much moiſten the inward parts, are good againſt thirſt, and roughneſſe of the throat; and by ſome are thought to provoke urine, eſpecially our *Arabian* Phyſitians; and beſides, are thought to cleare the blood from all corruption, for the which cauſe, ſome have been of opinion they were good againſt the gout. And a learned late [d] Phyſitian relateth a ſtory out of an old Author, that in his country, for the full ſpace of twenty yeers together, the

b Ovid. 7. Metam.

c Ille ſalubres Æſtates peraget, qui nigris prandia moris Finierit. Horat. ſerm. 1. ſat. 4.

d Iohan. Bruyer *de re ciboria lib.* 11. *ex* Pithernio *apud* Athenæum.

the Mulberrie trees bare no fruit at all; and that for this cauſe, during all that time, the gout did ſo rage, that not only men and women, children and eunuchs (contrary to *Hippocrates* his rule) but even whole flockes of ſheepe and goats alſo were ſo therewith aſſaulted, that ſcarce the third part of them eſcaped free. But what ſhould be the cauſe that Mulberries ſhould either cure, or yet prevent the gout; I confeſſe, I could never yet finde out: and all the colour I can finde for it, is, that by meanes of looſening the belly, they may ſcowre away ſuperfluous humors, the cauſe of this diſeaſe; and ſo may many other ſimples, farre more effectually; ſo that in this, it will come ſhort of many others; ſo farre is it from obteining any prerogative above them. And why may not this learned mans opinon (granting that this ſtory were yet true) be a fallacie, *a non cauſa pro cauſa*; aſſigning that for a true cauſe which is none at all? [c] Another learned Phyſitian troubleth himſelfe much to find out a cauſe of it; but is faine to leave it as he found it: even ſo muſt we where none is to be found; as I am of opinion there is none. Of this fruit is made a ſirup for ſore throats, called *Diamoron*. It is beſt that is made of Mulberries before they be full ripe, which are both more cooling and aſtringent, in this caſe much requiſite. There is a bramble growing every where wilde in the fields, the berries whereof, before they be full ripe, may be uſed in defect of the former.

[c] Mercur. *variar. lect. libr.* 1. *cap.* 4.

The Blamble-berry.

The Gooſe-berrie was not knowne, it ſeemeth, in antient times, howbeit now with us, in frequent uſe. Green Gooſe-berries are of a cooling and aſtringent facultie, and in ſtead of verjuice are uſed as a ſoveraine ſauce to divers ſorts of meat: and although they yeeld ſmall nouriſhment to the body, yet are they good to ſharpen the appetite, and againſt thirſt and choler, much reſiſting putrefaction. Gooſe-berries full ripe, are not ſo cold as the former, yea, rather inclining to a meane temper. The full ripe are not uſefull for ſauces, and being eaten in abundance, they ingender corrupt humours, and in hot cholericke conſtitutions, are quickly converted into choler. The unripe eaten raw of hot ſtomacks, keeping within compaſſe, will coole the ſame; but are ſafelier uſed, being boiled, and as they uſe to ſpeake, ſcalded, and a little ſugar and roſe-water with them, they prove a dainty diſh for this effect. Of Gooſe-berries not yet full ripe, our Ladies and Gentlewomen know how to make a daintie marmalade, and many other things, fit to refreſh the appetite of a weake and languiſhing ſtomacke, which for brevities ſake I here paſſe by.

The Gooſe-berrie.

Greene Gooſe-berries.

Ripe Gooſe-berries.

That little berry, which the vulgar call Currants, although it have no affinitie with them, and by the *Arabian* Phyſitians, called *Ribes*, is of two ſorts, both red and blacke; although the red is moſt with us in requeſt, beſt knowne, and moſt effectuall, both in Phyſicke and food. It is indeed, moſt ordinarily uſed for phyſicke, although it may well be uſed alſo for ſauces. The ripe Ribes agreeth much in vertue with the unripe ſowre Gooſe-berry; howbeit I thinke, it rather exceedeth the ſame. It is cold moderatly, not exceeding the firſt degree, but exceeding the ſame in moiſture, participating of ſome ſiccitie, and a notable aſtringent qualitie; whereby it ſtrengtheneth a weake ſtomacke, and exciteth a weake and languiſhing appetite. It is exceeding

Ribes, commonly, but falſly called currants.

good as the other, againſt all fevers, inward inflammations, maligne diſeaſes proceeding of putrefaction of humours: as alſo in hot cholericke conſtitutions, and young age. But in old age, cold conſtitutions, and diſeaſes in the breaſt and lungs, it is not ſo good: the which is alſo to be obſerved in other acide and ſharpe liquours and fruits. Of it with ſugar is made that compoſition, commonly called *Rob* of *Ribes*.

Of Barberries.

Of the like nature and vertue is that berrie, which is commonly called Barberries, and in vſe for the ſame purpoſes, as *fevers*, hot ſtomackes, fluxes, &c. They are uſed both in conſerves, and alſo preſerved.

Of Whorts & whortle-berries.

[f] *Gerard* in his Herball maketh mention of ſeverall ſorts of whorts, or whortle-berries, blacke, red and white, all of an aſtringent faculty, and are called by a generall name *Vaccinia*. They ſtop fluxes, and caſting of choler, coole the body; for the which purpoſe the black be the beſt.

[f] *Lib.* 3. *cap.* 69

Bilberries, or Bleaberries.

There is another berry, which, at *London*, they commonly call Bilberries, and in the Northermoſt part of this Iland, Bleaberries, well knowne by the blewiſh violet colour, wherewith they die the lips and teeth of the eaters. They uſe commonly to eat them with creame and milke; whereof I allow not in cold phlegmaticke conſtitutions and ſtomacks; nor yet in the aged, as was already ſaid of ſtrawberries. This is cold and dry, not exceeding the ſecond degree, and is very aſtringent, eſpecially before it be full ripe, and therefore may ſerve for the aforeſaid uſes, and will helpe well the former infirmities. And this benefit they alſo bring us, that they may be uſed in ſtead of the out-landiſh myrtle.

Of Cherries.

Now, from the fruits of ſhrubs and the like, we proceed to the fruits of taller trees, (howbeit theſe next following differ not much from ſhrubs) beginning firſt with the Cherry. Of Cherries there be divers ſorts differing both in colour and in taſte; ſome being of a pleaſant, as it were mixt taſte betwixt ſweet and and ſowre; ſome, againe being very ſowre; and ſome yet of a louſhous taſte, being blacke in colour; the former two red. The firſt is the beſt, and of ſafeſt uſe. Cherries are cold and moiſt, howbeit ſome more and ſome leſſe. Thoſe we firſt mentioned agree beſt with the ſtomacke, and provoke appetite, cooling a hot ſtomacke, liver, and like conſtitution of body, and are good in hot cholericke diſeaſes, and againſt thirſt. Being preſerved, their cruditie and ſuperfluous moiſture is well corrected, howbeit in *fevers*, and cholerick complexions, I wiſh the uſe be moderate, as alſo of all other ſuch preſerv'd fruits, for feare of increaſing choler by reaſon of the ſugar. The ſowre Cherries are nothing ſo good as the former. The blacke Cherry looſeneth the belly more than the other, and is more for the uſe of phyſick than food, not good for the ſtomacke, and are quickly converted into choler, eſpecially in ſome bodies. Theſe be the ſorts here with us in greateſt requeſt; although there be yet ſome other ſorts, by meanes of grafting, which, nevertheleſſe, all partake of theſe former taſtes, ſome more, ſome leſſe; and by conſequent, their faculties are accordingly to be judged of. In *France* eſpecially, and hotter countries, there are great diverſity and varieties of this, as of divers other

The beſt Cherries.

Caution concerning preſerved fruits.

The Blacke Cherry.

other sorts of fruits: and in *France*, they use to drie them in an oven, and keepe them all the yeere, and so they bind the belly. They must be eaten before other meats, aswe have said of others already, and would have it understood of Plums, Peaches, and Abricocks after to be spoken of. And withall, that such fruits best befit hot cholericke bodies, the contrary whereof ew see commonly practised: but by this meanes, women should have the least share in them, which might, perhaps, prove more prejudiciall to the Physitian than to themselves. Cherries are best new gathered, or eaten off the tree.

Dried Cherries.

Cherries, and other such fruits, when to be eaten.

Of no other fruit is there greater variety than of plummes: and they are of two sorts, either wilde, called sloes, or slane, and bullases all, of a very astringent and binding faculty, used ordinarily for physicke, rather than food. And this is to be understood also of any sowre or unripe plumme. The ordinary and domesticke plummes, are used both when they are newly ripe, and dried and kept all yeere. They differ both in colour, taste and bigneese. The damsons of all sorts (there being both blacke, yellow, and neere unto blacke; called by the *French*, *damas violet*) are esteemed best amoug plummes. Those of a firme and dry pulp, and withall somewhat tart, and of a winie taste, as it were, betwixt sweete and sowre; as peare, plummes black and white, date plum, &c. are farre better than others; and in my opinion, are nothing inferiour, if not superiours, to the damson. What hath beene said concerning the tastes of Cherries, and the answerable faculties, together with the use and convenient time of eating them, may well and fitly be applied to plummes, that we need not repeate againe the same things. In *France* and *Spaine*, and hot countries, they drie their plummes, from whence wee have them sent hither: and they are either sweet, and come commonly out of *Spaine*; or else are tarter in taste, and come out of *France*. All these kinds wee commonly call by the name of prunes, and are all farre better and wholesomer than the others, and are much used of sicke people. The sweeter loosen the belly best, the other coole more in hot diseases, and cholerick constitutions of body.

Of Plummes.

The best Plummes.

Prunes, or dried plummes sent us from other countries.

Peaches and Abricocks differ not much in their faculties, being both apt to putrifie in the stomacke, and to produce divers dangerous putrid fevers, and other diseases. Peaches are of divers kindes, and in *France*, especially the South parts thereof, they are very pleasant to the palate, being many of them of a pleasant winie taste, betwixt sweet and sowre. All of them are somewhat cold, and withall very moist; yet some more, some lesse, according to the soile they grow in. In our cold and moist climat, they are little or nothing worth, as seldome comming to perfect maturity. Some doe advise, to correct their cruditie, to wash them downe with a cup of wine, according to the old Verse:

Of Peaches and Abricocks.

Peaches of divers sorts.

Petre quid est Pesca? Est cum vino nobilis esca. f

f *Ronsard.*

But by this meanes the crude juice thereof is quicklier conveied thorow the mesaraicke veines, and so distributed thorow the whole body. The better way were to boile them in wine with a little sugar and cinnamon, and so eat them. Or if they must be eaten raw, let them be first

Whether wine be to be used after Peaches.

The kernell within the peach ſtone.

first ſteeped in a little ſweet Canary wine, or muſcadine, which will not ſo ſpeedily paſſe thorow the capillary veines. The kernell within the ſtones eaten with them, being ſomewhat hot and drie, will helpe to correct their crude and cold moiſture. The like may be ſaid of Abricocks, Cherries and plummes; the kernells within their ſtones being uſed after the ſame manner. And what is ſaid here concerning the uſe of wine with Peaches, is likewiſe to be underſtood of Abricocks and all other ſuch fruits as abound in ſuch cold and crude wateriſh moiſtures.

The Abricocke.

The Abricocke, with us is farre better than the Peach, both in regard it atteineth to the full ripeneſſe in the heat of Sommer; as likewiſe, becauſe it is of a more firme and ſolid ſubſtance. They are to be eaten before meales, ſparingly. The kernells in the ſtones are farre better than themſelves, and open inward obſtructions.

The kernells of Abricockes and Peaches kill wormes.

CHAP. XVII.

Of Grapes, Raſins, Currants (properly ſo called) Figges and Dates; and of Apples, Peares, Quinces, Oranges, Citrons, Lemmons, and Pomegranats, Services, Medlars and Corneilles: of Walnuts, Haſlenut, Filberds, Almonds bitter and ſweet, Cheſtnuts, Pineapple, and Fiſtick nnut.

Of Grapes.

IN the beginning of this chapter, we will take theſe pleaſant and delectable fruits following, beginning with that ſo noble fruit, the Grape. Grapes, if they have atteined to perfect maturity, and be ſweet in taſte, doe nouriſh and fatten the body, howbeit they ingender wind & crudities, and the fleſh procured by that nouriſhment is ſoft & foggie, and not firme and ſolid. [a] The antient *Greekes* therefore did inhibite, that Grapes ſhould not be taſted before the Aequinox in Autumne after mid September, and ſo the body might by this meanes be leaſt indangered. Sweet Grapes are ſomewhat hot in faculty, and looſen the belly, yet ſome more than other; and the beſt Grape is that which bringeth forth the beſt wine. That which is called the Muſcadine Grape, is ſweet aud pleaſant to the palate. They are much better when they are kept a great while after the gathering: as in *France*, they will keepe them untill the next Spring, and ſo they loſe all crudity and ſuperfluous moiſture. The ſowre Grapes are the worſt to eate, ingendring no good humours within the body, and wrong concoction; and alwaies the ſowrer and harſh in taſte, the worſe they are for ordinary eating; howbeit made into verjuce, as the *French* uſe greene unripe Grapes, they may helpe a dull appetite, and coole inward hot diſtempers. Moſt of our Grapes here

a Bruyerm. *de re cibaria libr.* 11. *cap.* 10. *ex* Plutarch. *Probl.* 39.

Beſt Grapes.

Their uſe.

here in *England*, ſeldome atteine to perfect maturity, and therefore, doe for the moſt part offend the body, eſpecially phlegmaticke and cold complexions and ſtomacks. But, if they be boiled and ſweetned with ſugar, and ſome cinnamon, or the like added, they will not be offenſive. They are to be eaten with an emptie ſtomacke. The beſt way of uſe.

Raiſins, which are nothing elſe but Grapes dried, are farre better than any of the former, yeelding a good and wholeſome nouriſhment to the body, eſpecially thoſe that come out of *Spain*, ſweet and fair & pulpous, which wee commonly eall Raiſins of the Sunne; and are very good for the liver, lungs, and the infirmities of the ſame, and of the brest windpipe; and withall looſen the belly, the ſtones taken out. Other raiſins that are neither ſo ſweet nor fat, great and pulpous, how farre ſoever they are inferiour to the other in taſte, &c. ſo farre doe they alſo come ſhort of them in their alimentall facultie, and looſening the belly, as being more aſtringent, and leſſe nouriſhing. Of Raiſins. Raiſins of the Sunne.

There is yet another ſmall Raiſin, brought unto us here ready dried, out of the *Straits*, called *Currants*, and is in very great requeſt in all parts of this Kingdome. They are of a temperate qualitie, participating of ſome heat, and are of good nouriſhment, a good friend to the ſtomacke, exciting appetite, and nouriſh well, eſpecially the red. But let a moderation, as in all other things, ſo eſpecially in thoſe ſweet meats be uſed, which, by too much intiſing thy taſte, may make thee at length finde by experience, that *ſweet meat hath ſowre ſauce*. I ſpeake this the rather, for that I finde a very great exceſſe in this kinde, thorow this whole Kingdome. The teeth, as they make the firſt onſet, ſo are they often accordingly rewarded for their paines. Of Currants. A great exceſſe in the uſe of Currants, and other ſweete meats.

As other fruits, ſo doe Figgs differ in their faculties, according to their age. New ripe Figs are not ſo hot as the dry barreled Figs; they nouriſh well, but withall ingender crude and flatuous humours in the bodie, being therefore enemies to the wind-collicke, and other flatulent diſeaſes; and the fleſh they ingender is ſpongious, foggie, and not firme and ſolid; but withall looſen the belly, which maketh ſome part of amends. But this fruit is not very frequent here in *England*, it ſeldome comming to any maturity: but drie barrelled Figs are with us here in frequent uſe. They are to good purpoſe uſed in pectorall diſeaſes, being of an abſterſive facultie: they cleanſe alſo by a diuretick vertue, the paſſages of urine; and by old [b] *Hippocrates*, are much commended for the infirmities of the womb, where cleanſing is required, as hee witneſſeth in many places of his workes: they expell likewiſe ſeroſities and ſuperfluous humours from the inward parts to the circumference; uſefull therefore to expell *paxe*, *meaſells*, and ſuch like venomous matter to the skinne: And for this cauſe much uſed. They are eſteemed to further the itch, and often lice alſo. Let thoſe that abound in choler, be ſparing in their uſe, leſt they finde in a ſhort ſpace thoſe humours get the maſtery over them. They are farre better for the phlegmaticke and old age, than for the younger ſort and hot complections. Of Figges. The vertue of Figs. [b] *In libris de morbis mulierum paſſim & alibi.*

The fruit of the Palme-tree, called Dates, is ſent us from *Syria* and *Paleſtina*, which are the beſt: this fruit, eſpecially the ſweet fat Date, Of Dates.

nouriſheth much, and corroborateth and ſtrengtheneth nature, is of a hot and aſtringent faculty, and is very good in all weakneſſes and fluxes, boiled in broths and liquid ſubſtances, and are not to be eaten raw. The greene ripe Dates are moiſter and colder, and yet neither exceeding in heat: it is good for the breſt, and no enemy to the ſtomacke, and ſome ſay, good to provoke urine. But ſuch as are ſubject to the headach, or feare obſtructious, let them be ſparing in the uſe thereof.

Of fruites uſed after meales.

Of Apples.

Differances and varietie of Apples.

In regard of the ſubſtance.

In regard of the taſte.

Having ſpoken of ſuch fruits as are uſed before meales, now proceed we to ſuch are ordinarily uſed after; beginning firſt with the apple. Now of Apples, there are as many ſorts, and as great variety as of any other fruit whatſoever: their differences are divers, both in regard of ſubſtace, colour, taſte and duration. As for ſubſtance, ſome are of more firme and ſolid ſubſtance; and ſome againe of a ſofter. The firmer in ſubſtance are the beſt for uſe, and will keepe longer: as the Pippin, Pearemaine, Harvie-apple, &c. Againe, they differ not a little in the taſte; ſome being ſweet, ſome ſowre; ſome mixt, and partaking ſometimes more of one than another; ſome againe are inſipid. Their faculties are alſo anſwerable: the ſweete partake of ſome ſmall heat; the ſowre are cold; the mixt, of mixt faculties, more or leſſe, as they incline more to the one or the other. The inſipid are ful of a crude, ſuperfluous and unconcocted moiſture, and therefore worſt for uſe, being very windy, and bad for ſuch as are ſubject to wind: the ſweeter and firmer the ſubſtance is, the more they nouriſh, and are harder of digeſtion: the middle taſte, betwixt ſweet and ſowre, is the beſt, and agreeth beſt with the ſtomacke; as *Ruſſetings, Queen-apples, Pearemaine, Pippins, &c.* and theſe are alſo moſt cordiall and uſefull in phyſick. The ſowre, although they nouriſh leſſe, yet are they more proper for hot and cholericke bodies; but worſe for phlegmaticke and aged people. It is alſo to be obſerved, both in apples and other fruits, that for the moſt part, they are not ſo good eaten raw, as otherwiſe; But eſpecially when they are new ripe, or before, worſt of all. Raw Apples before they be ripe, if uſed, are beſt quadled, adding afterwards ſome roſe-water and ſugar, which cooleth young hot, and cholericke bodies: but it commeth moſt commonly to paſſe, that the contrary conſtitutions, women I meane, have often the better ſhare. But in truth, if reaſon might beare rule, their ſhare ſhould be leaſt, eſpecially (as they often uſe) to adde creame to them. Apples are beſt, that are ſuffered to come to maturity, naturally, and not forced by art, laying them in ſtraw or hay to mellow, which is no right and proper maturation. They are beſt to be eaten raw in winter, and afterwards; but eſpecially of young people, hot and cholericke bodies. It is no bad cuſtome to uſe with them Carroway Comfits, as in many places they uſe to eate them. And roſted and eaten with ſweet Fennell ſeedes, is a very good and wholeſome way to correct their flatuous facultie: But I adviſe thoſe that love their health, to beware of raw Apples, or other fruit before they be ripe; and after obſerving theſe former directions, they ſhall finde ſome benefit thereby.

Their faculties or vertues.

Inſipid Apples.

Sweet Apples.

Apples of a mixt taſte betwixt ſweete and ſowre.

Sowre Apples.

The beſt way of uſe.

Quodled Apples.

When beſt to be eaten raw.

Of Peares.

Of Peares, as before we ſaid of Apples, are divers and ſundry ſorts, differing likewiſe in ſubſtance, taſte, colour, and greatneſſe. As we ſaid

ſaid before of Apples, ſo may wee here apply to the taſte of Peares, that the ſweeteſt are the hotteſt, howbeit they are none of them tart as Apples. Peares are eſteemed more windie than Apples, and withall, of an aſtringent facultie, and leſſe durable; being for the moſt part to be ſpent in Sommer, abounding with a crude and ſuperfluous moiſture, the cauſe of their ſhort continuance. The Warden is of the firmeſt and ſolidſt ſubſtance of all others, and therefore the beſt. It is not to be eaten raw, being then hard of digeſtion, and ingendring crude and evill humours within the body. Baked or roſted they become farre better, and a wholeſome food, in ſickneſſe or in health. The cuſtome of baking them, ſtucke with cloves and cinamon, is very commendable, where roſe-water and ſugar is commonly added. The [c] antient *Greeks* were wont to bring Peares to the table in water, that by this meanes, the gueſts might chooſe the ripeſt, which would ſwim on the top of the water. In *France* they drie Peares in an oven, and ſo keepe them all the yeere, and then they are not ſo windy, but very good againſt all fluxes.

Faculties of Peares.

The Warden the b

[c] Bruyerm. *de re cibaria li.* 18. *ex* Athenæo.

Dried Peares.

Quinces are alſo in no ſmall requeſt, as well for phyſicke as for food, and are of an aſtringent faculty, and ſomewhat cold and dry, and are not to be eaten raw; they are ſo hard of digeſtion, that a ſtrong ſtomacke will hardly be able to overcome them: and therefore they are commonly either baked or roſted. They are good to ſtrengthen a weak ſtomack. Being uſed before meales they binde the belly; but eaten after, they looſen the ſame, and repreſſe fumes and vapours aſcending up towards the head; and therefore to ſtrengthen the ſtomacke, and further concoction, this is the beſt way of uſe: they are uſed both preſerved, in marmalades, red and white, &c. of which I ſhall not need to ſpeak, our Gentlewomen in the countrie, every where being ſo well acquainted with all theſe preparations. Beſides the premiſſes, there are ſome other fruites which are ſometimes, howbeit ſeldome, uſed as food, and yet more as phyſick, and theſe are Medlars and Services, cold and dry, and of an aſtringent faculty, and therefore to be uſed after, and not before meales: they muſt be ſoft before they be eaten: their greene juice is moſt effectuall in fluxes. There is yet another fruit, or berry partaking of the ſame faculty, commonly called a Corneille.

Of Quince

Of Medlars, Services and Corneilles.

Before wee paſſe from thoſe kindes of fruits, wee will make mention of ſome outlandiſh fruits, in no ſmall requeſt, both in the Kitchin and in phyſicke; howbeit I am not ignorant, that they are rather to be reckoned among ſauces than otherwiſe; and theſe are the Orange, Lemmon, or Citron and Pomegranat, which laſt is rather appropriate for phyſicke.

Of Orange

The Orange differeth in taſte, ſome being ſweet, ſome ſowre, ſome more and ſome leſſe, and ſo their faculties differ accordingly. And the rind and the ſeedes differ from the pulpe or juice, being farre hotter than the ſweeteſt Orange, and yet the ſweet partake of ſome heat; the ſowre againe cold, and the ſowrer the colder. The ſowre are beſt for the ſtomacke, uſed with any meate: the ſweete is no wiſe fit for this purpoſe. The ſowre and tart Orange being cold and drie, is very good for young hot cholericke

Difference of Oranges acording to their taſte.

lericke bodies, and very cooling in burning feavers and hot diſeaſes; but care muſt be had in the diſeaſes of the breſt, that neither this, nor any other acide or ſharp things be unadviſedly uſed; ſuch things being utter enemies to thoſe parts; and withall, they bind the belly, for the which cauſe circumſpection muſt be had, even in that regard, where ſugar muſt ſometime qualifie the exceſſe. Thoſe that are of a meane, betwixt thoſe two extremes of ſowre and ſweete, are the fitteſt for uſe, and will agree well with the ſtomacke.

Of Lemmons and Citrons.

The Lemmon is much of the nature of the ſowre Orange, but that it is tarter, and of a more cutting and attenuating faculty, exceeding good for hot cholericke conſtitutions, and very cooling and cordiall in all burning *fevers*, and a great enemy to all putrefaction; and for this cauſe, ſingular good againſt peſtilent and contagious *fevers*: the exceſſive aciditie thereof may be corrected with ſugar; and for the ſicke, we uſe with good ſucceſſe the ſirup made of the juice thereof: and the whole pulpe of this and the Citron (which, I thinke, differ little but in forme, howbeit ſome thinke the Citron more cordiall) are preſerved for cordiall uſes. The rind of all three preſerved, or candit with ſugar, is good to ſtrengthen a weake ſtomacke, and comfort the heart. The ſeedes of Citrons and Lemmons are alſo very cordiall, howbeit both theſe and the rind are hot, and the juice very cold, as hath beene ſaid already.

The rind of theſe fruits.

Of the Pomegranat.

And although the Pomgranat, taking its denomination either from the multitude of graines, or the countrie *Granada* in *Spaine*, be uſed commonly for phyſick, rather than food; yet ſpeaking of the others, we will ſay a word or two of it alſo, ſome of them being alſo by ſome uſed ſometimes for ſauces: they are of three ſorts, ſweet, ſowre, and of a mixt or winie taſte, betwixt both: the mixt is the beſt, and moſt uſefull for a weake ſtomacke, the ſweete being no wiſe uſefull to this end: the ſowre Pomgranat is cooling and drying, and of an aſtringent facultie; yet not ſo much as the Lemmon. What hath beene ſaid of the Lemmon may be applied to this fruit, the juice I meane, with ſome qualification, the acidity not being ſo great, and by conſequent the effects from thence proceeding, being more remiſſe: the rind of it is very aſtringent, and therefore much uſed againſt all fluxes, as alſo in putrid and foule ulcers. The flower is alſo uſed for aſtriction, and boiled in decoctions for this ſame purpoſe.

Of three ſorts.

Of Nuts.

Now we proceed to the ſeverall ſorts of Nuts in moſt ordinary uſe for food and phyſicke. All ſuch fruits then that are covered with hard ſhells, we commonly call by the name of Nut; and amongſt all theſe, the Wall-nut, or Walſh-nut, beareth away the bell. The Wall-nut being new gathered is the beſt for uſe, being of a temperate facultie, howbeit after becomming older, it groweth hotter; and afterwards being long kept, it becommeth oilie, and then is not to bee uſed: All Wall-nuts are accounted hurtfull for the pectorall parts, eſpecially the elder they are. Old Wall-nuts require ſtrong ſtomackes to digeſt them. They have even before *Galens* time beene eſteemed as a good antidote againſt poyſon, who alſo maketh mention of that famous antidote made of this ſame Nut with Rue and Salt; and hee giveth it alſo

Of Walnuts.

ſo an aſtringent faculty. *A late Writer giveth it ſome commendation in furthering womens menſtruous fluxe. They preſerve them ordinarily in *France* and *Italy*, about mid-ſommer before they be ripe; cutting off their greene coat, and after boiling them while they bee tender, ſticking them with cinamon and cloves, and afterwards preſerving them with ſugar, and ſo they become very comfortable for the ſtomacke, and good for the heart. The oile of walnuts is not only uſed for lights in lamps, and by painters for vernice; but is of a great uſe alſo for dreſſing of meats, and in many parts of *France*, ſupplieth the roome of butter, and is ordinarily uſed in ſallets: and in my opinion it is better than butter, and wholeſomer for uſe. [d] *Dioſcorides* holdeth this nut hurtfull for the head and ſtomacke, to be ill of digeſtion, and hurtfull for the cough; which muſt be underſtood of them when they are old, as hath been ſaid already. The ſhaddow of this tree is hurtfull to them that ſhall ſit under it in Sommer, and thought to bee called ***Nux a nocendo***, from hurting. Nuts according to our *Arabian* Phyſitians, are chiefely to be eaten after fiſh, according to that triviall verſe.

* Claudius Deodatus *Panth giaſt. lib. 1. cap. 3. 15.*

d Lib. 2. cap. 147.

Poſt piſces nux ſit, poſt carnes caſeus adſit.

And this I thinke in regard of their aſtringent and drying faculty.

Of Haſell-nuts and Filberts.

The Haſell-nut is not ſo good as the former, hard of digeſtion, eſpecially being any thing old, and hurteth the breaſt and lungs, and therefore ſparingly to be uſed, eſpecially of weake ſtomackes. They are beſt uſed when they are young, and newly gathered. When they are old, they are of a terreſtrious ſubſtance, hot and dry, whereas yong and new gathered, they are farre moiſter, and rather temperate than hot. The beſt are thoſe we call Filberds, eſpecially thoſe that have red skins. The aſtriction I, thinke, of all nuts proceedeth chiefely from the skin.

Of Almonds.

The Almond both bitter and ſweet is reckoned among nuts. The bitter are for the uſe of Phyſicke, and not for food. Sweet Almonds are good for the breaſt and lungs, they fatten and nouriſh much, eſpeally their creame or milke. They are of an opening and abſterſive or cleanſing facultie, and withall participate of ſome narcoticke vertue, whereby they further ſleepe, and ſend many vapors up to the head, whereby in ſome weaker diſpoſitions head-ach is ſometimes procured. They are rather temperate, than of any great heat; howbeit the new ripe Almonds are much moiſter, and ſomewhat colder. If they be very old and withered, they are not good to be eaten, but onely for oile. The older they are, the harder they are of digeſtion, and offend the ſtomacke more. Blanched, their skins being taken off, and eaten with roſe-water and ſugar, they are eaſilier concocted, moiſten and nouriſh more; but eaten too liberally procu re head-ach. They uſe alſo to eat them with Raiſins in Lent and ſome other times. The yonger they be, & before they be full ripe the moiſter they are, and the more appropriate for hot and dry conſtitutions, and worſe for phlegmaticke; the riper may be indifferently uſed of any age or conſtitution. The oile of ſweet Almonds is exceeding good taken inwardly, being exceeding good in infirmities of the lungs, helping gently to concoct and ex-

Vertues of Almonds.

The uſe of Almonds.

Oile of ſweet Almonds.

pectorat that which was deſcended upon thoſe parts; but eſpecially it is good for young children with a little ſugar candy for this purpoſe. It is alſo exceeding good in outward paines and griefes, being of an anodyne faculty, by reaſon of that temperate diſcuſſing and concocting faculty wherewith it is endowed.

Of the Pine-apple or Nut.

There is another Apple or nut, call it as thou wilt commonly called a Pine-apple, which is much uſed in pectorall diſeaſes, and therfore uſed in compoſitions for that end and purpoſe, being good to cut, cleanſe and expectorate tough and Phlegmaticke matter out of the pipes of the lungs. Theſe kernels are moderately hot, and ſomewhat moiſter, yeelding good nouriſhment to the body, howbeit hard of digeſtion, and no good friend to the ſtomacke. The neweſt are the beſt, and eaſilieſt digeſted. But becauſe this is not a food frequent with us, and not every where eaſie to come by, nor yet much uſed for food, I leave it here.

Fiſticke-nuts.

Fiſticke or Piſtach nuts are more uſed in Phyſicke than in food, and are much of the facultie of the former, and are very wholeſome, good for the ſtomacke, helpe obſtructions of the liver, are good againſt conſumed or weakened and waſted bodies, and eſteemed forcible to procure luſt, good to cleanſe the kidnies, and ſtrengthen the ſame. They arebetter for the aged, cold and phlegmaticke conſtitutions, being ſomewhat hotter than the pine-apple kernels. This nut is ſent us out of *Syria*, *Perſia* and *Arabia*, and groweth alſo in ſome places of *Italy* and other countries, howbeit the beſt and moſt we have come from thoſe parts.

Of Cheſtnuts.

There reſteth yet one Nut, which ſome ranke among the glands, which we commonly call a Cheſtnut, which are not very frequent with us, eſpecially in moſt places. This nut is thought to bee very nouriſhing: but it is hard of digeſtion, and the nouriſhment thereof is but groſſe, and fitteſt for ſtrong ruſticall bodies: This Nut bindeth the belly, ſtoppeth fluxes of the belly, breedeth obſtructions, and hurteth the head. They are uſed in many places of *France* for a deſert after dinner or ſupper, either boiled or roſted, together with other fruits. And what they can ſpare from their owne uſe they beſtow on their hogges, which doe exceedingly fatten them. In ſome parts of *France* where they abound, and other proviſion, corne eſpecially, is ſcant, as in the country of *Limoſin*, *Perigort*, and ſome others, the countrypeople make bread of them.

Bread of Cheſtnuts.

CHAP.

CHAP. XVIII.

Of the ſeverall ſorts of fleſh, eſpecially of foure footed beaſts, with their appurtenances and parts.

OF all food fleſh is moſt agreeable to the nature of man, and breedeth moſt abundant nouriſhment to the body. Now fleſh is of two ſorts; either of foure-footed beaſts or of fowle. The fleſh againe of foure-footed beaſts differeth in quality, not only one kind from an other; but even the ſame kind from it ſelfe, according to the age, &c. And of foure-footed beaſts ſome are wild and ſome are tame, which makes ſome difference in their alimentary faculty. The tame are of a more nouriſhing faculty than the wild: and among them the male of ſuch as be gelded is commonly better than the female of the ſame kind: and ſo is that of middle age wholeſomer, than that which is either very old or very young And againe, among the young, ſome are better than other; as yong veale (providing it be not too young) is better than lamb or pigge. Beſides, very fat meate cloieth the ſtomacke, and quickly overthroweth the appetite; howbeit the leane of fat meat is better than that which is altogether leane; but the meane betwixt both is the beſt. There is againe ſome difference in regard of the preparation: for roſted fleſh and fried is harder of digeſtion; yet nouriſheth better, and is drier than that which is boiled. And this is ſtill to bee underſtood of one and the ſame kind: as roſted mutton is drier than boiled mutton, &c. Baked in an oven, ſmothered and ſuffocated within pieruſt is eſteemed for health the worſt of all others. Salted meat, and afterwards hung up in the ſmoake, is farre worſe than freſh meat, and ingendreth melancholy, and is very hard of digeſtion, howbeit a good ſhooing horne for a cup of good liquor: although beefe and porke a little powdered are good and wholeſome food for good ſtomacks, and wholeſomer than altogether freſh. And the moiſter the fleſh is, the more dayes may it endure to be thus corned or powdered: and it is properly for daies, or a weeke or two at moſt, not for moneths or yeeres to bee ſalted; I meane for ordinary uſe, and wholeſomeſt diet. But now we will proceed to the ſeverall ſorts of fleſh, and will firſt begin with Hogges fleſh, for the likeneſſe and reſemblance it hath to mans fleſh, and for the high commendations the antient Phyſitians gave of this fleſh.

Diviſion and differences of fleſh.

Differences according to ſeverall circumſtances.

Too fat meat is not good.

Difference according to the preparation.

Baked meat.

Salted meat.

Hogges fleſh of a middle age, neither too fat nor too leane, a little ſalted, hath alwaies beene accounted one of the beſt nouriſhers amongſt all other ſorts of fleſh. By reaſon of the ſuperfluous moiſture

Of Hogges fleſh.

it

it is better roſted than boiled. It is beſt for ſtrong ſtomackes, and ſuch as uſe exerciſe; but not ſo fit for ſtudents, and ſuch as lead a ſendentary life, and aged people. Bores fleſh, of a middle age, reaſonable fat, and killed in a convenient ſeaſon, to a good ſtomacke is no evill food, eſpecially accompanied with a cup of muſcadine, as is the common cuſtome. But in my opinion it were farre better to uſe it, when there were fewer other diſhes on the table, than, as is the ordinary cuſtome, to uſe it at the beginning of great feaſts. A pigge, the younger it bee, the worſe it is for health, and ingendreth more glutinous and and phlegmaticke humors, and by conſequent is a great furtherer of obſtructions; and is not to bee eaten unleſſe it be of ſome indifferent age: and is the beſt way of dreſſing according to the common cuſtome, to roſt it, and make a ſauce with ſage and currants: and if the skin were not eaten, it would be far eaſier to digeſt by a weake ſtomacke; although I am not ignorant, that this is ordinarily of higheſt eſteeme. Pigges, in regard of their moiſture are beſt for dry and cholericke bodies. And for the ſame reaſon, it is not ſo good a diſh for phlegmaticke people, moiſt bodies, and old age.

Bores fleſh for Brawn.

Of Pigges.

Of Beefe.

Next we are to ſpeake of beefe, which hath been by *Galen* branded with an aſperſion of an evill meat, and ingendring groſſe and melancholicke humors, and ſo hath raiſed an evill report upon this noble diſh, ſo uſefull for every man. This fleſh, as divers others, differeth according to age. Beefe that is young, indifferent fat, and a little corned, either of an oxe or Cow, is very good and wholeſome meate for any indifferent good ſtomacke, a ſavory nouriſhment, and with the which, the ſtomacke will long agree, without any loathing. It is beſt that exceedeth not two yeeres or three at moſt. Old beefe, eſpecially long ſalted, is both harder of digeſtion, and ingendreth groſſe melancholike humors, being no wiſe fit for choice weake ſtomackes, ſtudents and ſuch as lead ſendentary lives. And therefore that which is called Steere or Heyfer-beefe is the beſt. Beſides, this is yet to be obſerved, that the younger the beefe be, the better it may bee roſted; and the older better to bee boiled. Very old tough leane beefe, is only for ſtrong labouring people, that in a manner can turne Iron into nouriſhment; eſpecially Bull-beefe, which is the worſt of all others.

de alim facul. lib. 3. In the aſſertion of *Galen* muſt bee underſtood of leane old beefe.

Of Veale

Veale being indifferent fat, and of a reaſonable age, above a moneth at leaſt, is a meat of very good nouriſhment, and yeeldeth not to kid it ſelfe, how highly ſoever commended. The beſt way of preparation is to roſt it, howſoever it be alſo often boiled, eſpecially with bacon, which to a good ſtomacke may not be hurtfull; howbeit a weak one may therewith be offended. Veale is eſpecially good for thoſe who are not of a very moiſt and phlegmaticke conſtitution of body, that which is very young, eſpecially within the moneth, is in no caſe to bee uſed, if wee either regarded health or policy, and the good of the common-wealth. Otherwiſe, Veale, ſuch as we have deſcribed it, is a very good wholeſome nouriſhment, and is of eaſy digeſtion, not being burdenſome to the ſtomacke at all. And as for excellent good Beefe and Veale, there is no countrie in the world that can parallel, farre

Very young Veale is not to be uſed.

farre leſſe exceed our beeves and veale here in *England*; whatſoever ſome talke of *Hungary* and *Poland*. English Beeves ſurpaſſe others.

Goats fleſh yeeldeth no good nouriſhment to the body, but rather a tough and melancholike: for the which cauſe they are not with us in uſe. Their young ones, called kids are notwithſtanding every where in very great requeſt, and yeeld to the body a very good and wholeſome nouriſhment, and nothing ſo moiſt and excrementitious as Lamb. The *Arabian* Phyſitians did ſo highly eſteeme this fleſh, that they would have it farre exceed any other. Wee are content to give it the due commendation, but yet we will not yeeld too farre to ſuperlative compariſons. They are beſt in the Spring and beginning of Sommer. Of Goats. Of Kids.

Lamb, if of an indifferent age, and not too yong, is a good and wholeſome food. It may ſeeme ſtrange perhaps to ſome of our dainty palats, that I ſhould inſert this, not too young, it being now ordinarily accounted the beſt that is yongeſt; and many great folkes think nothing of that which is common, and ordinary people eaſily may come by. And therfore the youngeſt ſucking Lambs are by them in higheſt account and eſtimation. But by their leaves they are farre deceived that ſo thinke: For beeing ſo young they are very moiſt; for the which cauſe they ingender crude phlegmaticke humors, wherewith they peſter the ſtomackes, and bodies of ſuch perſons, apt enough of themſelves, by reaſon of eaſe, idleneſſe and dainty fare, to accumulate ſuperfluous humors. This fleſh would not at leaſt be eaten before it be ſix weeks, or two moneths old, if not more. And therefore it were a very good policie, if neither Lambs nor Calves were killed ſo young as moſt commonly they are. And as ſuch fleſh is hurtfull, ſo to the phlegmaticke conſtitutions eſpecially, and old people, and ſuch as are of a moiſt conſtitution of body, and is beſt for cholericke hot bodies, and in the midſt of Sommer. Lambs fleſh. Very young ſucking Lambs are hurtfull to health.

Mutton of a middle age, eſpecially of weather, not above two yeeres old, reaſonable fat, is a very good nouriſhment for any age or ſex, and is very wholeſome for the body of man. Ewes mutton obtaineth the next place in goodneſſe, howbeit it is ſomewhat moiſter. Rammes mutton is worſt of all other, and very old and tough mutton is hard of digeſtion, and only fit for extraordinary ſtrong ſtomackes: eſpecially for labouring people. And it is here to be obſerved, that the greateſt, and fatteſt peaſe-fed muttons, and in rankeſt paſtures, are not the wholeſomeſt for ordinary food, howſoever moſt profitable for the maſters purſe, muttons of a middle ſize, and feeding on ſhorter commons, as the * Poet well deſcribed them, are the daintieſt, and wholeſomeſt for food. Of Mutton. Weather mutton. Ewes mutton. Rammes mutton. * *Fuge pabula lata.* Virgilius in Georg.

After our diſcourſe of tame and domeſticke beaſts, wee come now to the wild; and here in the firſt place, we muſt ſay ſomething of our Deere, both Red and Fallow, which we, as the *French* alſo, call commonly veniſon. All veniſon is thought to ingender melancholy, and to be very hard of digeſtion. Young Fallow-deere, reaſonable fat, in in my opinion is a very good wholeſome diſh, and ingendreth not melancholy, more than a peece of good yong tender beefe. It is commonly Of Veniſon. Fallow & red deere. Young Fallow deer a reaſonable wholeſome diſh.

attended with a cup of claret, for the opinion of hard digeſtion. It is
Baked veniſon. a cuſtome to bake it, incloſed within a thicke cruſt, the eating much whereof, I thinke, doth more hurt to the body, and more offendeth the ſtomacke than the Veniſon it ſelfe. And againe, I thinke, if the Veniſon be too fat, it more offendeth the ſtomacke, eſpecially being hot, than by any evill quality in the fleſh it ſelfe. That which is not too fat, nor yet too leane, is the beſt. It is commonly exceſſively ſeaſoned with ſalt and pepper; and in my opinion, oftentimes too much. Red-deere, I confeſſe, is farre harder of digeſtion, and cannot
Red-deere inferior to the former. be freed from the former aſperſion of breeding melancholie; and therefore had need of all helpes of correction and preparation, and would be eaten but ſparingly like cheeſe. And ſuch Veniſon is the better and tenderer, the more it be hunted before it be killed. It is the
Erroneous opinion. opinion of ſome, that Veniſon is never good untill it be mouldy, and may be found out by the ſmell. But I love not to dine with ſo good husbands, that will keepe their meat ſo long till none can eat of it. And I wiſh every one that love their health to beware of medling with ſuch
Of Hares fleſh. putrid mouldy ſtuffe, and let them feed on wholeſomer food.

Hares fleſh was among the ancients in ſo high eſteeme, that ſome
a Inter quadrupedes gloria prima lepus Martial. aſcribed unto it the preheminence above all other fleſh, as witneſſeth the [a] Poet. But certainly hee was unfit to be a Phyſitian, who was no better skilled in the nature of diet: for certaine it is, this is a very hard fleſh, and of no good and wholeſome nouriſhment, being very hard and dry, and therefore hard of digeſtion, and ingendring melancholy, & the ſeldomer they be uſed, the better it is for health. The fat-
Leverets. teſt are the beſt, and are better boiled than roſted; and being baked with
The Rabbet or Cony ſtore of butter, or well larded, they are the moiſter. Yong Leverets are far better, and of eaſier digeſtion.

The Rabbet or Cony hath ſome affinity with the Hare, and is ſomewhat dry in ſubſtance, eſpecially the old ones. But yong rabbets, providing they be not too yong, are a good & wholeſom diſh, in ſicknes and in health.

Wild Swines fleſh. Wild Swines fleſh is eſteemed better than the tame; by reaſon it
Hedge-hogge. is nothing neere ſo moiſt and excrementitious: but it requireth a good ſtomacke to digeſt it.

In many places of *Germany* the country-people uſe commonly to eat Hedg-hogges, as we doe other food, which are pleaſant to the palat,
Of the parts of beaſts ſtrengthen the ſtomacke, looſen the belly, and provoke urine.

Before we leave foure-footed beaſts, we muſt yet ſay ſomething of ſome parts of beaſts. Among all the parts of the beaſt, the muſculous or fleſhy part is that which affordeth the beſt, and moſt laudable nou-
Fat of all ſorts riſhment, as being of a moſt temperate faculty. Now there bee divers other parts, both inward and outward, much declining from this golden mediocrity. In the firſt place, all maner of fat of beaſts yeeld but little, and that but bad nouriſhment to the body of man, ſwimming on the top of other meats, provoking a loathing to the ſtomacke, hindring concoction; and therefore hurtfull for weake, moiſt and nauſeous ſtomacks. It is uſed more for ſeaſoning than for food, and helpeth well dry meats. The fat of Hogges and Geeſe is of all other the moiſteſt.

The

The braines of foure-footed beasts are of a clammy and glutinous substance, howbeit not altogether cold, and ingender the like nourishment; are hard of digestion, overthrow the appetite, eaten especially in any abundance. And the moister the creature is, the moister commonly are the braines. And yet Calves braines, as also of Pigges are with us in great esteeme; as likewise of Rabbets, which are not so moist as the former. It is good to use with them, when they are used, pepper and vineger, sage and such hot and dry herbs. Such food, as also of the eyes and other glutinous, cold and clammy nourishment, doe best befit young and hot cholericke bodies and dry constitutions. Braines. Preparation of brains

The eyes are of a clammy and glntinous substance also, howbeit not so much as the braine, and are fit for the like constitutions; and the fatter the beast is, the more clammy and glutinous the eies are, as of fat Calves. The Eyes.

The marrow is better than any of the former, and being used with moderation, it nourisheth much, and strengtheneth and fortifieth nature, and is good for the throat and pectorall parts. Immoderately taken, especially by a weake and moist stomacke, it overthroweth the appetite, and overturneth the stomacke. The Marrow.

The Tongue yeeldeth a good and laudable nourishment to the body, and easy of digestion, being of a thinne and spongious nature. The nourishment thereof is more or lesse according to the nature of the beast whereunto it did belong. A little corned I hold them good; but salted and hung up to dry, they are best to commend a cup of gooddrinke, and make drinke descend more freely. The tongue.

Hogges cheeks use to be kept soused in sowre drinke and fried, howbeit they yeeld no good nourishment, are hard of digestion, as being of a clammy and glutinous substance. And so these externall parts, as the eares also and the feet partake much of this nature, and therefore it is not amisse, that such things are fried with onions & mustard used with them. The like may be said of other beasts, which are also better or worse according to the nature of the beast. Cheekes. Eares, snowt, feet.

The bellies of beasts are much of the same nature, yeelding a like nourishment, and are hard of digestion, and therefore wee eate tripes with mustard. A Calves belly is better than others, and that also of a sheepe. But of strong stomacks of labouring men, and such as take great paines, neither this nor any food lightly commeth amisse. The Belly or Tripes.

The heart is of a hard digestion, and requireth a strong stomacke, especially of elder beasts; but yet yeeldeth indifferent good nourishmẽt. The Heart

The Lungs are of a spongious substance, nourish little, & that nourishmẽt they yeeld, is but phlegmatick, and not of any laudable condition. The Lungs.

That Livers, especially of beasts of full age, are of hard digestion, and ingender grosse humors, and are apt to breed obstructions, howbeit such food nourisheth much. Livers of younger beasts, especially when they suck, are far better, and of a moister substance; and yet are not free from offending weake and tender stomacks, and withal from ingendring obstructions. Liver.

And what account can we make of the Splene, the cisterne, and as it were, the very magazin of melancholick blood, but that it will produce such a nourishment. Mil.

The Kidnies. The Kidnies are of a very hard digeſtion, yea harder than the Liver it ſelfe, and ingendreth no good nouriſhment: yet the kidnies of the youngeſt beaſts are the beſt, and that of a fat Calfe eſpecially. And the older the beaſt is, the worſe they are.

The Vdder. The Vdder of a young Cow, if it be not too fat, although ſomewhat hard of digeſtion, yet to a ſtrong ſtomacke, it will not be offenſive. It is not indeed ſo good for weake ſtomackes, and phlegmaticke conſtitutions. And all Vdders are inferior to other fleſh, and the worſt are thoſe of elder beaſts; and therefore the beſt is to uſe them but ſparingly.

Stones. The Stones ingender a thicke and groſſe flatuous blood, and nouriſh well; yet of the younger beaſts they are beſt.

Blood of beaſt. Blood of beaſts miniſters but a groſſe and courſe nouriſhment to the body; yet ſome better and ſome worſe. Bulls blood was a poiſon among the antients. The blood of an Oxe or Cow, howbeit in ſome place they make uſe of, yet in moſt places it is altogether rejected. Hogges blood is now in greateſt requeſt in moſt countries, as being the ſweeteſt, and pleaſing the palat beſt. And becauſe Blood is of a groſſe and courſe nouriſhment, and withall ſomewhat dry; it is therefore a good cuſtome to mingle with thoſe puddings ſome fat of the ſame beaſt, ſome ſalt and pepper, and penniroyall, or other hot herbs, which helpe well other defects.

Of Milke and what it is. There are ſome things that come from beaſts, yet being no part of the ſame, as Milke, whereof is made Butter and Cheeſe. Milke is nothing elſe ſave a ſecond concocting and refining of the Blood, drawne up into the dugs, and there by vertue of naturall heat refined, and by a proper faculty of that part, converted into a white milkie ſubſtance: and therefore, according to the quality of the Blood, ſo is the milke alſo. Milke ſeemeth to bee temperate in regard of heat or cold; but withall very moiſt. That milke is beſt which is of a ſound beaſt, and that both for whole and ſicke perſons, and that feedeth in good paſtures. To nouriſh well, milke muſt be new milkt, white and of a good ſmell; of a meane ſubſtance betwixt thicke and thinne; ſweet in taſt, and free from either ſowreneſſe, bitterneſſe or ſaltneſſe; and the beaſt ſhould bee of a middle age, and feeding upon greene graſſe, and in the Spring, or beginning of Sommer. Such milke ingendreth a good and laudable Blood, and very fit to nouriſh the body. Now for what bodies it is beſt, together with the manner of the right uſe, ſhal hereafter appeare. In milke there is a triple ſubſtance obſerved: the firſt a thinne waterie ſubſtance, called the ſeroſitie or whey, being of good uſe both in ſickereſſe and in health; and is of a cooling faculty. There is another which ſwimmeth on the top, called the creame of the milke, being the moſt airie part of the ſame; which after it is ſeparated from all the other parts, is called Butter; and ſerveth us for the ſame uſes that oile doth in hotter countries, being hot & moiſt: and moderately uſed, it agreeth well with the ſtomacke, looſeneth the belly, and is good againſt divers diſeaſes of the breaſt. The third part of milke is that which is moſt terreſtrious; the which beeing preſt out, and quite ſeparated from the other two ſubſtances, wee

Beſt Milke.

In Milke a triple ſubſtance obſervable.

Whey.

Butter.

Cheeſe.

com

commonly call Cheese, the which is somewhat cooler than Butter, yet lesse or more, according as it partaketh more or lesse of the substance thereof.

Cheese bindeth the belly, is harder of digestion, ingendreth obstructions, and is a great enemie to the stone: Cheese is distinguished according to the milke it is made of, the age, the art is used in the making. Of all others that which is new, somewhat salted, and made of good Cowes milke, ingendreth the best nourishment; and moderately now and then used will doe no harme to any. My meaning is, of such as have not the creame much skimmed off: for such as are made of milke much skimmed, are farre drier, unwholesomer, and lesse worth than the others. But of this, and other things concerning this purpose, more hereafter in the diet of the diseased. Best Cheese.

CHAP. XIX.

Of Fowle both tame and wilde, their severall sorts, as also of parts of Fowles, and of Egges.

THe flesh of Fowles is of easier digestion, hath a speedier passage thorow the body; but yeeldeth the lesse nourishment than the flesh of foure-footed beasts. In all sorts of fowles, they are best that exceed not a yeere in age. To make them tender, if need be, they are to be hung by the heeles two or three daies; providing alwaies they hang not till they smell. Fowle best for use according to its usage.

Among all our tame fowle, our Cocks, Hens, Capons, and young Chickens, are with us, not without good reason, in greatest request, and ingender a good and laudable nourishment, usefull and very wholesome for the body. A young fat Capon of all others is the best, and yeeldeth best nourishment, and is easie of concoction. Next unto them are Hens indifferently fat and young, yeelding little unto Capons for good and wholesome nourishment. Of Capons. Hens.

Chickens are very good, light, wholesome and nourishing meate in sickness and in health. They are good for weake stomacks, and such as lead a sedentarie life, and use but little exercise. It is not good to use them too young, as is the ordinary custome, having hatched unto themselves this false and erronious opinion, that the younger any thing is, the bter it is in diet. And because such things are not for the most part so common, therefore partly for this same reason, and partly out of an affected singularity, many are contented to dwell still in this errour. But when they come to be best, to wit, little pullets, then doe our palate-pleasers esteeme them nothing worth. Of Chickens. When best for use.

Cocks

Of Cockes.

Cocks are inferiour to any of the former, yeeld worſe and leſſe nouriſhment, but are hotter than any of the other, and looſen the belly.

Turkies.

Turkies of a middle age, and reaſonable fat, are a good wholeſome nouriſhing food, and little inferiour to the beſt Capon, eſpecially the breſt and fore-parts, and breedeth very good nouriſhment. But their fat is ſomewhat fulſome.

Caution concerning cramming of tame fowle.

And here it is to be obſerved as a caution in all our tame fowle, that it were farre better to let them feed themſelves with good graine, then to cramme them with dough, cloſe cubd up, as is the cuſtome. It is true that thus they prove often the fatter: but too much fat makes them too fulſome, and nothing ſo wholeſome.

The Peacocke.

The Peacocke is of a very hard, ſolid and firme fleſh, and hard of digeſtion, being of a hot and drie ſubſtance, ingendring groſſe and melancholicke humours, and therefore need a ſtrong ſtomacke. After they are killed, they are beſt to hang ſome daies, to make them the more tender. The younger pullets are tenderer and eaſier for the ſtomacke to overcome. Others, againe, eſteeme this to be of as good a nouriſhment as e Turkie. It was eſteemed a dainty diſh among the antient *Romans*, as likewiſe of late yeeres, as witneſſe [a] our Writers. And [b] Saint *Auſtine* ſaith, hee had made triall of it, that the fleſh of it would not putrifie.

[a] Macrob. *Saturn. libr.* 3.13.
[b] *De civit. Dei. lib.* 22. *cap.* 4.

Of Pigeons.

Pigeons are hot, and nouriſh indifferent well, eſpecially fat, young plump ones, being blooded under the wing, and ſtuffed with cooling herbs, and ſowre Gooſe-berries or Grapes. It is a prepoſterous kind of cookerie, which is moſt commonly uſed to bake Pigeons with ſo much pepper, that it is ſufficient to ſet on fire all the ſtomackes of thoſe that eat them. It is belike conceived, that Pigeons are of themſelves exceeding cold. Boiled they are cooleſt and moiſteſt, and fitteſt for hot and cholericke conſtitutions, and Sommer-time.

The Stock-dove.

The *Stocke-dove* is a kinde of wilde dove, or Pigeon, greater in bodie than our ordinary doves, called in *French*, *Pigeon Ramier*, from the branches of trees whereon they ſit, moſt commonly in great companies. They are eſteemed indifferent good nouriſhment, howbeit ſomewhat hot and drie: and therefore in *France* they often boile them, which is the beſt way. The younger are the beſt.

The Turtle.

The Turtle is another wilde kinde; but leſſe than the tame, or dove-coat Pigeon, and being young and fat, they yeeld good nouriſhment. In *France* after they are caught, they keepe them commonly up a pretty while in cages, feeding them with millet ſeed, by which meanes they become exceeding fat, and good to eat.

The Gooſe.

The Gooſe is of no ſmall account among our tame fowle, howbeit it yeeldeth but a groſſe nouriſhment, and nothing ſo good as the former, harder of concoction, and ingendring more excrementitious humours. The young Gooſe, called a *greene-Gooſe*, is farre better, eaſier of digeſtion, and ingendereth better nouriſhment, howbeit not ſo good as others.

Wilde-gooſe.

The wilde Gooſe is drier than the other, breedeth not ſo excrementitious an aliment to the bodie; yet nouriſheth leſſe, is hard of digeſtion

digeſtion, ingendreth melancholie, as other the like doe.

There is yet a certaine ſort of water-fowle, called by the name of Gooſe, howbeit not properly, which for this cauſe, notwithſtanding, we here mention: and this is that Solan-Gooſe, breeding in a little rockie Iland in *Scotland*, called the *Baſt*, and in one of the North-weſt Ilands of the ſame Kingdome, and no where elſe that I could heare. This fowle or Gooſe is called *Oyſan du Bas*, by that famous *Du Bartas*: and indeed it is leſſer than our Gooſe, rather of the bigneſſe of a good bigge Ducke; and yet for ſome reſemblance called by this name. This fowle is of a fiſhie taſte, like unto the taſte of Herring, whereon eſpecially it feedeth. It is all fat, ſcarce any leane to be ſeene in the whole carkaſe. They are found ready in their neſts round about this rocke (the young I meane, for the old ones are not eaten) about the later end of *July*, or beginning of *Auguſt*. They are eaten as we eat Oyſters, before they ſit downe to table, piping hot off the ſpit, accompanied immediatly with a cup of good claret wine. If they were not eaten thus hot, none were ever able to eat them: for their nouriſhment, I cannot much commend it; howſoever it be there (for the raritie it ſeemeth) in no ſmall account, eſteeming it in ſteed of phyſick (and indeed it ordinarily looſneth the belly thus eaten) and that they ſhall injoy their health the better a long time after. The nouriſhment can neither be great nor very good, as is the nature of other water-fowle, wherof hereafter: but this pre-eminence it hath above others, that it ſlippeth quickly thorow the guts, and ſo offendeth the leſſe.

Solan-Gooſe.

The manner of the eating of the Solan-Gooſe.

Among wilde fowle, the *Pheaſant*, without all controverſie, beareth away the bell: and it is, no doubt, a very daintie diſh. They nouriſh very well, and are wholeſome for any age or complexion whatſoever: they are much of the nature of our tame Pullaine, howbeit nouriſh not altogether ſo much; yet their nouriſhment is very good, and eaſie of digeſtion, and befit ſuch ſtomacks as moſt ordinarily uſe them: they are eſteemed the more excellent by reaſon of their rarity, *Omne rarum carum*. It is a diſh that doth adorne great mens tables: if ordinary people can come by them, I hope I ſhall not need to bid them uſe a moderation in the uſe of them.

The Pheaſant.

The youg *Partridge* being fat, is a very good and wholeſome nouriſhment, and of eaſie digeſtion; wherefore it is good for dainty ſtomacks, for weake and valetudinary people: for it ſtrengtheneth nature much: the elder are drier and harder of digeſtion, and therfore in bounty yeeld to the former. Some, notwithſtanding, in winter, eſteeme the elder better than the younger; I meane, if both were to be had. It is true, indeed, that in Winter the ſtomacke, by reaſon of the redoubling of naturall heat, is farre better able to deale with them, and digeſt them. They are then to be hung up for two or three daies, which is alſo in other wild fowle to be obſerved: It is to be obſerved, that generally, all wilde fowle is drier than the tame, and yeeldeth leſſe nouriſhment; yet moſt of them are eaſily digeſted. Againe, in ſome countries this drineſſe is well corrected by preparation; as in *France*, where they lard them, the which cookrie, as I cannot but commend in wilde fowle, providing the lard be good and ſweet; ſo I think it very ſuperfluous and need-

The Partridge.

Wilde-fowle commonly drier than tame.

needleſſe, if not worſe, to our ordinary tame fowle, as fat Capons and Geeſe, yet are they there ordinarily in uſe.

The Quaile. Among wilde fowle, the *Quaile* is one of the moiſteſt, and is fatteſt in Harveſt, and nouriſheth much; but is eaſily putrified in the ſtomack. They need no addition of lard, or butter; but are rather to be baked with ſpices; being much uſed, they ingender *Fevers*, *Convulſions*, and the falling *ſickeneſſe*. But I hope the ſeldome uſing of them will make amends for all. Their rarity makes them in greater requeſt: but were they as common as our Capons, their credit would quickly be crackt.

The Powt. That wilde fowle, called in Latin *Attagen*, and by ſome a Woodcock, but falſely, being bigger than a Perduch, ſpotted on the backe, like a Jugge, but of of a browner colour, and ſome call a Powt; the fleſh blacke without, but white within; is by ſome accounted of all wilde fowle the beſt; is very tender, eaſie of digeſtion, good for all ages and conditions, ingendreth good nouriſhment, agreeing well with the ſtomacke.

The Moore-cocke, or Heath-cocke. There is alſo a great Moore-cocke, or Heath-cocke, called *urò-gallus*, or *uraga*, and greater than our ordinary Cocke, yeelding little in goodneſſe to our Turkies, howbeit, ſomewhat drier, and harder of digeſtion.

The Larke. There be divers ſorts of little Birds in no ſmall eſteeme for ordinary uſe, ſome of them very good, and ſome againe, not worth the eating: the *Larke* is of a good and laudable nouriſhment, and beſt and fatteſt in coldeſt weather: they have ever beene dignified with a certaine vertue againſt the wind-colicke. And for this purpoſe, ſome wiſh to ſtuffe them with Garlicke; but then they loſe much of their reputation, Garlike of it ſelfe being able to bring this to paſſe. Some to make them eat plump and fat, roſt them with their guts: every man as hee likes.

The Thruſh. The *Thruſh* is counted little inferiour to the former, yeelding indifferent good nouriſhment, but that it is ſomewhat hotter: and as Larkes, ſo are theſe alſo beſt in Winter, and cold weather. It was in high eſteeme * among the antient *Romans*.

* *Inter aves Turdus ſi quis me iudice certet. Inter quadrupedes gloria prima Lepus.* Martialis.

Sparrowes. Sparrowes nouriſh much, and increaſe both blood and ſperme, and yet are they hard of digeſtion, eſpecially roſted; but the beſt way is to boile them; and then haſt thou the benefit both of their bodies and their broth, which is reſtorative.

Linnet. The *Linnet* yeeldeth good nouriſhment, and is eaſier of digeſtion than the Sparrow; and may ſafely be uſed of any.

Black-bird. *Blacke-Birds*, although eſteemed by ſome a good nouriſhment, yet others are of opinion they are better to delight the eare with their muſicke, than to feed the belly, being bitter in taſte, and hard of digeſtion: but if eaten, the fatteſt are the beſt.

The Sterline. The *Starline* is rather worſe, and therefore utterly to be rejected.

Whatſoever opinion ſome have of the Wood-cocke, and would parallell it with the *Partridge*; yet affordeth it but a dry, melancholick nouriſhment, being withall hard of digeſtion: the Winter is their ſeaſon.

The Snite, or Snipe. The *Snite*, or *Snipe* is worſe than the *Wood-cocke*, being more unpleaſant to the taſte, harder of concoction, and nouriſheth leſſe; and is very apt to ingender melancholy.

And

And the like may I say of that little bird called *Fildfare*, so common and frequent here every where in the Winter season; and therefore all such as are any waies disposed to melancholy, let them be very carefull and circumspect how they adventure on such meats: Fild-fare.

Rails are of very good use, yeeld good nourishment, and are easie of digestion. The Raile.

The *Plover* hath purchased a great reputation, and high esteeme of a dainty dish; and although it be none of the worst, so is it none of the best neither, being somewhat hard of digestion, and not so good for melancholicke persons. The Plover.

The *Lapwing*, by some called the greene Plover, is by some likewise in high esteeme, and yet is it inferiour to the Plover: and therefore I thinke them wisest that make no use of it at all, especially when they are well supplied with store of other good food. Such as are in want must make use of any thing. The Lapwing.

Some of those already named, live in Moores, or watrish and fenny places: but besides these, there are a many more, both greater and smaller fowle, that live both in and about waters; which, for the most part, are nothing so good, nor yeeld so good and wholesome a nourishment as other fowle which live most commonly in drier places, and feed on better food. Amongst all these, the *Swan* is the biggest, and yet not the best. It ingendereth melancholy, and is very hard of digestion, affording but bad nourishment. And howbeit it agree somewhat with the Goose in the nature of nourishment; yet is it farre inferiour, and of harder concoction. It is accustomed to be served in for a dish at great feasts, with the first course: but those that feed well on this dish, I warrant them need no second course, or else they have better stomacks than their neighbours. Fowle living in and about waters. Swanne.

Of *Duckes*, there be both wilde and tame, all which frequent waters, and live most therein. They are ranked amongst food of good nourishment, being hard of digestion, and ingender store of excrementitious moist nourishment, especially the tame ones: the wilde are of a more solid and firme flesh, and will indifferently nourish a strong robust body that can well digest it. But of choicer stomacks these and all water-fowle are to be avoided; as also of melancholicke persons, and such as use but little exercise; as students, &c. But *Ducklings* being fed with good food, are easier of digestion, and ingender indifferent good nourishment: yet they are farre fitter for hot and drie bodies, than for phlegmaticke and moist complexions. Duckes, wilde and tame.

The *Heron*, *Storke*, *Crane*, *Bustard*, *Bittour*, afford no good nourishment at all; but are all very hard of concoction, and ingender nothing but melancholy, and abundance of bad humours. *Caveat emptor*. And indeede, such fowle give no approbation to the palate of their worth and sufficiencie; no more than doth the Sea-meaw, or Sea-gull, and many other such fowle of an unpleasant fishie taste. Heron, Stork, Crane, Bustard, Bittour.

The *Teale*, notwithstanding, hath procured unto it selfe a good reputation, (and not without cause) above his fellow water fowles. It is easie of digestion, nourisheth indifferent well, and will not offend a weake stomacke, seldome in water-fowle to be observed. Teale.

Moore-hen, or Fen-ducke.

The *Moore-Hen*, called alſo by ſome, a *Fenne-Ducke*, although ſomewhat more cõmendable than many other water-fowle, in regard of the fatneſſe; yet are they not freed from the faults wherewith other wilde fowle frequenting waters are charged. There be yet many more, both water-fowles, and which live neer, and in the water and fens, and watry places, which either are not ſo much in uſe and requeſt as the former, or if they be, yet differ they not in nature from the former, by the which one may eaſily judge of their natures and properties. And among ſuch as live in drier places, ſome are ſometime accuſtomed to eat ſome other kindes of fowle; as *Rookes*, or young *Crowes*, and ſome others: the which, notwithſtanding, are neither ſo uſefull, nor yet of ſo good and laudable an aliment, as others in more frequent and ordinary uſe. But theſe be the chiefe, and which moſt frequently furniſh our tables.

Of the parts of fowle, daintieſt, and in moſt requeſt.

But before we finiſh this diſcourſe of fowle, I will ſay ſomething of ſome parts of them; as alſo of things which proceed from them, namely, their egges. In fowle, both wilde and tame, ſome parts are preferred before others: In fat Capons, Hens, Turkies, the wing is eſteemed the beſt and daintieſt; in Geeſe, Duckes and water-fowle, the legges, as being in perpetuall motion. And for the ſame reaſon in Partridges and other wilde fowle, the wing is eſteemed the beſt. But the pulpous fleſh about the breaſt, by reaſon of the hearts neighbourhood, being drier, declineth from that degree of goodneſſe.

The wing.

The legge.

Pulpous fleſh about the breſt.

The braine.

The Braines of the great water-fowles; as of Swanne, Gooſe and Ducke, which are themſelves none of the beſt nouriſhment, cannot be much worth. And the moiſter the creature is, the brains muſt needes be the worſe, being ſo much the more moiſt than others. The braines of wilde fowle, themſelves of a good alimentall qualitie, and ſomewhat dry (as Partidges and the like) are the beſt. But of Pigeons they are ſtarke naught: as among foure-footed beaſts, Cats braines are eſteemed poiſon. Howſoever the braines are alwaies farre worſe than the reſt, eſpecially in water-fowle, where themſelves yeeld no good nouriſhment, even thoſe of the ſmaller kinde alſo muſt needes be of no eſteeme at all

The Maw or Guſſord

The maw or Guſſord of yong Hens, Capons, Pullets, Turkies, Geeſe, or Ducks, although they are hard of digeſtion; yet if well concocted, and meeting with a ſtrong ſtomacke, they yeeld indifferent good nouriſhment. And ſome have opinion, that the inward skinne thereof prepared, is good to ſtrengthen the ſtomacke, and to be good againſt the ſtone; whereof I am not as yet ſo well perſwaded.

The wings of young fat fowle are eaſily concocted, and yeeld the bodie indifferent good nouriſhment: but as for thoſe of old leane fowle I wiſh weake and tender ſtomackes to beware, and rather feed on better food.

The Liver.

The Livers of ordinarie fowle, although they be ſomewhat harder of concoction than the Muſculous fleſh it ſelfe; yet in young fat fowle, as of the Capon, Henne, Pullet, Turkie or Gooſe it ſelfe, they yeeld indifferent good nouriſhment. The Liver of the Gooſe among the *Romans* was in high eſteeme above all others: and for

this

this purpose they fed their Geese in such a manner, that the Liver would grow to an exceeding great bignesse. And this the *Iewes* practise even now in our daies. Their meate they eate mingled with milke, is thought is a great meanes to bring this to passe. The Goose liver in great esteeme among the antient *Romans*.

The stones of Cockes or Cockerrells; as also of Turkies, Geese, Drakes, especially of Sparrowes, are commended for good strengthning meat, and to ingender sperme. The stones.

The Egge, although it be not properly a part of the fowle, yet doth it proceed from the same. The Egge is a good wholesome and temperate food; yet better or worse, according to the Fowle that laid it. Hens and Turkies Egges are most familiar to mans nature, and best and wholesomest for ordinarie use. The white of the Egge compared with the yolke, is cold and moist, and is somewhat harder of concoction than the yolke. But concerning Egges, more hereafter. The egges.

CHAP. XX.

Of strange and uncoth Diet, which some people have in ordinarie use; as of Dogges, Cats, Horses, Mules, Asses, Rats, Locusts, Frogges, Snailes, and man flesh.

BEfore we enter upon our Fish, wee will say something of some strange and uncoth kinde of diet, especially flesh, as also some other things not usuall among us: that by this meanes wee may the more be induced to laud and magnifie the great and extraordinarie bountie of our great and gracious God, in affording us such plentie and varietie of good and wholesome food for susteining these fraile bodies, that by this meanes in all moderation and sobriety, and without excesse, we might the better be enabled for his service. And besides, that travellers, which shall by any occasioned necessity be cast upon any such places, may be somewhat acquainted with the nature and faculty of such uncoth food. It hath been already plainly proved how usefull & necessary a food bread is, and how agreable to the life of man, and without the which, all other food whatsoever giveth but small content: and yet there is a people (saith a [a] late Writer) that live upon flesh only; and these be certaine *Indians*, under the command of the great *Mogere*, and bordering upon *China*; which also hold all manner of corne to be food for beasts, and not for man: and yet those people live 100 yeeres. *I have seen with mine eies* (saith Cæsar Frederick) *that the inhabitants of* Pegu *or* Brama, *have eaten Serpents, Scorpions, and all manner of herbs and grasse. This I meane* (saith he) *not of their extremity, or famine, but ordinarily.* Mr Fitch *saith the same, that they eat roots, herbs, leaves, Dogs, Cats, Rats & Snakes; they refuse almost nothing*: [b] and this is also the custom in *Florida*, where they eat such vermin; as also ants egs, wood, earth, and

a *Purchas* his pilgrimage *lib. 4. cap. 12.*

b *Idem cap. 4.*

and dung of wilde beasts; and keepe the bones of Serpents and fishes to grinde afterwards. [c] *The Guineans diet is strange, as raw flesh, handfulls of graine, large draughts of Aquavitæ, Dogs, Cats, Buffies, Elephants (though stinking like carrion, and a thousand magots creeping in them:)* and that [d] Vipers flesh was in use to be eaten, appeareth by *Dioscorides*. And *Pliny* relateth, that the *Aethiopians*, and *Indians*, called *Seres*, and the inhabitants of the hill *Athos*, (called by *Isigonus*, *Macrobii*, or long lived) lived on the like food; and by reason thereof neither in their head, nor whole bodie, were bred any kinde of vermine whatsoever. And that Rats were in request, as an ordinary food among the antients, as also that they had warrens for this same purpose, is apparent; and therefore [f] *Pliny* mentioneth, that *Marcus Scaurus*, in his Censorian law, abolished and banished from their tables, both Rats, Shel-fish, and fowle fetcht from forraigne parts. But it may, perhaps, be asked, whether Horse, Cats and Dogges may not be eaten? I answer, that indeed, such creatures not being in ordinary use with us, and being supplied with other variety of usefull creatures, and exceeding any of them in bounty, good and wholesome aliment, I see no necessity of their use. But because in some staits and extremitie, as sieges of townes, and other occasions, there may be sometimes a necessitie of using such food; howsoever, not to be compared with our ordinary flesh; yet doe they not partake of any evill or venomous quality. Indeed, such creatures, as also Mules and Asses, especially old and leane, are hard of concoction, yeelding a bad and melancholicke nourishment to the body. The young ones that be fat, are of farre better use, nourish better, and are easilier digested. And as for Dogges and Cats, especially being young and fat, many have often fed upon them, and found them good food. In *Italy*, it is no uncoth thing to eat Cats; and even here among our selves Cats have beene sometimes eaten by some of purpose, and by others unawares, who never found any offence by this food. And this same last hard pinching yeere, 1630, some in this same towne, ate the flesh of Cats, and made good pottage thereof. Beside, even *Hippocrates* himselfe appointed whelps flesh to his sicke, as may in divers places of his works appeare: whereby it may plainly appeare, that such creatures may in time of need be eaten. But besides these, in divers places [g] Locusts, which wee commonly call Caterpillers, (a creature whereby God often scourged the inhabitants of hot countries, and wherewith hee also often threatned the rebellious and stif-necked people of the *Iewes*) have beene, and yet are at this day much used for ordinary food among many Nations, especially the *Africans*. And this is both by *Pliny*, and many other Authors, witnessed. How the *Aethiopians* catch them with smoake, and salt them up, may be seene in Authours; this being their chiefe food whereon in these countries they most ordinarily feed. They use either to boile them, or else to dry them in the Sunne, and beat them to powder, and make meale of them. And that they were used of the inhabitants of *Arabia Fœlix*, whereunto *Iudea* adjoined, or was not, at least, farre distant from it, is apparent by *Iohn Baptist* his diet. Now, by the way by occasion of mentioning *Iohn Baptist*,

c *Idem libr. 8. cap. 4.*

d *Lib. 6 cap. 14.*

e *Lib. 2. cap. 16.*

Of Rats.

f *Lib. 3 cap. 65. & lib. 36. cap. 1.*

Horses, Dogges and Cars flesh.

Mules and Asses.

Cats flesh no uncoth food.

g *Pars quædam Locustis tantum vivit, fumo & sale duratis in annua alimenta. Ii quadragesimum vitæ annum non excedunt,* Plin. *lib. 6. cap. 30. & libr. 7 cap. 2. lib. 11. cap. 29.* Diod. Sicul. *libr. 3. cap. 3.* Leo African. *descript. Afr. lib. 9 cap. 3, &c.*

Bapttiſt, it is to be obſerved, that *Iohn* did indeed feed upon ſuch beaſts; and not upon the buds of certaine herbs, as [h] ſome would have him, drawing the Greeke word ἀκρίδες to their owne interpretation; which notwithſtanding in any antient Author is not found in ſuch a ſignification as they would have it. And it is againe reported by [i] *Epiphanius*, that ſome *Iewes* deſirous to belye the truth, ſo ἀκρίδες read, ἐγκρίδες ſignifying thereby certaine junkets made of hony or oile, whereof mention is made, *Exod.* 16. and *Num.* 11. But theſe, and many others which for brevity I paſſe by, are but frivolous and farre fetcht; and therefore let us reſt upon this, that *Iohn Baptiſt* did indeed feed upon ſuch a food, contenting himſelfe with this auſtere kind of diet, Locuſts and wild hony. Now this ſame late alleged author tells us that this need not ſeeme ſo ſtrange unto us, ſince that even of late yeeres ſome *Germane* ſouldiors, even in ſo great an abundance of all manner of proviſion, yet uſed ordinarily to fry Silke-wormes, and eate them with no ſmall delight; and that not without good reaſon: [k] for ſuch things as are indued with no noiſome ſmell or taſte, depend onely upon opinion; which is a good rule to be obſerved in the uſe of uncouth food. And the *Italians* eat another worme, differing from the other but in colour to outward appearance, it being black, and the former of a reddiſh colour; and yet are ſuch with them eſteemed as greateſt dainties, although ingendred of putrefaction, and not of Egges, as both the Locuſts and Silke-wormes are. Now that the Locuſt was a food, and uſed to be eaten, even among the *Iewes* themſelves, at leaſt ſome ſorts, may by the 11. chap. of *Levit.* appeare, where foure ſorts of Locuſts were allowed to be eaten, and therefore called cleane, and other three ſorts forbidden, and called uncleane. Of theſe creatures I could make a long and large diſcourſe, relating their ſeverall names and natures, together with divers hiſtories of their hurt done in ſeverall Countries at ſeveral times, with many other things to them belonging, which I willingly paſſe by. Whoſo deſireth to know more concerning theſe creatures, Let him read *Pliny* and others, even our late alleged Author.

But beſides all the ſorts of creatures uſefull for mankind, as though this were not yet ſufficient, and that our bountifull God had abridged us of neceſſary proviſion for the ſuſtentation of this fraile life, [l] mans boldneſſe hath yet extended it ſelfe to ſtrange and prodigious diſhes. So that now we are not contented to feed on Sheep and Cattell, Hens and Capons, and other ſuch creatures uſefull for the maintaining of the life of man; and fit them for our tables: but prodigious gluttony hath now deviſed to feed upon the excrements of the earth, the ſlime and ſcum of the water, the ſuperfluity of the woods, and putrefaction of the ſea; to wit, to feed on frogs, ſnailes, muſhroms, and oiſters. And that this cuſtome hath beene very antient, may by *Pliny* appeare;

[h] Michaell Taxates & Leonhardus Thurnheyſerus, *in Onomaſtico ſuo ſuper* Theophr. Parac. *de melle ſcribentem. Vide* Sturbrium *antiq. conviv. lib.* 2. *cap.* 9.

[i] Epiphanius *contra Ebionæos*, Ibid.

[k] *Nam quæ innoxia ſunt, & ſapore & odore tetro carent: ſola opinione conſtant.* Idem ibid.

[l] *Ad ranarum quoq; & cochlearum eſum pervenit hominis audacia, quaſi vero tam inops fuerit natura, ut non opulentiſſimos ad vivendum theſauros, quavis in loco, ubi vita peragenda foret, diſpoſuiſſet. Ars enim inventa eſt teſte* Libav. lib. 1. Batrach. cap 15. *Nam quo pacto gallinas, aves, oves, juvencos, braſſicam, betam, frumenta & Cyprinos recte menſis imponeremus, ſed prodigioſa audacia portentoſoq; ingenio undarum limo veſcerentur, ranis, & telluris ſordibus, cochleis; ſilvarumq; ſcabie fungis, & ſtagnorum putredine, oſtreis, ut æternæ ſapientiæ arcem & domicilium eo præcipitarentur magis, quam iſta ſunt in perniciem procliviora. Hos artifices mittere oportuit ad* ndorum Gymnoſophiſtas, *ut diſcerent ſtercoraceis cibis utentes homines ad ſperatam vitæ diuturnitatem pervenire haud poſſe. Et tamen dum hæc facimus, ſummi potius quam imi, ferè ream nobis ætatem, & multos vitæ annos audaciter promittimus.* Claud. Deod, Panth. Hygiaſt. lib. 7. cap. 45. ex Andr. Libav. Batra- ſ lib. 1. cap. 15.

who writeth that they used to feed snailes in warrens, as they did other creatures. And it seemeth that such creatures were at the first used either as Physicke, or in the defect and want of better food. And it seemeth that some antient Physitians used frogs in *Consumptions* and wasting away of the bodie, as also in that oppilation of the pipes of the lungs called, *asthma*. But this was never their meaning that they should be either of them, or any other as an ordinary food, but rather Physicke, or at least physicall food, *alimentum medicamentosum*. But to speake the very truth, both frogs and snailes are now adaies rather used for wantonnesse, and to please our curious palats, than for any necessity, or defect of other food. And thus are they ordinarily used in *France*, and some other countries, although yet not in frequent use with us; howbeit, one of these daies these dishes may become as common as our new *French* fashions of apparell. To enter upon a large discourse of the nature, properties, and preparation of frogs, and the manner of using them, is not here my purpose; and therefore leave it to them that have more leisure, and purpose to feed upon them. If any have a purpose to use them, let them beware of those that are venomous. And my advice shall bee rather to abstaine from such things, wherein there may be either danger or doubt, and to make choice of that which is free from either, where there is such choice and variety. And this I would have also understood concerning mushroms (whereof some thing hath been said already) and the like. As concerning Snailes, they are used for food both in *France*, and other neighbouring countries: and for this purpose, as the[m] antient *Romans* fed them in their warrens, so doe some even at this day feed them in their gardens. Now some are of opinion that Snailes are of a very nourishing faculty; and for this cause, our women doe often ordinarily indifferently exhibit them in *Consumptions* of any kind whatsoever; sometimes in milke, and sometimes in broth, even as their owne fancie leadeth them. But by the way, if Snailes be so nourishing, I wonder why our Papists use them so ordinarily in the time of Lent, when as they will not allow so much as a bit of Porke or powdered beefe! They may well answer, they may as well be allowed as wine; and I thinke so too, and farre better, and nourish farre lesse, and with lesse speed, I am sure, than wine and divers other things they use. The reason why they are esteemed of so alimentall or nourishing a nature, is by reason (say som) that in Winter they are able to sustaine themselves with their owne substance: and that for this same cause, *Galen* appointeth them in *Hecticke Fevers* and *consumptions*. But the truth is, that these creatures, by reason of their viscidity, and glutinous tough substance, and the imbecillity and want of naturall heat, loose little or nothing of this their tough and glutinous substance, and by consequent need no reparation of the same. And as for the exhibition of them in *Hecticke Fevers*, it is rather by way of humectation and refrigeration, than for any strong alimentall quality hee acknowledgeth in them. * And that they participate of such a slimie glutinous substance, may from hence also evidently appeare (saith the late alleaged Author) in that by Chymicall art and industrie, this slimy

[m] *Cochlearum vivaria instituit* Fulvius Hirpinus *in* Tarquiniensi, *paulo ante civile bellum quod fuit* Pompeio magno *actum est: distinctis quidem generibus earum; separatim ut essent: albæ quæ in* Reatino *agro nascuntur: Separatim* Illyricæ, *quibus magnitudo præcipua:* Africanæ, *quibus fœcunditas:* Solitanæ *quibus nobilitas. Quin & saginam earum commentatus est sapa & farre, aly[s]q; generibus; ut cochleæ quoq; tales ganeam implerent. Cujus artis gloria in eam magnitudinem producta sit, ut octogenta quadrantes caperent singularum calices, Auctor est* Marcus Varro. Plin. lib. 9. cap. 56 *Verum hoc ravinæ istæ inventum potius surdescenti libidinibus palato, semper aliquid novi, tanquam per certamen exigenti tribuendum est, quo sopita vis, delitiarum multitudine revocari possit. Relinquantur ergo istæ delitiæ vel extrema necessitati, vel delitiosis Italis, Gallis & Hispanis, quibus & limaces (quas gregatim destinatis ad id hortis, et nutrint & impinguant) delicatissimus & gratissimus est cibus, quæ in delitijs, & mensarum suarum lautitijs, ranarum clunes, seu coxas, modo frixas, cum origani & menthemodico assumunt; modo elixas, & cum ovophacio aut agresta conditas mensis apponunt, nulla necessitate, sed gulæ libidine impulsi.* Idem Dcod. Ibid.

* *Etiam si tertio involvamus, viscidum, lentum, tenacem, ac glutinosum limacum mucorem, artis Spagyricæ beneficio, eo perduci, ut levissimi negotio in levissimum lapidem congeletur: quo vel solo ar-*

ſlimy ſubſtance may with ſmall paines be converted into a ſtone. This might therefore in my opinion deterre any from the uſe of ſuch an aliment, eſpecially ſuch as are of a weake ſtomacke, are troubled with the ſtone in the bladder or kidnies, arthritical infirmities; as *gout, ſchiatica*, &c. As alſo any obſtructions of the inward parts, liver, ſpleen, &c. I have ſomewhat the longer of ſet purpoſe inſiſted upon this kinde of food, becauſe it is growne an ordinray cuſtome here in the countrie, as I have ſaid, in any *conſumption*, nay in any ſuppoſed, and but ſurmiſed weakeneſſe, or frivolous feare thereof, indifferently to exhibit this diſh in manner as I have ſaid. Beſides, this is done without any conſideration of circumſtances, either of age, ſtrength, time of the diſeaſe, &c. And therefore I leave it to the underſtanding and judicious Reader to judge, whether this be a legall and laudable courſe or no. And withall, let the judicious and ingenious Reader judge of the neceſſity and utility of handling the diet of the diſeaſed. Beſides all the former ſorts of diet, there hath a barbarous and inhumane cuſtome of killing and eating mans fleſh, not of late onely; but even many yeeres agoe, crept into the world; inſomuch that wee know for a truth, that now there are divers of thoſe *Anthropophagi*, or men-eaters in divers places of the world. And truely, I thinke, there is ſcarce any among vs that would eaſily have beleeved, that any that bare ingraven the ſtamp and image of his Maker, could ever have harboured ſo barbarous a thought within his breaſt; farre leſſe to have acted ſo tragicall and inhumane a crueltie, unleſſe it had been by divers true hiſtories teſtified unto us, and related by word of mouth by thoſe, who, to their great griefe, have been ſpectators of ſo barbarous and inhumane a cruell cuſtome. The late hiſtories of ſuch as have travelled of late yeeres into thoſe parts of the Weſterne world doe evidently witneſſe the truth thereof. And it is yet further recorded, that in [p] ſome of thoſe places they keepe ordinarily ſhambles of mens fleſh, as we doe of beefe and mutton and other fleſh: and beſides, if they thinke their Slaves will yeeld them more mony, cut out by the joint than ſold alive (if there were but a halfe penny ſaved) they will bee ſure to ſend him to the ſhambles. I doubt not but that the very reading of theſe things will ſtrike a certaine horror and amazement in the minds of many men, with an *horreſco legens*, when they conſider of the cuſtomes of theſe cruelleſt Caniballs of all others; and iuſtly ſo they may. But have we no ſuch devouring *Caniballs* here at home among our ſelves? The law would take hold of ſo barbarous a fact. But if there be not as bad, if not worſe *Caniballs* among our ſelves, let the world judge. I could inſtance in many ſeveral ſorts of extortioners, and daily grinders of the faces of the poore, if this were a theme befitting my perſon & profeſſion. But there is one particular kind, which not in my private opinion alone, but of many both of the moſt judicious and honeſt, hath beene alwayes accounted and reputed as horrible and cruell an oppreſſion, as any other whatſoever; if not far crueller. My meaning is of depopulating incloſure, wherby many wealthy townes, who before maintained a number of able people, and fit in time of need to doe their country good ſervice, have now

gumento omnes ab eorum uſu deterreri maxime deberent, qui & ventriculi debilitate, & nephriticis, calculoſis, podagriciſq; doloribus & viſcerum obſtructionibus obnoxij ſunt. Idē ibid.

Anthropophagio: mentcarne.

[p] Beyond the countrey of Loango are the Anziges, the cruelleſt Caniballs which the Sun looketh upon, &c. They keepe open ſhambls of mens fleſh, &c. *Purch. lib. 5. cap. 10.*

now for the moſt part left only a ſheepherd and his dog. But the judgements of God upon their Perſons, or at leaſt upon their poſterity (moſt of them I meane) are yet ſo recent in the memories of moſt now living, that I need ſay no more, but wiſh that others may take warning.

CHAP. XXI.

Of ſeverall ſorts of Fiſhes, both of the Sea and freſh waters, and the various and divers nouriſhment they breed in the body.

Diviſion of Fiſhes.

Diviſion of Sea-fiſhes

Beſt Sea-fiſh.

Nouriſhment of fiſh inferior to that of fleſh.

AS in the land we may not without wonder and admiration, behold the great bounty of our gracious God; ſo in that liquid element of water is no leſſe to bee ſeene the rich liberality of our great Lord and Maker, in affording us for food ſo great variety of ſeverall ſorts of fiſhes. All fiſhes are of a cold and moiſt temperature, but ſome exceeding others in bounty, according to the nature of the water, and places wherin they live. Now all fiſhes live either in the ſalt-water, which we call the Sea; or in freſh-waters; as Rivers, Lakes, Pools or Ponds. The Sea-fiſh are accounted the beſt; as being of a firmer ſubſtance, hotter and drier, and not ſo clammy and ſlimy, as the freſh-water Fiſh: they are alſo more ſavory, and nouriſh better. Among ſea-fiſhes againe, ſuch as have ſcales and firme ſubſtances are the beſt; and ſuch as are incloſed within ſhells, divers of them, as Lobſters afford the body good and ſolid nouriſhment. Others of a ſofter and ſlimier and cartilaginous ſubſtance, are not ſo good. That fiſh that liveth in a pure water, toſſed to and fro with waves, is better than that which hath leſſe agitation and motion, and liveth in a more muddy water. And ſuch as live moſt neare a rocky or ſandy ſhore, are better than where there is much ſlime and mudde: and therefore were *Piſces ſaxatiles*, or rockie fiſh, for this cauſe ſo called, in ſo high an eſteeme among antient Phyſitians. And ſo among freſh-water-fiſh ſuch as live moſt commonly in cleere, rockie or gravelly Rivers, and which are of a ſwift courſe, are the beſt, and of beſt nouriſhment. Such fiſh againe, as live in ſlimy and muddy waters, in the fens, marſhes, Ponds, Pools and metes, are nothing ſo good, nor yeeld any good and laudable nouriſhment to the body. And howſoever, Fiſh have beene in uſe and great eſteeme among the ancients, eſpecially the *Romans*, and ſold at a very high rate; yet if wee compare their nouriſhment with that of fleſh, it is in many reſpects farre inferior to it; as not yeelding ſo wholeſome and laudable a nouriſhment to the body. And it is to bee alſo obſerved, that fiſh are greateſt enemies to cold and moiſt phlegmaticke bodies, and old age, eſpecially the moiſteſt and ſlimieſt. Now ſomething of ſome ſorts of fiſh. And firſt wee will

will beginne with the *Sturgeon*, called of the antient *Romans*, as is ſuppoſed, *Acipenſer* and by ſome, the ſea-peacock, which was in ſo great requeſt among the antient *Romans*, that not onely was it ſerved in to the table with muſicall Pomp; but even they alſo who carried it in, were to weare garlands on their heads. The *Sturgeon* is of a reaſonable good nouriſhing ſubſtance, if it be not too fat, which will eaſily cloy the ſtomacke; and then take heed of ſurfetting with this diſh, which hath indangered ſome, and coſt ſome their life, for want of good take heed. We have it commonly brought to us barrelled up, from the Eaſterne countries, being commonly uſed at great feaſts: and then by reaſon of the ſalt and vineger, (although it pleaſe the palat) yet muſt it needs be of hard concoction, and ingender melancholie, and bad humors; being eſpecially mingled with ſo many ſeverall ſorts of food. The young *Sturgeon* is farre better, and of eaſier concoction than the old; but if thou be wiſe, eate as little of the fat of either as thou can. The belly of the *Sturgeon* is accounted the beſt. Sturgeon.

The *Conger*, or as ſome for the reſemblance call it, the Conger-Eele, is by ſome had in no ſmall eſteemed; howbeit others againe, as the *French*, care not for it; and in my judgement in this they are the wiſer: for whatſoever account men make of it; it is of hard concoction, and breedeth no good nouriſhment; and to digeſt it well, requireth a ſtrong ſtomacke, and a body free from infirmities; and yet let them uſe this Fiſh but a while, and they may perhaps make ſome worke for Phyſitians. Conger or Conger-Eele.

Turbot is a good firme fiſh; and yeeldeth good and wholeſome nouriſhment to a good ſtomacke; and is called therefore by ſome the *Sea-pheaſant*. Turbot.

The *Plaice* is not unpleaſant to the Palat, and howſoever by ſome eſteemed a dainty Fiſh; yet is it in very truth very wateriſh and phlegmaticke, and of too ſoft a ſubſtance: it is beſt when it is growne to a good thickeneſſe, being then ſomewhat more firme. Plaice.

The *Flounder* is much of the ſame nature and nouriſhment, yet ſomewhat firmer. Flounder.

The *Sole* is without exception a good and dainty Fiſh in ſickeneſſe and in health; of very eaſie concoction and diſtribution, yeelding a very wholeſome and good aliment to the body: it is for this cauſe called the *Sea-partridge*; or as others ſay, the *Sea-capon*. Of this there are divers ſorts differing but little in nature and nouriſhment. This is among all others of prime uſe for the ſicke. Sole.

Cod-fiſh is by ſome eſteemed hard of concoction, and of a clammie and glutinous ſubſtance: but by others againe it is eſteemed quite contrary, of very eaſie concoction, and of a laudable nouriſhment. I confeſſe the ſubſtance of this Fiſh is of a moderate firmeneſſe, and not too hard; and therefore freſh Cod, a little ſalted, is an indifferent good nouriſhment. When they are ſalted and dried, they are far harder to be concocted, and nouriſh farre leſſe. Of theſe kinds, *Haberdene* and *Ling* are accounted the beſt and daintieſt; as againe *Stock-fiſh* the worſt, concerning which it was not ill ſaid, *profectò non magis nutrit quam lapis. It yeelds no more nouriſhment than a ſtone.* And therefore wee will Cod-fiſh.

leave it with biſcuit bread to ſailers ſtrong ſtomackes, when they are unfurniſhed of better food.

Haddocke. The *Haddocke* hath ſome affinity in nature and nouriſhment with the *Cod-fiſh*, howbeit eaſier to be concocted, and not altogether of ſo firme a ſubſtance.

Whitings. The *Whiting* is eaſily concocted, nouriſheth but little; yet yeeldeth that which is good, and well ſuteth with a weake and choice ſtomacke.

Smelt. The *Smelt* is a very dainty fiſh, of a very good nouriſhment, and free from any exception either in ſickeneſſe or in health, and is pleaſing to the palat.

Gournard. The *Gournards* red and gray are of a firme and ſolid ſubſtance, and yeeld indifferent good nouriſhment, and not ſo phlegmaticke as many others doe.

Hallibut. The *Hallibut*, called *Vmbra marina* is of a firme white ſubſtance, and in great requeſt among great ones, as is the *Sturgeon*; and thought to be nothing inferior to it, and is a good wholeſome fiſh to an indifferent good ſtomacke, although ſome thinke it is very eaſily cococted. It is ſomewhat a bigge fiſh, and hath beene in great account in *Italie*.

Meckrell. The *Mackrell* is ſweet and pleaſant to the palat, of a reaſonable firme ſubſtance, and yeeldeth indifferent good nouriſhment.

Mullet. The *Mullet* living neare a ſtony or gravelly ſhore, although it be of a firme and ſolid ſubſtance, is eaſily concocted, and yeeldeth indifferent good nouriſhment.

Scat & Thornbacke. The fiſh called *Scat*, *Thornebacke*, and all the kinds that have any affinity or neate reſemblance to this Fiſh, are all utterly condemned, as breeding very bad, groſſe and putrid humors in the body; and withall is very hard and uneaſy to be concocted, and therefore utterly to be abandoned of all ſuch as would live in health; eſpecially ſuch as are of a moiſt and phlegmaticke conſtitution of body.

Cuttle-fiſh. The *Cuttle-fiſh* is for ſtrong labouring ſtomackes, mariners eſpecially, being of very hard concoction, and ingender groſſe and bad humors.

Wolfe-fiſh. The *Wolfe-fiſh* although it be indifferent eaſie of concoction, yet is it a very moiſt, waterie and phlegmaticke fiſh, ingendring no good humors at all.

Vaſt and great fiſh. The great fiſhes of Vaſt bulke and body; as all ſorts of *Whales Porpuiſes*, and many other ſuch afford the body no good nouriſhment, are very hard of concoction, and are onely for ſtrong ſtomackes, and time of neceſſity, where there is want of better food.

Herings. *Hering* is a reaſonable ſweet pleaſant fiſh, and moderately eaten is of indifferent good nouriſhment. Of theſe *Herings* there are many ſorts, ſome better and ſome worſe. The beſt are ſweet and pleaſant in taſte, firme in ſubſtance; and indifferent fat; and ſuch being a little corned with ſalt eate very pleaſantly, and are no bad food for an indifferent ſtomack, and eaſily digeſted.

Pilchards and Sprats. *Pilchaards* and *Sprats* participate of the ſame nature, howbeit they are a little ſweeter in taſte, and eaten in too great abundance will eaſily cloy the ſtomacke, and ſo a dangerous ſurfet may enſue. But

theſe

theſe and *Herings* uſe to bee ſalted up, and ſent from one countrie to another. And ſome are ſalted, and afterward hung up and dried: and then wee call them *Red-hering* and *Dry-ſprats*. But all ſalt-fiſh both both nouriſh little, and ingender bad humors in the body, and are hard of concoction. And theſe being dried are enemies to dry melancholicke and cholericke bodies; but very good to make a cup of good drinke reliſh well. Red-hering.

There is yet another ſort of ſmall fiſh of this ſame nature, called commonly *Anchoves*, being never uſed but pickled up, and afterwards uſed as a ſallet before meat. I can give them no greater commendation than their fellowes went before them, as being both of one and the ſame facultie, and may well bee called the drunkards delight. They cut tough phlegme in a phlegmaticke ſtomacke, and provoke appetite. Anchoves.

Rochet is accounted a good wholeſome fiſh in ſickeneſſe and in health, yeelding indifferent good nouriſhment, and not offenſive to the ſtomacke. Rochet.

Beſides theſe, there are yet a great number of other good and wholeſome fiſhes, which this great vaſt Ocean produceth for the uſe of mankind, theſe already named being but ſome of the principall, in greateſt requeſt and beſt knowne. And as for others not named, their nature and nouriſhment may by that which hath beene ſaid of the former eaſily be found out; and no other but have ſome affinity with ſome of theſe already named. Shell-fiſh.

But there remaine yet an infinite number of Shell-fiſh, whereof we muſt ſay ſomething before we come to the freſh-waters. In generall, Shell-fiſh for the moſt part ingender crude, viſcous and phlegmaticke humors; howbeit ſome more, ſome leſſe. Of theſe ſome are of a farre ſofter ſubſtance, and others of a firmer. *Oiſters*, *Muſhells*, *Cockles*, and the like are of a ſoft ſubſtance. *Lobſters*, *Crevices*, *&c*: are of a firmer and ſolider ſubſtance. And in nouriſhment and concoction they differ alſo accordingly. Diviſion of Shell-fiſh

Oiſters, among all others are in greateſt requeſt, and for the ſoftneſſe of their ſubſtance and eaſineſſe to be concocted, they are commonly eaten raw, and before meales, by which meanes they are good to looſen the belly. And although they better befit ſome conſtitutions of body than others; as namely, hot dry cholericke bodie: yet are they indifferently uſed by all conſtitutions, ſexes and ages. But they helpe themſelves with the correction of pepper, vineger and onions, and a cup of good claret wine for the moſt part. But I wiſh a moderation in the uſe of this Sea-excremẽt (for it is nothing elſe, as hath bin ſhewed already) as in divers others, ſo eſpecially in this & others of this nature and kind. Oiſters.

Cockles, *Muſhells*, and ſuch others not much unlike them, are far inferior unto *Oiſters*, as being harder of concoction, and yeelding woſre nouriſhment to the body, eſpecially *Muſhells*. All are enemies to obſtructions. Cockels, muſhells, &c

Pranes and *Shrimps* to an indifferent good ſtomacke prove good and wholeſome nouriſhment, exceeding any of the former, and being indifferent eaſy of concoction. Pranes & Shrimps.

Crabs. *Crabs* and their kinds, *Lobsters* and the like Shell-fish are of a farre more solid and firme substance, nourish much; but are hard of concoction. The *Crab* is the colder, and worst for cold and old complexions.

Lobster. The *Lobster* is better than the former, and may better bee used of colder complexions, provided the stomacke be strong, it being also hard of concoction.

Tortoise. The *Tortoise*, as living most in the water, deserveth well to bee ranked among fish. It is of a firme and solid substance, being in forren nations often used as an ordinary food. The wood Tortoises are accounted of all others the best. *Tortoises* have not an evill taste, and yeeld to the body abundance of strong nourishment, howbeit hard of digestion, used liberally they are esteemed to loosen the belly. They ingender tough and clammy humors; and therefore unfit for the wind-collicke, obstructions, stone, &c. They use to prepare them with great art and industrie against *Consumptions* and *Hecticke-fevers*. And for this purpose the Wood Tortoises are the best.

Fresh-water-fish. Salmon Among all our fresh-water-fish, the *Salmon* in all ages hath borne the bell away, even in the dayes of *Pliny*. It is very sweet, and pleasant to the Palat, eaſy of concoction, and yeelding a good and wholesome nourishment to the body, howbeit it quickly filleth the stomacke, and taken in any quantity will not so easily be concocted. The

Salmon trout, or Salmon-Peale. *Salmon-trout*, *young Salmon*, or *Salmon-peale* are yet better and easilier concocted than the great and older Salmon. Eaten with vineger they are not so burdensome to a weak stomacke. Many use to keep this Fish sometime in such sowre liquor, although it then nourish lesse. They are taken in great abundance in many places both of this Iland and *Ireland*;

Salt-Salmon. *Salt salmon* looseth much of its former bounty, as nourishing lesse, becomming harder to be concocted, and ingendring worse humors in the body, as is the nature of salt-fish.

River-trout. The little *River-trout* among River fish challengeth the second place, and unto it by some is assigned the first place. The best are such, as are bred in cleere and rockie Rivers. The others that live in great Lakes, and more muddy waters, although in greatnesse they may exceed, yet in good wholesome nourishment they are farre inferior to the others. The *Trout* yeeldeth a dainty, moist and cooling nourishment, especially to hot and dry complexions.

Perch. The *Perch* that liveth in pure Rivers, I ever held for as good a Fish, as the fresh-water bringeth forth. It is of good taste, pleasing the palat, of an indifferent firme substance, and may safely bee used of the sicke.

Pyke and Pyckerell, The *Pike* is of a firme and solid substance, yeelding to none in good wholesome nourishment; that especially, I meane, which liveth in pure Rivers, and not in muddie ponds and pooles. The Pickrell or yong Pike is easiest of concoction. Those of middle age are best for ordinary use, for most people in sickenesse and in health. It may as well

Gudgeon. be allowed the sicke as any other fish.

And the *Gudgeon* is as good as the best River-fish both for sicke and healthfull people, and will easily be concocted with a weak stomacke,

afford-

affording the body a good, laudable and wholesome nourishment, and may be called the River Smelt.

Roch. The *Roch* is an indifferent good fish, and affordeth the body no bad nourishment, howbeit it be farre inferiour to the *Gudgeon*.

Allowes. The *Allowes* yeeldeth good store of nourishment to the body, although it be hard of digestion. Take time and leisure to the eating of it, and take heed of bones.

Barbell. The *Barbell* is easily concocted, yeelding but small nourishment, and that not very excellent, and somewhat muddie in taste; the greater are the best. It is to be observed in the use of this fish ([a] saith a late Writer) that the spawne thereof worketh as violent effects in the bodie, both upwards and downewards, as either *Antimonie* or *Sneesing powder*, or the like; and therefore wisheth every one to take good heed that they eat none of this stuffe. This fish was in so high esteeme among the antient *Romans*, that one cost sometimes neere threescore pounds *Sterline*. And *Cicero* himselfe maketh it plainly appeare in what high esteeme it was then among great ones at *Rome*.

[a] *Barbonia antimonii vitrificati instar totum corpus perturbant, alvum vomitumq; horrende, non sine vitæ discrimine ciunt, ideoq; ab eorum esu sedule cavendum.* Dcod. *Panth. Hygiast. libr. 1. cap. 42. lib. 1. Epist. Famil. ad Atticum.*

The Carpe. But me thinkes I heare the *Carpe* complaine, that hath beene all this while neglected, being nevertheless so highly esteemed, and reckoned one of the chiefest fish that furnisheth our fish-meales. The *Carpe* then howsoever in so high an account, yet scarce deserveth so high a praise and commendation. It yeeldeth to the body a viscous and clammie nourishment, apt to ingender obstructions, wind-colicke, stone, &c. and therefore I wish the use thereof to be but sparing.

Brame. The *Brame* is better, and of easier digestion than the *Carpe*, howbeit inferiour to the *Perch*, and some others.

Tench. The *Tench* delighteth commonly in slimie and muddy waters, in which it ordinarily liveth: and although it yeeld abundance of nourishment; yet it is naught, ingendring obstructions, and many dangerous diseases; being especially much used by such as use little exercise, and are used to feede daintily. Strong robust labouring people are better able to overcome the harmes from thence ensuing.

Lamprey. The *Lamprey*, not onely among the antient *Romans*, was in no small esteeme and account; but is even at this day accounted an extraordinary daintie fish; but especially among the greater sort, the poore not being able to reach to so costly a sauce. And I may well say of it, that the sauce is farre better than it selfe. The *Lamprey*, although pleasant to the taste, yet ingendereth it tough, viscous and slimy humours, obstructions, and divers diseases. They use to correct their evill qualities, to make for them a costly and daintie sauce, of wine, sugar, atd cinnamon: but truely in my opinion this cost is but badly bestowed.

Eeles. *Eeles* are yet worse than the former, and yeeld a tough, clammie, glutinous nourishment, apt to ingender obstructions, the gout, stone, &c. They are of a very sweet pleasant taste, and please the palate well; but their fat, especially, is very loathsome to the stomacke: *Eeles* living in purer and clearer waters, are yet better than those that live in muddy and foule waters, especially in the fennes. They are best rosted with sage leaves, as they are used, and then eaten with a little

pepper and vineger. A little ſalted, they are better than freſh; ſtrong labouring people may be bolder with ſuch a food. Let others, as they love their health, be ſparing in the uſe of ſuch a diſh.

CHAP. XXII.

Of ſeaſoning meat, of Salt and of Sauces of ſeverall ſorts: of Spices uſed in diet, both in ſickneſſe and in health.

ALthough bodily labour, moderate exerciſe, and abſtinence from food, untill our ſtomacks crave it, to be the beſt ſauces that can be deviſed: yet becauſe the world is not contented with that frugality and temperance, which produced the lives of our forefathers to a great number of yeeres; and ſicke folkes have many times neede to have their dull appetites quickened and ſharpned with ſome ſuch whetting ſauces: beſides, that cuſtome, a ſedentarie life, choice and tender education, and the qualitie of ſome ſuch ſorts of food thereby corrected and bettered, doe often challenge unto themſelves a neceſſary uſe of them: That the qualitie therefore of ſuch ſauces be not altogether unknowne, I will ſay ſomething of them ere I proceed further. And in theſe, as in the aliments themſelves, I wiſh a more moderate uſe than is cuſtomed by many. I will beginne with the moſt noble, moſt neceſſary, and of all others in moſt uſe and requeſt.

Reaſons for the uſe of ſauces.

Vertues of ſalt.

Salt then, which may moſt juſtly be called *condimentum condimentorum*, *Sauce of ſauces*, in generall, is hot and dry, yet drier than hot; and yet participateth more or leſſe of theſe faculties according to the nature thereof, there being ſo many ſorts of Salt, as ſhall hereafter appeare. Beſides, it doth attenuate, cut, and penetrate tough, groſſe and phlegmaticke humours. It preſerveth moiſt meats from putrefaction, exhauſting their ſuperfluous moiſture; and giveth a good reliſh to many, otherwiſe unſavory meats: ſo that it may appeare, that with many excellent vertues is this noble creature indued; inſomuch, that it were for me an eaſie matter to ſpend much time in the due commendation thereof. But in the uſe of Salt, wee are to obſerve, firſt, that all ſorts of food need not the uſe of Salt: And againe, ſome neede more, ſome leſſe, according to the ſuperfluitie of moiſture, the unſavorineſſe, or the time we intend to keepe the ſame. It is againe to be obſerved, that it is more contrary to the hot cholericke, and verie leane people; and ſuch as are moleſted with ſcabs, itches, and whoſe bodies abound with ſuch humors. The exceſſive and immoderate uſe of Salt drieth up the humours of the body, and overthroweth and deſtroieth the radicall moiſture which upholdeth nature. *I ſaw in* Saxonie *a young maid about*

Salt, and the excellency, vtility and neceſſary uſe thereof.

Cautions in the uſe of ſalt.

To what bodies moſt hurtfull.

16 *yeeres*

16 yeeres; of age, who would emptie the Salt-seller on the table to eat, as she would doe with as much as shee could come by; insomuch that she looked as old and wrinkled in the face as any other at the age of 70. But yet the moderate use of Salt, is for most sorts of meats very necessary; and besides that, it pleaseth the palate, it helpeth also concoction and distribution; by which meanes, divers diseases proceeding from crudities are often prevented. Now, it is to be observed, that some salt is of greater efficacie and power than some other; and for the same cause, some sorts of salt are more usefull and efficacious for some things than other. There was a kinde of salt among the antients, digged out of the ground under the sands of *Libya*, called from thence *Sal ammoniacus*, whereof frequent mention is made amongst our antient Physitians, whereof there is now none to be found with us. We have now some salt digged out of hills, in great lumps like stones; called *Sal gemmæ*, and answerable to the former before mentioned: and this kinde of salt is found in great abundance in *Poland*, and many other places; as in *Calabria* in *Italy*, and in the county of *Tirole* in *Germanie*. There is againe a salt made of salt wells: as at *Nantwich*, here in *England*, and at *Hale* and *Luneburg*, both in *Saxonie*. Some, againe, is made of the Sea-water; and that either naturally by the heat of the Sunne in *Iuly* and *Auguſt*: as at *Rochell*, *Brouge* and *Marenes* in *France*, and some places of *Portugall*. or else artificially, boiled by the heat of the fire; as in some places here in *England*, and in *Scotland* also. And it is to be observed, that where fewest rivers runne into the Sea, the best salt is made. Now, for keeping up fish or flesh for a long time, for some Sea-voiage, or other use, that which is digged out of the earth, made by the heat of the Sunne, called Bai-salt, or of wells, is of greatest force. The other is milder, and well befitting our ordinary use, at table especially. Out of these naturall salts by refining is made a fine white salt for ordinary uses. And besides all these, there are yet infinit other sorts of salts made of severall sorts of vegetables and mineralls, and usefull for many diseases. But howsoever, the use of salt moderately used be excellent; yet would I advise thee, let the use of saltmeats be sparing, for feare of scabs, scurvie, itches, and many other diseases.

History.

Severall sorts of salt.

Sal ammoniacus.

Sal gemmæ.

Salt of salt wells.

Sea-salt naturall, or Bai-salt.

Salt of Sea-water by boiling.

Best salt.

Salt of simples, vegetables and mineralls.

Dangers by immoderate use of salt-meats.

Next unto Salt, Honie shall succeed, which in all ages hath ever bin of high and great esteeme. It is hot and dry, not above the second degree at most: It is a soveraine preserver from putrefaction, and withall of an absterſive facultie. Cholerick constitutions and young people ought to be carefull and circumspect how they use it, and rather leave it to others, especially to old age, which may safely use the same. And this is confirmed by the benefit [a] *Antiochus* the Physitian, and *Telephus* the Grammarian found by it. And [b] the *Roman Pollio* being asked by the Emperour, *Augustus*, by what meanes hee had prolonged his life to an hundred yeeres? Answered, that hee had used honie within, and oile without. Is it best for phlegmaticke and cold complexions, being moderately used: for in hot complexions it is quickly converted into choler. It is farre better boiled than raw, and so ingendreth not wind, especially where the bodie is predisposed; and so it is also more nourishing, easier of digestion, and lesse it looseneth the belly than the raw

Of Honie.

Hony for whom most hurtfull, or helpfull.

a Gal 5. *de san. tuend.*

b Plin. *lib.* 22. *cap.* 24.

Boiled hony best for use.

raw; and new honie is better than old, as being ſomewhat moiſter and pleaſanter in taſte. The beſt honie ought to be very ſweet, pleaſant in ſmell, of a cleare yellowiſh colour, indifferent ſtiffe and firme, yeelding but little ſcumme on the top when it is boiled. Garden honie is the beſt, and gathered of ſweet flowers; it is clarified by adding a little water unto it, about the fourth part, ſo ſcumme it while any froth ariſeth or while the water be enaporated, which is known by the bubles riſing from the bottome: and if thou wilt have it more pure, put into every pound of honie the white of one egge, and afterwards ſcumme it againe in the boiling. Honie is good in divers pectorall infirmities, the cough, ſhortneſſe of breath, pleuriſie, &c, as alſo in the ſtone: and of it with divers liquours, are made divers drinkes for this ſame uſe and purpoſe; whereof more hereafter in the drinkes for the diſeaſed. And although honie moderately uſed, openeth obſtructions, being of an abſterſive and cleanſing facultie; yet immoderatly uſed, it ingendreth obſtructions, and ſo procureth many diſeaſes, ariſing from thence. [c] A late Writer allegeth, that there was a certaine people in *Africa*, which out of flowers made abundance of good honie, nothing inferiour to that made by the Bees. There is made of honie, both a water, a quinteſſence, and divers other drinkes. Amongſt divers others, there is one that hath ever beene in no ſmall requeſt amongſt our antient *Britons*, and now known by the name of *Welſh*, which is that famous and wholeſome *Metheglin*; the which I will here ſet downe, as I found it in a [d] late publiſhed booke of Bees. This then is nothing elſe but a generous kinde of hydromel, bearing an egge, the breadth of a groat or ſix pence, and is uſually made of finer honie, with a leſſer proportion of water; namely, foure meaſures of water for one: receiving alſo into the compoſition, as wel certain ſweet & wholeſome herbs, as alſo a larger quantity of ſpices: namely, to every halfe barrell, or ſixteen gallons of the skimmed muſt, Eglantine, Marjoram, Roſemary, Time, Winterſavory, of each halfe an ounce; pepper, granes of each two dragmes; the one halfe of each being bagg'd, the other boiled looſe, ſo that whereas the ordinary mede will ſcarce laſt halfe a yeere; good *Metheglin* the longer it is kept, the more delicate and wholeſome it will be; and withall, the clearer and brighter. There are yet divers other ſorts of deſcriptions of this famous drinke, and may be altered and accommodated to ſeverall ſeaſons and conſtitutions and ages. There is to be ſeene in the ſame Author a long deſcription of a *Metheglin*, which Noble Queene *Elizabeth* of famous memory had in frequent uſe.

Notes of beſt hony.

Clarifying of hony.

Vertues of hony.

[c] Mercur. *variar. lect. libr.* 2. *cap.* 25.

Metheglin.

[d] *Butler* his booke of Bees and hony.

Metheglin, how it is made.

Of Sugar.

Sugar hath now ſucceeded honie, and is become of farre higher eſteem, and is far more pleaſing to the palat, and therefore every where in frequent uſe, as well in ſickneſſe as in health. Whether the antients were acquainted with Sugar or no, may juſtly be demanded? Certaine it is [e] they knew Sugar-canes, and ſome Sugar they had, which naturally was congealed on them like ſalt: as likewiſe a certaine kinde of liquid Sugar they expreſſed out of Canes, which they uſed in ſtead of honie: but that they had the art of preparing it, as now it is in uſe, and the ſeverall ſorts of it with us in our age uſed, doth no where appeare. Sugar is neither ſo hot nor dry as honie. The courſeſt

[e] Gal. 8. *Meth. & 7. Simpl.* Dioſc. *lib.* 2. *cap.* 95. Plin. *lib.* 12. *cap* 8 *&c.* Solin. *cap.* 65.

ſeſt, being browneſt, is moſt cleanſing, and approacheth neereſt unto the nature of hony. Sugar is good for abſterſion in diſeaſes of the breſt and lungs. The which wee commonly call Sugarcandie, being well refined by boiling, is for this purpoſe in moſt frequent requeſt, And although Sugar in it ſelfe be opening and cleanſing, yet being much uſed produceth dangerous effects in the body: as namely, [f] the immoderate uſe thereof, as alſo of ſweet confections, and Sugar-plummes, heateth the blood, ingendreth the *landiſe*, *obſtructions*, *cachexies*, *conſumptions*, rotteth the teeth, maketh them looke blacke; and withall, cauſeth many times a loathſome ſtinking-breath. And therefore let young people eſpecially, beware how they meddle too much with it. And if ever this proverbe (*Sweet meats hath often ſower ſauce*) was verified, it holdeth in this particular. *I remember, living in* Paris, 1607. *A young Clerke, living with a Lawyer in the City, procured a falſe-key for the cloſet where his Miſtreſſes ſweet-meat lay; and for many daies together, continued thus to feaſt with her ſweet-meats, and loafe-Sugar (whereof there was there no ſmall ſtore) untill at length, hee became ſo pale in colour, leane in bodie, and withall ſo feeble, that hee was ſcarce able to ſtand on his legs; inſomuch, that the skilfulleſt Phyſitians of the Citie, with the beſt meanes they could uſe, had much adoe to reſtore him to his former health again.* And to what, I pray you, may we impute a great part of the cauſe of ſo many dying of *conſumptions* in the weekly bills of the Citie of *London*? Surely, often admiring at ſo great a number dying of this one diſeaſe, to the number, for the moſt part, of thirty at leaſt, and often upward; I have ever eſteemed this one of the principall cauſes. Before I leave this diſcourſe of Sugar, I muſt give the world notice of one thing, to wit, that there is great ſtore of our fineſt Sugar, and which is moſt ſought after; [g] refined and whitened by meanes of the lee of lime, the which how prejudiciall it muſt needs prove to the health, may appeare: ſo that here it may well be ſaid, *Sub melle dulce venenum*. The toothſomeſt is not alwaies the wholeſomeſt. Our forefathers in former times; found honie very wholeſome; but now nothing but the hardeſt Sugar will downe with us in this our effeminate and gluttonous age. I ſay no further, but let thoſe that will not be warned, ſtand to the perill that will fall thereon, I have diſcharged my duty in giving warning to the wiſe, ſober, and temperate; I know there are ſome intemperate apitian palates, who preferre their bellies before health; yea, before heaven it ſelfe. *Verbum ſat ſapienti, A word is enough for a wiſe man.*

Sugar, for what diſeaſes moſt fit.

The immoderate uſe of Sugar and ſweete meates breed many diſeaſes in the body.

[f] *Saccharum in candis, ſiccus, ac bilioſi temperamenti, facile in bilem abit, ideoq; ab frequentiore, illius potiſſimum, quod calcis vivæ lixivio & candidius, & ſirium magis redditur, uſu arcendi juvenes, quibus nocentiſſimum* [Hiſtory.] *eſt Saccharum: dum enim frequenter & ſaccharo, & ſaccharatis cõfectionibus utuntur, proſſina ſcilicet, Italorum, Hiſpanorum & Gallorum, (adde Anglorum imprimis) conſuetudine ineſcati, perpetua ſiti vexantur, ſanguinem contrahunt retorridum, ut & cicerũ, Cachexiam, cum refractaria viſcerum internorum obſtructione, & continuo capitis rheumatiſmo, faciei pallore, etiam adhelitus fœtore, & dentium nigredine fere vexantur.*

[g] *Nam etſi candido illo colore, & dulcoris ſuavitate incautos decipiat; ſi tamen interior eius anatomia ob oculos ponatur, ſub illa alvedine deterrimam nigredinem, ſub eoq; dulcore, acerrimos, acutiſſimosq; ſpiritus, vel cum aquis Stygiis, ſeu fortibus certantes partibus vitalibus & reſpirationi dicatis infenſiſſimos, is facile reperiet qui in offi-* [Vineger.] *cina chymica ſeſe exercuerit, &c.* Claud. Deodat. *Panth. Hygaſt. lib. 2. cap. 1. Vertitur in bilem præſertim in æſtate, & in naturis biliioſioribus. Quin & obſtructionibus viſcerum imprimis creditum, quanquam vim obtineat abſterſoriam. Cæterum dentibus, ſiquid aliud inimiciſſimum: affert enim & nigredinem, & rubiginem, & mobilitatem, quare ab ejus uſu os collui diligenter prudentiores docent. Nos medica ſeveritate pronuntiamus uſum Saccari menſis noſtræ ætatis plus juſto familiarem: præſtantiſſimos enim eſcas putamus, quæ ſuapte natura placent. Nec audiendi ſunt qui ſapores ciborum dulcedine ſacchari fucari præcipiunt. Millia gentium ſine ſaccharo, elegantèr, ac felicter vivunt.* Iohan. Bruyerm *de re cibar. lib.* 10. *cap.* 8.

Vineger is a ſauce in no ſmall requeſt for ſeaſoning of meat. It is, as the word importeth, nothing elſe, but a ſowre wine, uſed both to ſeaſon and to keepe meats, howbeit farr inferiour to ſalt. For, although it preſerve meat from putrefaction, yet will it not keepe it ſo a long time, unleſſe it be often renewed. That it is very dry, even as farre as the ſecond degree, is true; but as for the other qualities, *Galen* ſaith, it is

compoſed of hot and cold. It is of a piercing nature, and apt to diſſolve hard ſtones, wherof *Hannibal* had a ſufficient proofe, while he made himſelfe a paſſage into *Italy* thorow the *Alps*, in diſſolving the hard rocks by meanes of hot vineger, with the loſſe of one of his eyes. It is good to attenuate groſſe, tough and phlegmaticke humors; it is not ſo good for leane, cholericke and melancholick people; and the too frequent uſe of it is an enemy to the nervous parts, the ſtomacke, guts, the womb; as alſo the liver and lungs, and all the pectorall parts. Let women, ſuch eſpecially, as think to make themſeves look leane and faire with the uſe thereof (young maids eſpecially) take heed what they doe, for feare of a late repentance. Theſe ſtrong and forcible effects of vineger, are eſpecially to be underſtood of that which is made of good ſtrong wine; that which is made of our Beere or Ale, being farre inferior to the other, both in the one and th'other qualities; drying, I meane, and heating and cooling. And that of Wine differeth alſo, according to the nature and quality of the Wine whereof it is made; that of white Wine being more opening, and of claret more binding. Vineger ſtrongly reſiſteth putrefaction; and therefore is good in the time of the plague of peſtilence, and other diſeaſes proceeding of putrefaction of humours, and ſtrengthneth the gums, and diſſolveth ſoft, phlegmatick and rheumatick tumors thereof. With the addition of ſome herbs we may make vineger participating of the like vertues, as of Roſes, Elder, and many others. That made of red Roſes with claret Wine vineger is very good, and moſt ſtrengthning for the ſtomack, &c. Vineger made of Cider or Perry, is liker unto the nature of Verjuice made of Crabs, than to wine vineger.

Wine-vineger is the beſt & moſt forcible.

Verjuice.

Verjuice, as it is a generall name agreeing with any ſowre green juice; ſo is it moſt properly taken in Wine-countries, for that which is expreſſed out of greene ſowre grapes; and with us, we call by that name the juice expreſſed out of our ſowre Crabs. It is neither ſo drying, nor penetrating as vineger: it is alſo, without controverſie, cold, and is good to ſtirre up a dull appetite, for hot and cholericke young bodies: but enemie to age, moiſt and phlegmaticke bodies, and cold diſeaſes. Our Crab verjuice is not ſo forcible as the other.

Oile.

Vſe of oile very antient.

Oile which is expreſſed out of the Olive berry, hath ever bin both for inward and outward uſe in no ſmall account and eſteeme. Outwardly, it hath bin much uſed by way of inunction; but in hot countries eſpecially: and therefore our gentlewomen in this age, which dirt-dawb their faces with their ſeverall ſlibber-ſauces and paints, are nothing warranted by this antient cuſtome, as being by them onely uſed by reaſon of the parching heat, which did much dry up and wither that tender part of the body. Oile of Olives is either expreſſed out of the yellow ripe berry of the Olive, or elſe before it be full ripe, being of a greeniſh colour; and therefore call'd oile Omphacine. The firſt maketh the body more ſoluble; but is more fulſome for the ſtomacke, and cloieth the ſame.

Oile of two ſorts.

Oile Omphacine.

The other agreeth farre better with the ſtomacke, as being of a more aſtringent facultie; and therefore farre better to be inwardly uſed. And this is the beſt for ſallets, and dreſſing of meat, in ſuch countries

countries where it moſt aboundeth. There is yet another oile in no ſmall requeſt, in *France* eſpecially, oile of Walnuts; which being freſh, and not too old, I hold to be nothing inferiour to the other: the Walnut, as ſaid is, being eſteemed an antidot againſt poiſon; and this, as well as the other, is good for this purpoſe, expelling by vomit what is hurtfull. And for ordinary uſe, either for dreſſing of meat, as alſo in ſallets it may well be uſed. Oile of Walnuts very wholeſome.

The Olives themſelves are ordinarily pickled up for ſauce, to ſtirre up the appetite. It is of a temperate heat: they are either full ripe, being then yellow in colour; or elſe not fully ripe, and greene in colour. The firſt weaken the ſtomacke, and ingender but bad humours; the others are more cooling and aſtringent, and therefore to better purpoſe, uſed for ſauces, as being fitter for corroboration of the ſtomacke, exciting of the appetite, ſtaying of caſting, &c. They are pickled up with ſalt, or ſalt and vineger: the later are the better, howbeit, no great goodneſſe in either, ingendering but groſſe melancholicke humours, and binde the belly. Pickled Olives.

Among many other ſauces, Muſtard is none of the meaneſt eſteeme among moſt people, and is hot even in the fourth degree: and therefore with us, it is commonly prepared with vineger; and in hot countries where wine aboundeth, with muſt, or new wine, whence have we this name Muſtard, from this Muſt, and ardor or heat. It is much uſed with the groſſer ſorts of meats, both fiſh and fleſh, eſpecially, it is moſt uſefull with thoſe of a glutinous and viſcuous ſubſtance. It is beſt in Winter-ſeaſon, in cold and moiſt diſeaſes and conſtitutions of the braine. It very forcibly cutteth and attenuateth tough phlegme in the head, breſt, &c. For young people, eſpecially, hot and dry cholerick people, and diſeaſes of the like nature, it is worſt. If immoderately uſed, eſpecially by theſe perſons laſt mentioned, it hurteth the eye-ſight, beſides many ill offices it performeth to the reſt of the body. Muſtard.

Capers are pickled up after the ſame manner, in ſalt and vinger, which is the beſt way, and doe very well excite the appetite, cut tough phlegme, and cleanſe it; as alſo open obſtructions of the Spleene, eſpecially. If dry or leane melancholicke bodies uſe them, let them be ſparing, and waſh off the ſalt, and after they have ſteeped them awhile in faire water, they may uſe them, eſpecially with a few Currants, alone, or with oile if they love it. Capers.

The young buds of Broom flowers, are uſed alſo after the ſame maner, and produce the like effects: and ſome uſe aſhkeies pickled up in ſalt & vineger after the ſame maner, for the ſame uſes, and provoking of urine. Broome buds. Aſhkeies.

Sampeir, or Sea-fennell, is pickled up, and uſed in ſauces after the ſame maner, being ſomewhat hot and dry, exciting appetite, and opening obſtructions, and every diureticke, or forcibly provoking urine, and cleanſing thoſe urinary paſſages. Sampeir.

The pleaſant flowers of Clove-gilliflowers is often alſo with vineger and ſugar pickled up for a pleaſant and dainty ſauce, the which, beſides that they excite the appetite, they are alſo of a cordiall faculty. Clove-gilliflowers.

Cowſlip-flowers comfortable, eſpecially for the head and animall ſpirits, are by ſome after the ſame māner pickled up, and uſed for ſauce. Cowſlip-flowers.

and the like art may alſo be uſed with divers other flowers or herbs, according as to every ones minde ſhall ſeeme beſt; and therefore I ſurceaſe ſpeaking any more of them.

Of ſpices in moſt requeſt and uſe. Pepper.

It is now more than time I come to our ſpices, which are in no ſmall uſe, as well in phyſicke, as uſed for ſeaſoning of meats. Amongſt all theſe, Pepper, in regard of the generall uſe, may be accounted one of the chiefe. It is a very hot and drie ſpice, even towards the fourth degree: It is of three ſeverall ſorts, and all of them are very hot, and brought to us out of the *Eaſt Indies*, eſpecially the kingdome of *Calecut*. The white is eſteemed hotter than the blacke; and the long moſt of all, and is of leaſt uſe; Blacke Pepper is with us in moſt frequent uſe; heateth much, cutteth tough & groſſe phlegme, helpeth the concoction in a cold phlegmaticke ſtomacke; is alſo good againſt crudities, wind-colicke, and cold in any part, ſinewes, or others. It is not to be too ſmall beaten, for feare of inflaming the blood, and other profitable humours of the body; it is ſafelier uſed in old age, than in younger people; for whom the too frequent uſe of it is exceeding hurtfull. And therefore it ought not to be ſo ordinarily, without any conſideration had either to age or ſeaſon of the yeere, as it is, uſed of every one. Let youth therefore take heede how they uſe, too liberally, Veniſon ſo much peppered and ſalted in the Sommer-ſeaſon; and to mend the matter after, make it ſwimme in wine. It is thought, pepper heateth leſſe than other ſpices: and this I doe not conceive, that other ſpices are indeed actually hotter; but by reaſon the heat of it is leſſe durable, and it is not of ſo terreſtrious a ſubſtance. And for this ſame cauſe, I ſuppoſe, long Pepper, by reaſon of a more terreſtrious ſubſtance, and more durable heat, is accounted hotter, by reaſon of this durable, biting and abiding heat. And this, I ſuppoſe, gave the vulgar occaſion to call Pepper hot in the mouth, and cold in the ſtomack. But let the dulleſt taſte try a ſmall quantity of Pepper, and I will appeale to his ſenſes, whether it be hot or cold; ſo that I ſhall need uſe no other argument to proove it.

Sorts of pepper, and the moſt in uſe with us.

Caution in the uſe of pepper.

Whether pepper heateth leſſe than other ſpices, and how.

Ginger.

That little hot root, which we call Ginger, commeth in the ſecond place of ſpices to be conſidered. And although it be not ſo intenſe in heat as Pepper, I meane in the degree, yet heateth it more by reaſon of its terreſtrious ſubſtance. It is brought over unto us either dry, or elſe preſerved greene in ſirup: and it is ſometimes, yea, very often, preſerved after it commeth over, being firſt ſteeped and boiled in water, which, notwithſtanding, yeeldeth much in goodneſſe to the former.

Vertues in Ginger, and for whom beſt.

Dry Ginger is very hot and dry, and is uſed to ſeaſon cold and moiſt meats, as pepper is; howbeit Pepper be in far more frequent uſe, either for fiſh or fleſh, eſpecially for fiſh. Ginger is good to helpe digeſtion, and to open obſtructions, to cut and attenuate groſſe and tough phlegmaticke humors, to diſcuſſe winde, and helpe to expell it out of the bodie. It is better for aged than for young hot cholericke bodies, or the like diſeaſes. Green Ginger preſerved in the *Indies* when it is yet moiſt and ſucculent, as it is pleaſing to the palate, ſo is it nothing ſo hot and dry as any other ſort; and therefore may ſafelier be of younger people uſed, than any of the other ſorts; and is good to eat faſting for a wateriſh or windy and weake ſtomacke, and comforteth the head,

Greené Ginger preſerved in the *Indies*.

being

being good for diſeaſes of the braine proceeding of cold. Ginger here with us at home is both preſerved in ſirup, as hath been ſaid already; and ſometimes alſo candied to be eaten dry. This laſt approacheth neereſt to the nature of dry Ginger, and is fitteſt to bee uſed of the elder, colder and moiſter age and ſtomacke. That which is heere preſerved in ſirup, is farre inferior in goodneſſe to that which is preſerved in the *Indies*. And thus prepared, they are hardly concocted by a weake ſtomacke, and continuing long there, are converted into a tough glutinous ſubſtance; of the which, a late writer bringeth an inſtance. *A Biſhop of Baſile* (ſaith he) *having by the too frequent uſe of a certaine Minerall water, acquired a very cold and moiſt ſtomacke; to correct this crudity, uſed much of this ſo prepared Ginger, notwithſtanding his Phyſitians counſell to the contrary. At length he fell into a deſperate diſeaſe whereof he died. His body being opened, in the capacitie of his ſtomacke were found about two pounds of putrified water, together with a pretty quantity of the aforeſaid Ginger; ſome part of it yet continuing ſtill in its owne nature, and ſome part of it converted into a tough, blacke, glutinous ſubſtance, ſticking to the ſides and cels of his ſtomacke and guts; ſome part whereof, hee did alſo before his death now and then, yet not without fainting and ſwounding, often caſt up.* Let others then take warning to uſe it more ſparingly.

Ginger here preſerved far inferior to that which is brought us from *Indies*.

Hiſtorie.

The Clove is a ſpice brought us from the *Molucks* in the *Eaſt-Indies*, being hot and dry in the third degree. It is very much uſed in the kitchin both for ſauces, and ſticking of meat. Cloves comfort the head, heart, ſtomack and liver; helpe the eye-ſight, and concoction, and ſtrengthen nature. They are good againſt fainting, ſwounding, as alſo againſt the plague, and any infectious diſeaſe. Beſides, they are good againſt all fluxes of the bellie, proceeding of cold humors, ſtrengthen the retentive faculty, and make the breath ſweet. Of this, as of other ſpices, are extracted water, oile, and other things uſefull for the health of mankind, whereon I will not now inſiſt. But I adviſe young people, hot and cholericke complexions to bee ſparing, as in the uſe of all other ſpices, ſo of this alſo; and of any thing extracted from them.

Cloves.

The Nutmegge is the fruit of a tree growing in the *Eaſt-Indies*, being covered with that ſpice we call Mace. They are accounted hot and dry in the ſecond degree, and are good for the ſame caſes for the which Cloves were commended; and although they be not altogether ſo intenſe in healing and drying, yet are they very aſtrigent, and comfort the noble parts, being alſo very good for moiſt, cold, phlegmaticke bodies and cold diſeaſes, fluxes, &c. But ſtill let young, hot, dry and melancholicke perſons carefully take heed what they doe. The Nutmeg being yet greene, covered over with a greene huske, as are our Walnuts, is preſerved in the *Indies*, and brought us over: the which is nothing ſo hot nor drying as our dry Nutmegges; and therfore very comfortable for the head and ſtomacke, eſpecially, and may be either eaten faſting in a morning or after meales. Mace covereth the Nutmegge, partaking of the ſame nature, ſtrengthening all the noble parts, being good againſt cold diſeaſes, and againſt fluxes, and ſpitting of blood.

Nutmegge.

Indian nut.

There is yet another great fruit brought to us from the ſame *Indies* ready preſerved, called the *Indian Nut*, which is very good likewiſe to comfort all the noble parts, and ſtrengthen nature.

Cinamon.

Cinamon is the inward rind or barke of a tree growing in the *Eaſt-Indies*, hot and dry about the third degree; and yet in regard of the tenuity of its parts (as was before ſaid of blacke pepper) is thought not to heat ſo much as ſome other ſpices. This noble ſpice, both in regard of the fragrant ſmell, and pleaſantneſſe to the palat may juſtly challenge the firſt place of excellency. It comforteth all the noble parts, cheereth ſpirits, openeth obſtructions both of men and women, furthereth the expulſion of the birth, ſweetneth the breath, helpeth concoction, and expelleth urine. But ſtill let the ſame cautions be obſerved, which have beene mentioned in the uſe of other ſpices. There is out of this likewiſe diſtilled a noble water, and in great requeſt for the aforeſaid purpoſes, in the uſe whereof, notwithſtanding, I wiſh every one, eſpecially women, to be wiſe and circumſpect.

Vertues of Cinamon.

Cinamon water.

Saffron.

Saffron, although it be a ſimple growing with us here at home, and in our owne ſoile; yet is it nothing inferior to any of the former, in regard of the excellency thereof for uſe. It is hot in the ſecond, and dry in the firſt degree; and much comforteth and cheereth the heart, and reviveth the vitall ſpirits. It is exceeding good againſt all obſtructions both in man and woman; againſt all obſtructions of the liver, againſt the *Jaundize*, and ſtuffing of the pipes of the lungs; good alſo to further the menſtruall courſes, and facilitate the birth: and therefore let women with child beware of the uſe thereof. And I adviſe all to a moderate uſe of it, by reaſon that taken in too great abundance it much offendeth the head and braine, and oftentimes procureth the head-ach.

And this ſhall ſuffice to have ſaid in briefe concerning the matter of diet in generall both for the whole and ſicke, as alſo of ſome ſauces and ſpices in moſt frequent and ordinary uſe: and concerning divers other things, as yet here omitted in the diet of the diſeaſed, ſhall hereafter bee ſomewhat ſaid at greater length. And as concerning our ſpices, although now we be well ſupplied from forraine parts; yet are we not here at home unfurniſhed of many excellent and wholeſome aromaticall plants, very wholeſome both in the uſe of phyſicke and food, and whereof we have frequent and often uſe; ſuch as are, Roſemary, Lavander, Time, Savorie, Sage, Mints, Penniroyal, Baſil, ſweet Cervill, Avens, Angelica, and many others. And a [h] Germane Phyſitian much wondreth at his owne nation, that being ſo well ſupplied at home with ſo many excellent aromaticall ſimples, his country men are ſo eager of out-landiſh ſpices; which both by reaſon of the remoteneſſe of thoſe regions, the difficulty of tranſportation, the careleſſeneſſe of the merchant, and divers frauds and impoſtures, are often brought unto us rotten, worme-eaten, or at leaſt, that have loſt a great deale of their vertues.

[h] *Mirandum interim quod noſtri Germani, relictis multis egregijs Plantis, patrio & cœlo & ſolo natis, atq; inſigni facultate aromatica præditis; ad exoticas plantas, aromaticoſq; tum fructus, tum ſemina, cortices atq; radices, non ſolum peregrino & exotico tum Cœlo tum Climate; aere ac ſolo produ&tas; ſed etiam ob locorum diſtantiam, vectura difficultatem, & mercatorum incuriam, dolum, fraudemq; marcidas, putreſcentes ve ac verminoſas confugiant; cum tamen fertiliſſima* Germania *non minus aromaticas plantas condiendis cibis & opportuniſſimas, & ſaluberrimas, tam e domeſticis hortis, quam ſylveſtris, montoſis, ac campeſtribus locis indies ſubminiſtrent; quales ſunt Amaracus, Roſmarinus, Salvia, Lavendula, Spica, Coſtus, Nardus, Daucus, Baſilicum, Mentha Hortenſis, Pulegium, Origanum, Serpillum, Thymus, Naſturtium, Piperina, ſeu Lepidium; Piper item Germanicum ſeu Hiſpanicum, Cerefolium, Aaronis item, imperat Leviſtici, ac Angelicæ radices, & aliæ ſexcentæ, quæ inſigni ſuo ardore, mordicatione, & acrimonia, ita ſæpe os, linguamq; & palatum vellicant, feriuntq;, ut cum quovis Zinzibere, Pipere, Cardamomo, macere, aut Cinamomo, &c; certare videantur.* Dodatus Panth. Hygiaſt. lib. 2. cap. 3.

CHAP.

CHAP. XXIII.

Of Gluttony, and exceſſe in the uſe of food.

HAving now diſcourſed of ſeverall ſorts of Aliments, and the right uſe of them, I thinke it not amiſſe to ſay ſomething of the abuſe of theſe creatures, and the great damage and danger doth from thence inſue: and this exceſſe we commonly call *Gluttony*, and ſuch as doe thus exceed, we call *Gluttons* and *Belli-gods*. Now if ever this ſaying, *Plures gula quam gladio perire*; *More periſh by intemperance than by the ſword*; I thinke, it is verified in this age wherein wee live. *Plato* in his time eſteemed that citie intemperate which mainteined many Phyſitians; and uſed alwaies to exhort his followers to ſobriety. [a] And *remember* (ſaith *Epictetus* the Philoſopher) *that at thy meales thou alwaies interteineſt two gueſts, the ſoule and body; and that both theſe are by gluttony and intemperance oppreſſed, and not refreſhed.* [b] The wiſe man wiſheth thee to *conſider diligently what is before thee, and put a knife to thy throat* (ſaith he) *if thou be a man given to thy appetite. Be not deſirous of his dainties: for they are deceitfull meat.* And ſince the life of man is ſince the firſt age of the world ſo much abbreviated, why wilt thou by intemperance abbreviate that ſmall portion of time allotted thee here to live? And if it be forbidden to kill another, what barbarous inhumane cruelty is it for thee to lay violent hands upon thy ſelfe? Now *Gluttonie* and intemperance weakeneth the naturall vigor and ſtrength of the whole body, together with all the ſenſes, and hindreth the right operation of the ſoule, maketh the body crazy, the life ſhort and uncomfortable. Whoſoever therefore loveth his life, and is deſirous to injoy the benefit of health, let him uſe a moderation in his meat and drinke; and ſo let him uſe theſe good creatures to comfort and ſtrengthen nature, and not to give the full ſwinge to his diſorderly appetite. To reckon up all the diſeaſes procured by this *Gluttony*, were too tedious: but let it ſuffice, that in a word few diſeaſes there are, which are not by this belly-god ſin of *Gluttony* procured to the body: as *Apoplexie*, *Epilepſie*, *Incubus*, called *Night-mare*, all manner of *diſtillations* or rheumes, *oppreſſion of the ſtomacke*, *Crudities*, *Vomits*, *Lasks* of ſeverall kindes, putrid *Fevers* of ſeverall ſorts, *diſquietneſſe* and *watching*; together with a multitude of other more. And ſome who have been for a long time tormented with that mercileſſe tyrant the *Gout*, which contemned moſt generous remedies, by means of abſtinence and ſpare diet, have at length recovered their perfect health. The mind alſo, and that reaſonable ſoule, which maketh a man differ from unreaſonable creatures, is not a little alſo by this odious ſinne of *Gluttony* intereſſed and damnified. Is it not apparent that

[a] *Inter epulandum* (inquit Epictetus) *memineris te duos convivas excipere, animum & corpus, utrumque gulæ & libidini non reservare.* Nicolaus Florentius Stuck antiq. convivior. lib. 3. cap. 9.

[b] Prov. 23. 2.

Diſeaſes procured by Gluttony.

Harmes procured to the ſoule and minde.

that it blunts the edge of the understanding? Dulls and deads the intellectuall and reasonable part of the soule? and breeds a sluggishnesse, drowzinesse and stupiditie in the whole man? and doth it not by this meanes make a man altogether unfit for any noble or excellent imploiment? Let no man then esteeme this a small sinne, which is also so antient, that it had its originall in Paradice; and joined with pride, [c] was the first originall and beginning of all the misery that ever befell mortall man. Besides, this *Gluttony* proveth fatall to a mans fortunes, and in a few yeeres, moneths or weekes wasteth that which might have mainteined many, a multitude of yeeres. And therefore we see daily by woefull experience, that many young gallants, having in a very short space galloped out of great estates; as having never well learned that golden lesson,

Non minor est virtus quam quærere parta tueri.
It's no lesse courage to mainteine, than things at first to get and gaine.

Excesse and riot of our times.

Fall at length into penury and poverty: and then being brought up in idlenesse and ease, in affluence and abundance, and without any lawfull calling (the bane and breake-necke of many a young Gentleman) before they will wrong their backe and bellie, will rather betake themselves to some such unlawfull courses, that will at length bring them to a tragicall and shamefull end. Now because, by reason of sinne, the nature of man is so apt to exceed in the too too liberall use of the creatures; therefore as well the sacred Oracles, as prophane writers have shewed their dislike of this odious sinne, and exhorted us to sobrietie. And if the wise man commend sobriety in Princes, whose prerogative royall might seeme to beare them out in excesse far beyond ordinary people, what shall wee say of others? [d] *Blessed art thou O Land, when thy King is the sonne of Nobles, and thy Princes eat in due season, for strength and not for drunkennesse. Woe unto thee, O Land, when thy King is a child, and thy Princes eat in the morning.* Haere againe the counsell of [e] another wise man. *A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. Sound sleepe commeth of moderate eating, he riseth early, and his wits are with him: but the paine of watching, and choler, and the pangs of the belly are with an unsatiable man.* It is againe in [f] another place recorded, that *idlenesse and fulnesse of bread*, that is, excesse in diet, *was the sinne of Sodom.* And the [g] rich *Glutton*, who fared delitiously every day, descended into hell, when poore *Lazarus* was carried into *Abrahams* bosome. Among the Heathens of old, it will seeme no strange newes to heare of such Belly-gods: as of one [h] *Sergius Aurata*; *Abidius* a Citizen of *Rome*; *Fabius*, who for his great *Gluttony*, was metaphorically called *gurges*, *a gulfe or deepe pit*: *Æsop* the stage-plaiers sonne, is to posterity recorded for a notorious and extraordinary glutton; who to the end hee might the more easily overcome his great patrimonie, dissolved faire orientall Pearles, and served them in at table for ordinary dishes; and besides, provided great store of Parrats, and other singing birds, purchased at a high price, and had them likewise served in at table as though they had beene but ordinary Gnat-snappers. I need not instance

Gluttons and belly-gods among the *Romans*.

c *Hæc fuit origo humanæ miseriæ, hoc malorum omnium seminarium, hinc mortis initiii natum est, quæ crudeli dominatu omnes postea homines oppressit.* Stuck. antiq. conviv. lib. 3. cap. 9.

d Eccles. 10. 16.

e Ecclesiasticus 31.

f Ezek. 16. 49.

g Luk. 16. 22, 23.

h *Idem* Stuckius ex *Livio & Aulo Gellio.*

ſtance in any more of theſe antient and notorious *Gluttons*, but would wiſh that the Chriſtian world, yea, our owne countrie yeelded us not too many inſtances; in ſo much that of this one ſubject I might write whole volumes. But I think there is none but can find inſtances enough, without fetching them from farre, which may ſave me a labour. But let us heare how the very Heathens had this ſin in deteſtation. That noble Orator *Tullie* hath this golden ſentence. [i] *To ſay that ſenſualitie or voluptuouſneſſe is that chiefe happineſſe to be ſought after, ſeemeth to me a ſpeech better beſeeming a beaſt than a man.* The ſame Author againe relateth, that when that famous Philoſopher *Ariſtotle* had read the Epitaph of that *Epicurean Aſſyrian King Sardanapalus*, which himſelfe had commanded to be ſet over him after his death,

[i] *Voluptatem ſummum bonum, vox mihi pecudum videtur, non hominum, &c.* Cicero in Paradoxis.

Hæc habeo quæ edi, quæq; exatura libido
Hauſit, at illa jacent multa & preclara relicta.
What I have eaten that I have: this doth me grieve and gall,
That good things left my belly paunch cannot devoure them all.

What other Epitaph (ſaith he) couldeſt thou have ſet over the ſepulchre of an oxe, and not of a King? But heare a little now the heathen [k] Poets upon *Belligod-Gluttons.*

[k] *Horat. lib. 2. ſerm. ſat.*

—Quum corpus onuſtum
Externis vitijs animum quoq; prægravat una,
Atq; affigit humo divinæ particulam auræ.
When as the boay burdned is with outward ſinne and vice,
It alſo loads the inward mind, and weyes it downe likewiſe;
And faſtneth unto th' earth that little part of heavenly breath.

Heare yet againe [l] another ſpeake to the ſame purpoſe.

[l] *Perſ. ſat.*

Qui pote? vis dicam? nugaris cum tibi calve,
Pinguis aqualiculus propenſo ſeſquipede extet.
O bald head ſhall I tell thee true? to write it doth not boot,
So long as thy fat lericum panch hangs out full halfe a foot.

And [m] another ſpeaketh yet in the language.

[m] *Iuven. ſat.* 11.

Et quibus in ſolo vivendi cauſa palato eſt
Egregius cœnat, meliuſq; miſerrimus horum,
Et cito caſurus (in paupertatem lapſurus) jam perlucente ruinâ
Hoc eſt, egeſtate apparante.
Talibus a Dominis (luxuriosis) poſt cuncta noviſſimus exit
Annulus, & digito mendicat Pollio nudo, &c.
And thoſe to whom the cauſe of life doth in their Palats reſt,
Who ſup and dine moſt ſumptuouſly, ſtill faring of the beſt,
Yet ſuch men are moſt miſerable, and ſoone fall to decay,
When they have made their guts their god, and ſpent their wealth away.
From ſuch like Prodigalls as theſe, when all things elſe are ſold,
Off from their thumbs and fingers goe their rings of pureſt gold.
Which being ſold and ſpent for food, they ſtill remaine full poore,
And are conſtrain'd without their rings, to beg from doore to doore.

But heare yet a lively deſcription of ſuch a ſpend-thrift ſet down by another [n] Poet.

[n] *Ovid Metamorph.*

Nec mora quod Pontus, quod terra, quod educat aer
Poſcit,

Poſcit, & appoſitis queritur jejunia menſis:
Quodq; ſatis poterat populo, non ſufficit uni;
Pluſq; cupit quo plura ſuum demittit in alvum.
Vtq; fretum recipit de tota flumina terra,
Nec ſatiatur aquis, peregrinoſq; ebibit amnes,
Vtq; rapax ignis non ulla alimenta recuſat,
Innumeraſq; faces cremat, & quo copia major
Eſt data, plura petit, turbaq; voracior ipſa eſt:
Sic epulas omnes Eriſichthonis *ora prophani*
Accipiunt, poſcuntq; ſimul, cibus omnis in illo
Cauſa tibi eſt, ſemperq; locus ſit inanis edendo.

There's no delay; what from the Sea, the earth, aire doth proceed
This man requires, blames faſting when tables are furniſhed,
He among dainties, dainties ſeekes, and what is fully able
To ſatisfie great multitudes, will not ſuffice his table:
The more he ſends into his paunch, the more he ſtill would have,
Even as the Sea from the whole earth, all rivers doth receive,
And yet with water is not fill'd, nor with no rainie ſhowres,
All floods that flow from forren lands it drinkes up and devoures;
And as devouring fire we ſee no fewell doth forſake,
But all the fagots caſt therein, doth duſt and aſhes make,
And ſtill the more you caſt therein, the more it ſtill deſires;
Such is the nature as we ſee of all outragious fires:
Even ſo Eriſicthons *greedy gut receives and craves withall,*
In him one dainty diſh of meat doth for another call.
This Glutton alwayes hath a place ſtill emptie in his bellie caſe.

Now I will make it appeare that great Princes, even of the Heathens themſelves have had this vice in great deteſtation. [o] Hiſtories record that *Alexander* the Great being in the Palace of the *Kings* of *Perſia*, read what was written in a pillar of braſſe concerning the Kings dinner and ſupper, and the ordinances concerning that buſineſſe ſet downe by *Cyrus*; wherein was ſet downe of pure wheat-floure about 400 buſhells; of a ſecond ſort of courſer floure 300 buſhells, and of another third ſort 300 more; in all 1000. Of barley floure, a 1000 buſhells. Of Oates, 200 buſhells: Oat-meale

[o] Alexander *in* Perſarum *regia prandium Regis legebat, & cœnam in ærea columna inſcriptam, in qua cæteræ quoq; leges erant, quas* Cyrus *ſcripſerat: de triticea farina pura quadringentæ artabæ. Artaba autem medicum modium atticum conſicit. De ſecundaria poſtea farina poſt puram artabæ 300. & de tertia aliæ deinde artabæ 300. de omni triticea farina artabæ ad cœnam mille. Grani avenarij artabæ ducentæ: olivus in polentam admixtæ, pro ejus artabæ decem. De hordeacea farina pariſſimi ducentæ artabæ; de ſecunda poſtea 400 atq; itidem de tertia 400. Naſturty inciſi ſignatiq; tenuis ptiſanæ artabæ 10: de ſemine ſinapi tertia pars unius artabæ. Oves maſculi quadringenti, boves centum, equi triginta, anſeres ſaginati quadringenti, turtures trecentæ, aviculæ omnis generis ſexcentæ, agni trecenti pulli anſerini 100, damæ 30. lactis recentis decem marics. Maris autem decem valet Cbous atticas. Oxygalactis dulcorati decem marics. Alij talentum, cæparum ſemitalentum. De aſperiorum genere, ſalij artaba liquioris ſilphij duæ minæ, cucumeris artaba, ſilphij talentum ponderatum. Favi ex cucumere facti quarta pars artabæ. Grana panici tria talenta pondere, melanthij tertia pari artabæ. Muſti ex vino quinq; maries. Æthiopici cucumeris ſex capetes. Capetis autem eſt chœnix attica. Anethum aridum triginta minarum pondere, de apij ſemine 4 capetes. Olei ſeſamini decem maries, Olei laurei quinq; maries, Olei terebintini quinq; maries, Olei acanthi quinq; maries, Olei de amygdalis dulcibus tres maries, amygdalarum aridarum dulcium tres artabæ. Vini quingentæ maries (quod ſi Babilone aut Suſis cœnam faciant, dimidium vinum de palmis præbet) ſignorum ducenti currus. Mellis fluentis centum paluthæ quadrangulæ, quæ circiter decem minas capiebant. Cum in Media hæc præſtat, ſemen cuici ad tres artabas, Crocum duas minas excedentem pondere. Hæc in cœnam & prandium. Conſumit autem largiendo triticeæ farinæ puræ quingenas artabas, hordeaceæ farinæ puræ mille artabas, ſiliginis quingentas artabas, chondri ex farre quingentas maries. Hordeum pro jumentis vicies mille artabas, ſiliginis quingentas artabas, palearum decies mille currus. Olei ſeſamini ducentas maries. Naſturtii inciſi tenuis artabas trigenta. Hæc omnia diſpertit copiis quæ ſunt enumerata. Rex autem cum tantum in hunc apparatum quotidie inſumat, reliqui Macedones hæc legentes, tanquam beatum admirabantur:* Alexander *tanquam miſerum & infœlicem deridebat, atq; multis negotiis impeditum. Itaq; columnam etiam in qua hæc ſcripta extabant, convellere juſſit, dicens ad amicos; nequaquam utile eſſe regibus tam intemperanter & prodige cœnare diſcere. Neceſſe enim eſt, ut magnum luxum ac prodigalitatem eximia timiditas atq; mollities conſequatur. Videtis autem eis qui tantis cœnis impleri ſolent, in pugnis etiam celeriter hoſtibus victoriam dare.* Polyænus ſtratag. lib. 4. ex interpret Latina Juſti Vulteij Hermanni patris.

for

for pudding, gruell, &c. 10 buſhells; and ſo of all other things proportionably: as 400 fat hogges, a 100 beeves, 30 horſes, 400 fat geeſe; and ſo proportionably of divers other kinds of fowle, and other proviſion both for ordinary food and ſauces. The *Macedonians* reading all this great proviſion for one day, admired this great Prince as a moſt happy man. But *Alexander* deriding all this prodigality, accounted him moſt miſerable and unhappy; as being intangled with too many affaires: and for this cauſe, cauſed to pull downe the pillar whereon all this was written, ſaying to his friends about him, that it was not fit for Kings to learne to ſup ſo intemperately and prodigally: for it cannot be (ſaid hee) but that great cowardlineſſe and effeminateneſſe muſt of neceſſity accompany ſuch exceſſe and prodigalitie. And now you manifeſtly ſee, that thoſe who uſe to fill their bellies with ſo great ſuppers, baſely yeeld the victory to their enemies. And in this, this mighty Monarch ſpake the truth, although afterwards maſtered by this *Perſian* prodigality.

The ſame [p] *Alexander*, before he gave himſelfe over to exceſſe of diet and drunkenneſſe, was wont to ſay, that hee carried about with him curious cookes to provide ſauces for his meat: to wit, his morning labor and travell to ſeaſon his dinner; and againe a ſpare dinner to ſeaſon his ſupper. [q] It is recorded of *Conſtantine* the ſonne of *Kennethie*, and 71 King of the *Scottiſh* nation, *that hee compelled all the youth of his Kingdome, at that time much effeminate and drowned in delights and pleaſures, to lye on the bare ground, and to eate but once a day: and as for that Swiniſh ſinne of drunkenneſſe, it coſt them no leſſe than their life.* [r] David *the 91. King of the ſame Nation, according to his Fathers example, ſuppreſſed all riot and exceſſe, which then began to increaſe and creep abroad; and expelled out of his Kingdome all inventors of any dainties and curious ſauces, whereby the appetite might be ſtirred up.* By the which, it may plainely appeare that in former times, divers of the Kings of that Nation bent themſelves againſt the abuſes of their times. And would to God we had now ſome courſe taken for the ſuppreſſing of exceſſe in all his Majeſties dominions: I am ſure, thoſe who have but one eye may eaſily ſee how neceſſary a thing this were. Among the antient *Romanes*, [s] this was

[p] Alexander Magnus *priuſquam ſe crapulæ dediſſet, dixiſſe ferter, ſe opſoniorum artifices comiodos ſecum ducere, nempe matutinos labores ad condiendum prandium, ad cœnam vero prandij tenuitatem,* Craton. conſult. medic. conſil. 106 ex Q. Curtio.

[q] Conſtantinus Kennethi *filius* 71. Scotorum rex, *juventutem delitijs effœminatam, humi cubare, ac ſemel quotidie cibum ſumere juſſit: ebrioſos capitali ſupplicio multavit.* Buchan. *rerum Scotiæ. lib. 6. pag. 166.*

[r] David 91. Scotorū Rex, *luxuriam latius proſerpentem patris exemplo coercuit: artifices & inventores earū illecebrarum quæ gulam irritant regno ejecit.* Idem lib. 7 pag. 213.

[s] *Longum fiat ſi enumerare velim quod inſtrumenta gulæ inter illos vel ingenio cogitata ſunt vel ſtudio confecta. Et hæ nimirum cauſæ fuerunt propter quas tot numero leges de cœnis & ſumptibus ad populum ferebantur: & imperari cœpit, ut patentibus januis prandi tarētur & cœnitaretur: ſic oculis civium teſtibus factis luxuriæ modus fieret. Prima autem omnium de cœnis lex ad populum* Orchia *pervenit, quam tulit* C. Orchius Tribunus plebis *de* Senatus *ſententia, tertio anno quam* Cato *cenſor fuerat: cujus verba quia prolixa ſunt, prætereo: ſumma autem ejus præſcribebat numerum convivarum. Poſt annum viceſimum ſecundum legis* Orchiæ, Fannia *lex lata eſt, anno poſt* Romam *conditam, ſecundum* Gellii *opinionem quingenteſimo octuageſimo octavo; de hac lege* Sammonicus Serenus *ita refert.* Lex *Fannia Auguſti* ingenti omnium ordinum conſenſu pervenit ad populum, neq; eam Prætores aut Tribuni, ut plærasq; alias, ſed ex omni bonorum conſilio & ſententia ipſi conſules tulerunt, cum reſpublica ex luxuria conviviorum major quam credi poteſt detrimenta pateretur. Siquidem eo res redierat, ut gula illecti plæriq; ingenui pueri pudicitiam & libertatem ſuam venditarent: plæriq; ex plebe Romana vino madidi in comitium venirent, & ebrii de ſalute reipublicæ conſulerent. *Hæc* Sammonicus. Fanniæ *autem legis ſeveritas in eo ſuperabat* Orchiam *legem, quod in ſuperiore numerus tantummodo cœnantium cohibebatur, licebatq; ſecundum eam unicuiq; bona ſua inter paucos conſumere* Fannia *autem etiam ſumptibus modum feſt aſſibus centum. Unde a* Lucilio *Poeta, feſtivitatis ſuæ more* centuſſis *vocatur* Fanniam *legem poſt annos decem & octo lex* Didia *conſecuta eſt: ejus ſerendæ duplex cauſa fuit; prima & potiſſima, ut univerſa* Italia *non ſola urbs lege ſumptuaria teneretur,* Italicis *æſtimantibus* Fanniam *legem non in ſe, ſed in ſolos urbanos cives eſſe conſcriptam. Deinde, ut non ſoli qui prandia cœnaſve majore ſumptu feciſſent, ſed etiam qui ad eas vocati eſſent, atq; omnino interfuiſſent pœnis legis tenerentur. Poſt* Didiam Licinia Lex *lata eſt a* P. Licino Craſſo divite: *cujus ferundæ probandæq; tantum fidium ab optimatibus impenſum eſt, ut conſulto Senatus juberetur, ut ea tantummodo promulgata priuſquam trinundino confirmaretur, ab omnibus obſervaretur, quaſi jam populi ſententia comprobata. Lex vero hæc paucis mutatis in plæriſq; cum* Fannia *congruit: in ea enim ferenda quæſita novæ legis auctoritas, exoleſente motu legis antiquioris, &c. Sed legis* Liciniæ *ſumma ut Kalendis, nonis, nundinis* Romanis, *cuiq; in dies ſingulos triginta duntaxat aſſes edendi cauſa conſumere liceret: cæteris vero diebus, qui excepti non eſſent, ne amplius apponeretur quam carnis aridæ pondo tria, & ſalſamentorum pondo libra, & quod ex terra, vite, arboreve ſit natum,* Macrob. Saturnal. lib. 3. ex Tito. Livi. & Aulo Gellio.

for a while very carefully looked into, and many ſumptuary lawes then made for this ſame end and purpoſe. And it is well obſerved, that before theſe lawes were made, that people was exceedingly given to exceſſe and riot: for the which cauſe, it was commanded that they ſhould dine and ſuppe, their doores ſtanding open, that thereby better notice might bee taken of their exceſſe, if any committed. And beſides, *Gluttony* was then come to that heighth, that many youths, to pleaſe their palates, and ſatisfie their greedy guts, did not onely ſell themſelves for ſlaves; but even abandoned their bodies to be in moſt beaſtly maner abuſed by thoſe who were addicted to this unnaturall and unlawfull luſt. The firſt of theſe lawes was called *Orchia*, from the Author *Orchius*: and in it was ſet downe the number of the gueſts which were to be invited to any great meeting, the which number they ſhould not exceed. The next was that, called *Fannia lex*, made by the conſent of *Auguſtus Cæſar*, and the whole people of the City, and this limited the expences which might be ſpent at any feaſt, which to exceed, was not allowed. And afterwards followed that, call *Lex Didia*, extending the former Law, (which before was moſt injoin'd to be obſerved in the Citie) to all *Italy*. And againe, adding this likewiſe, that not onely ſuch as invited their gueſts; bnt even the invited gueſts alſo themſelves ſhould be accounted tranſgreſſours, and breakers of this law. There followed yet another after, called *Lex Licinia*, appointing ſmaller prices, upon divers things they were before ſold for: but this was not in that eſteeme, as the former.

[t] Stuck. *antiquit. conviv. libr. 3. cap. 4. ex* Thoma Aquin. *in libr. quæſt. diſput. quæſt. 14. idem ibid. ex* Gregor. *moral. 30.*

Now in [t] *Gluttony*, there is a trible fault committed: Firſt, in the ſubſtance of the meat, when it is too curious and delicate: Secondly, in the quantity, when it exceedeth in the ſame; and thirdly, in the quality, if it be too daintily ſeaſoned, and too curiouſly cooked. And then is it not properly called τροφὴ nouriſhment, but τρυφὴ *cupediæ*, junkets, or wanton fare. Another ſaith, we tranſgreſſe in *Gluttony* five manner of waies: Firſt, ſometimes we prevent our need: Secondly, in providing too dainty fare: Thirdly, when wee are too curious in the preparation of our food: Fourthly, we often exceed in the quantity: Fifthly, wee often erre in the too earneſt and immoderate deſire of dainty fare; all which are comprehended in this verſe following:

Præpropere, laute, nimis, ardenter, ſtudioſe.

[u] Proverb. 22. 2.

The remedies againſt this ſinne, are ſet down both in holy Scripture, and prophane Authors. The [u] wiſe *Salomon* gives us good counſell in his *Proverbs*: And to this ſame purpoſe, ſee ſome precepts in *Eccleſiaſticus*: And a [x] worthy Biſhop ſendeth theſe golden rules to a King: *Eat ſo as thou maieſt avoid crudity: drinke ſo as thou maieſt ſhunne drunkenneſſe. Be neither too much addicted to dainties preſent; nor yet too much deſire thoſe thou wanteſt: Let thy diet be ordinary and homely; ſit downe to wholeſome meat, and not to delight and pleaſure: Let hunger, and not exquiſite ſauces provoke thy appetite, &c.* The heathens, from the dignity, excellency, and eminency of this noble creature above all others, doe dehort us from this

[x] *E de citra cruditatem: bibe citra ebrietatem: nec præſentibus delitiis inhærebis, nec deſiderabis abſentes. Victus tibi ex facili ſit, nec ad voluptatem, ſed ad cibum accede. Palatũ tum fames excitet, non ſapores. Deſideria tua parvo redime: qui hoc tantũ curare debent, ut deſinant, atq; ad exemplar quaſi compoſitus divinum, a corpore ad ſpiritum quantum potes te feſtina redimere. Idem* Stuck. *ibid. ex* S. Martin Duminenſis *Epiſcopi libello ad Mironem Galliæ Regem.*

gluttony

Gluttony [y] *All men* (saith one) *that would excell the rest of the creatures, should doe their best endeavour, not to passe over their life in silence, as the brute beasts, whom nature hath made to looke downe-wards, intending onely to supply the wants of their bellies.* And the very structure of a man should put him in minde of his creation; and therefore not to live the life of a beast.

[z] *Os homini sublime dedit, Cœlumque tueri*
Iussit, & erectos ad sidera tollere vultus.
God did give man to looke aloft, and bad him cast his eye,
To view the heaven, that golden globe, the Sunne and starry skie.

[y] *Omnes homines qui sese student præstare cæteris animantibus, summa ope niti decet ne vitam silentio transigant veluti pecora, quæ natura prona & ventri obedientia finxit.* Salust. *de bello Jug.*
[z] Ovid Metamorph.

The same Poet in another place giveth us very good counsell:

Neve diu præsume dapes, sed desine citra,
Et capias paulo quam cupis esse minus.
Make not long meales, but ever stay thy great longing desires,
And see thou alwaies eat lesse food, than appetite requires.

And [*] another late alleged Author, witnesseth that the antient *Numidians* used meat and drinke, onely as antidotes against hunger and thirst; and not for riot and excesse. And therefore it is [a] recorded of *Diogenes*, that hee was wont to scoffe and mocke those, that sacrificed to the Gods for their good healths, and then quite contrary to the rules of health, would stuffe up their guts; affirming withall, that in vaine doe we aske that of the Gods which was in our owne power. [b] And a famous antient Authour gives us warning, that such meats and drinkes are to be avoided, which, besides the satisfying of hunger and thirst, did yet provoke the appetite to more meat. It were an easie matter for mee to bring in many more both heathen Poets and other Authors inveighing against this vice, but that it would take me up too much time. But there is [c] a late Writer, who, among many things set downe against this vice hath this which followeth. *A certaine King caused assemble many skilfull Philosophers* (I thinke it should have beene Physitians) *to consult about his health, and some advising one thing, some another; one among the rest, delivered his opinion thus, that hee could never better injoy his health, than never to eat untill such time hee found his former food digested. And such as will have but that care of themselves that they have of their Hawkes, and many other creatures, to whom they will give no new food untill they have concocted the former; follow the advice of the Wise man, I live not to eat, but eat to the end I may live:* and againe, the same Authour hath these words: *The greedy desire of such gluttons, is like unto the desire of the Divell, or of hell it selfe: for as Hell swallowes up many people, yet never is satisfied; yea, rather sorry it cannot swallow more; for the which cause these hellish ministers leave no wind unsailed: even right so fareth it with Gluttons who are never satisfied, to whom it is said,* Agg. 1. *You have eaten, and yet are not satisfied, to wit, according to their disorderly appetite, being displeased with themselves, that they are able to devoure no more. And for this cause, they invent all the waies they can, to please their palates, both in the colour, taste, smell, and in the various multiplicitie of meat and drinke. And hence commeth it to passe, saith Saint* Bernard, *that they double their great dishes, upon the which, being totally intent, they can keepe*

[*] *Idem* Salust. *de bello Iugurth.*
[a] *Merito* Diogenes Cynicus *eos irridere solitus est, qui pro bona valetudine dijs rem divinam facerent, & deinde cibo potuq; contra sanitatem se ingurgitarent: asserens insanum esse ea a dijs petere, quæ in nostra sunt potestate.* Diog. Laert. *in eius vita.*
[b] Socrates *suadere solitus erat illos cibos potusve esse vitandos qui ultra sitim famemve sedandam præcaunt appetentiã,* Macrob. Saturnal. *libr.* 7.
[c] *Inscrutis secretorum* Aristotelis *ad* Alexãdrum *legitur de quibusdam Philosophis a quodam rege congregatis, ut de sanitatis conversatione saniorem & meliorem proferrent sententiam. Pluribus vero sententiam intellectam proferentibus, unus suam protulit, dicens, quod melius conservare non potest quam si digestus comedatur. Tales enim qui seipsos peioris non faciunt conditionis, quam falcones, vel accipitres suos facerent, qui cibum non darent nisi digestis. Qui etiam seipsos non minus quam animalia sua diligunt, sententiam sequuntur sapientis;*

keepe no measure in eating, &c. Is not this then a great blurre and disgrace to our Christian profession, that we should be farre inferiour to so many heathen and meere morall men? But especially, is this a time for riot and excesse; for chambering and wantonnesse, when many of our neighbours and brethren by Christian profession, lie groaning in grievous affliction? The want of this sympathising with the afflictions of the Church, is that which God reproacheth his own people, *Amos* 6.4. *They drinke Wine in bowles, and stretch themselves upon beds of yvorie; but no man remembred the afflictions of* Ioseph. And as at all times, so more especially in the times of penury and scarcity, wee ought to be sparing in our diet; and those whom God hath inabled, ought to be the more helpfull to the poore; whose pinched bellies often would be glad of the scraps and crums, which fall from many a rich *Gluttons* table. Againe, I could wish, that many did not so profusely spend upon unreasonable creatures, and that onely for sport and recreation, that which would fill the bellies of many a poore Christian, who scarce can have a bit of browne bread to satisfie their hungry appetites, while their beasts have abundance of the best. If any shall here againe reply, may not I doe with mine owne what I list? Let mee then be so bold againe, as to demand what is their owne? And if they will not, I will answer for them, that is, just nothing: they are but onely Stewards, put in trust with their Masters goods, the great God of heaven and earth, and there will come shortly (and how soone they know not) a messenger to discharge them of their Stewardship: *thou maiest be no longer Steward*, and then if thou hast been a good and faithfull Steward, and canst make thy Master a true account, thou maiest expect with comfort that *Euge bone serve, Well done faithfull servant, enter into thy Masters ioy:* but if otherwise, let them looke to it. I will conclude with the words of the late alleged Author: *Now, who so will not by all the former inconveniences and dangers be reclamed, neither by afflictions and troubles, nor yet by faire persvasions; yet let this one thought and consideration what they shall be after death, affright them: for all Gluttons, and generally all sinners and wicked people are usually affraid of death, the which Gluttony, if not avoided, will inevitably hasten and further.* I have somewhat the longer insisted upon this point, in regard this sinne is so frequent in this Kingdome, which hath been thereby with our neigbours, the *French*, reproached, *Les Anglois sont grand mangeurs, English are great eaters.* But wee have eaten more than enough, it is time wee now proceed to drinke.

qui dicit, non vivo ut comedam, sed comedo ut vivam: Et paucis intercedentibus lineis: Desiderium ergo talium (luxuriosorum) simile est desiderio Daemonum, seu Inferni: quia sicut infernus multos devorando cõsumit, desiderium tamen semper manet insatiabile, doletq; quod plures devorare non potest: Et ideo vias, & modos Inferni ministri excogitant, quibus plures devorare possint, Ita Gulosi licet multa devorent, desiderium tamen non saturatur, quibus, dicitur, Aggeus comedistis, & non estis saturati; scilicet quoad desiderium quo dolent, quia plura devorare non possunt; & ideo vias & modos diversos exquirunt in cibariis & potationibus colores, & sapores, & ferculorum diversitatem, ut sapor, odoratus, color, & diversitas visa appetitũ provocẽt ut ad plura devorandum provocentur. Inde est secundum Bernardum *apologia, quod grandia cœnarum fercula duplicantur, quibus solaliter intenti modum nesciunt in edendo, nempe eũ prioribus fuerint satiati si secundos attigerint, videbitur nec dum attigisse cibos; sitq; ut nec prima impediant novissima, nec satietas minuat appetitum: palatum enim pe dum novellis sedulo condimentis paulatim diffuescere cognita ad cibos extraneos, velut adhuc ignotum revocatur in deliciis, venter quidem oneratur, sed varietas tollit fastidium. Sic insuper ut dum gula variis provocatur coloribus, suavibus q; d lectatur odoribus, transitur nimium meta necessitatis.* Et paulo postea. *Qui vero omnibus prædictis non retrahuntur tribulationibus, & persuasionibus, saltem mortis cogitatione, quales videlicet erunt post mortem, retrahuntur timore: mortem namq; gulosi & omnes peccatores timere solent, quam gula, nisi evitetur, velociter introducit.* Ex Iohannis Bromiardi summa prædicantium, cap. . Num. 1. Par. 1. pag. 358. de gula. *Plura de hac re* ibidem, & in Agrippa de vanit. scient, cap. de arte coquinaria. Macrob. Saturnal lib. 7. Gregor. 30. Moral. Thom. Aquin. in Lib. disput. quæst. disput. 4. Stuck. antiqu. conviv. lib. . cap. 4. & alios.

CHAP.

CHAP. XXIIII.

Of Drinke, and what things in the uſe thereof to be conſidered: of morning draughts, drinking betwixt meales, beginning or ending the meale with drinke, and driking ton bed-ward.

AFter meat it is ſeaſonable, now, to come to drinke, the one being as neceſſary, if not more than the other. This liquid ſubſtance helpeth the diſtribution of the food thorow the whole body; withall, quencheth thirſt: and as without food, ſo likewiſe without drinke, the liſe of man cannot be prolonged. And although wee read of ſome, who without any drinke at all, have ſpunne out the whole threed of their life; as namely one [a] *Laſyrtas Laſionius*, *Andrew* of *Argos Mago* of *Carahage*, and *Iulius Viator*, a *Roman* Knight; yet isit moſt certaine, that without drinke, or ſome moiſture to conveigh the meat thorow the body, man cannot ſubſiſt: and ſuch perſons were not of a ſound conſtitution of bdoy; and that becauſe they did not ſweat at all, their bones being all ſolid without any marrow. And our ſtomack is not vnfitly compared to a pot with meat boyling in it, which without moiſture, muſt needs be burnt up. Beſides, drinke ſeemeth to be of a greater profit and utility to the body than meat it ſelfe, and the want thereof hardlier to be indured, it allaying both hunger and thirſt, in man eſpecially: and therefore the old [b] aphoriſme holdeth here true: *It is eaſier to be refreſhed with drinke than with ſolid food. Drink is a thin liquid ſubſtance, quenching thirſt, furthering the concoction and diſtribution of the food thorow the whole body, and often alſo apt to nouriſh the ſame.* Drinke is two-fold, either that common liquor, whereof all living creatures are partakers as well as man: or elſe it is deſumed from beaſts and plants; from the which a wholeſome liquor or juice is expreſſed, fit for quenching thirſt, and nouriſhing the body alſo. Now, ſome rules concerning drinke are carefully to be obſerved; and firſt wee are not to indure too much thirſt, but moderately to drinke in time of need, eſpecially at our meales. In the next place it is good to drinke little and often at our meales; to the end there may be an exact mixture of our meat and drinke in the ſtomacke: neither are wee to follow the cuſtome of the people of the Eaſt, to drinke moſt after meales, as is alſo the cuſtome of our beaſts. Thirdly, wee are not to beginne our meales with drinke, but rather with ſolid food. Fourthly, wee are not to drinke betwixt meales, for feare of diſturbing and interrupting the concoction of the ſtomacke; except a very hot and dry ſtomacke, ſometimes for feare of burning up the meat, plead privilege for a cup. Fifthly, after bathing, running, or any other violent exerciſe, it is not good

Vtility and beneſit of drinke.

[a] Schenck. *obſervat. medicin. lib. 3. pag. 364.*

Πῶς πλησθῆναι τὸ σῶμα. Aphor. 11. *lib. 3.*

Definition of drinke.

Certaine rules in the uſe of drinke to be obſerved.

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good ſuddenly to drinke either water or ſtrong drinke; but eſpecially water, or ſmall drinke. [c] *Hippocrates* maketh mention of a wreſtler, who after violent motion and agitation of his whole body, and all covered with ſweat, drinking a great draught of cold water, died ſuddenly: and this was alſo the fatall end of the famous Phyſitian *Valerius Cordus*. Many more ſuch hiſtories are related by the [d] learned *Schenckius*. And in *France*, my body being then in the like caſe, and had almoſt bin made an addition to the former examples. *For after a draught of cold water in the heat of Sommer, I was immediatly after ſurpized firſt with a ſingle, and after with a double tertian fever: and to adde yet unto my former miſerie, I was ſhortly after, about the beginning of the canicular daies ſurprized with the blody flixe, (at that time epidemicall, and for the moſt part mortall in moſt places of* France, *eſpecially Southward) the which, together with the former infirmities, did adhere unto me almoſt a quarter of a yeere; and recovered not my full ſtrength againe for the ſpace of a whole halfe yeere and upwards.* Now as meat, ſo is drinke not to be exceſſively and inordinatly uſed, but ſtinted and limited to a certaine determinate quantity. And howſoever, I confeſſe, it is impoſſibe to regulate, and determine how much every particular and individuall perſon ought to drinke; and that by reaſon of the difference of countries and climats, of divers and various conſtitutions, and ſeverall obſeruable circumſtances; yet may we ſtill aime at a certaine *decorum*, or golden mediocrity alwaies, as in other things, ſo in this diligently to be obſerved. The antients, as it ſeemeth, obſerved even a ſet number of draughts at their ſet meales, which [e] were 3, as witneſſeth the Poet: and the ſame number was determined by the Synod of *Nants*. *Democritus*, as witneſſeth *Pliny*, wrote a booke, wherein hee averreth, that no man ought to drinke foure draughts at one meale: and it was a ſaying of the antients, the firſt draught is good againſt drougth, the ſecond is for mirth, the third for pleaſure and delight, and the fourth made one madde. But becauſe the number of draughts is nothing, the quantity of the draught, being that wee are to build upon; therefore that was alſo regulated among the antients.

[c] *6. Epidem.* Hiſtorie.

[d] *Obſervat. medicin. lib 3. loco prius citat.* Hiſtorie.

Quantity of drinke.

[e] *Ter bibe vel toties ternos ſic myſtica lex eſt.* Auſonius.

There were among the antient *Romans* three uſuall meaſures for drinke, called by theſe names, *triens, ſextans, deunx*: The middlemoſt was the leaſt, being under foure ounces, and with the which, ſober people contented themſelves: that called *triens* was about a quarter of our wine pint, not above foure ounces: the laſt was above our wine pint. Sober people contented themſelves with the ſmalleſt meaſure; and ſuch as aſſumed ſome more liberty, proceeded to the other: but intemperate perſons would adventure on the laſt and biggeſt meaſure. [f] *Cato* allowed to labouring men, and ſuch as wrought hard, about three Engliſh pints of wine aday; which, perhaps, was then ordinary for ſuch kindes of people.

Three ordinary meaſures of drink among the *Romans*.

[f] *De re ruſtica*

But mee thinks I heare ſome, by reaſon of that which hath beene already ſaid, aske mee a queſtion, whether a draught of drinke in a morning faſting, be not, in the rules of wholeſome diet, to be allowed of? Their colour to cleare this their cuſtome, is this: a draught in a morning (ſay they) waſheth downe all ill humors, that lie in the ſtomack, or places adjoining, and withall, is good againſt the ſtone. I anſwer, thy

Whether it be good to drink in a morning faſting?

thy draught is either ſtrong drinke, or ſmall: if ſtrong, then have I the authority of our famous antient Phyſitians on my ſide, that this is very huttfull to the health. Indeede, during the Empire of *Tiberius Cæſar* (ſaith [g] *Pliny*) the Phyſitians ſome fortie yeeres agoe, appointed that people ſhould drinke faſting; and that onely by meanes of ſome cunning Phyſitians, willing by ſome plauſible novelty to skrew themſelves into the favour of the people. And it ſeemeth there is ſome recent authoritie, at leaſt to beginne our meales with drinke. But *Galen* is flat againſt this prepoſterous cuſtome of drinking thus faſting; averring, that to drink ſtrong drink faſting, is very hurtfull for the nerves and nervous parts, and withall, haſteneth and procureth to the body many dangerous diſeaſes, as *Epilepſie*, *Apoplexie*, and many others. It is therefore farre better for thy health to eat a little before thou drinke. But ſome will ſay, I will take but a draught of ſmall drinke, which is good againſt the ſtone. To this I anſwer, that howſoever this be a ſeeming reaſon, yet to mee it is none at all: for, by this meanes thou cauſeſt the more ſpeedie deſcent of thoſe glutinous and feculent humours toward the kidnies and bladder; and by conſequent, rather furthereſt than hindereſt either the generation or increaſe of the ſtone: as the like is alſo, by the unſeaſonable, and too frequent uſe of diureticall medicines often procured. But if thou wilt drinke, then the beſt will be to eat a little before thou drinkeſt, and this, like a Sponge, will drinke up this liquor, and afterwards theſe ſuperfluous excrements will at great leiſure be thorow the guts expelled out of the body. Some hot and dry bodies, may, perhaps, plead for ſome privilege, who, of all others, are moſt to be excuſed, eſpecially, if they be not rheumaticke; and in ſuch a caſe, let not the drinke be too ſtrong. And as for antient people, and cold conſtitutions, who, perhaps, will take it ill to be abbridged of their morning draught; of wines, muſcadine, ſweet canary, and the like, with a toſt ſoked in them and eaten, are the beſt, and a cup of good wholeſome ale, with a toſt, ſome nutmegge and ſugar may be allowed. But the ordinary uſe of morning draughts, being indifferently of every one uſed, is not ſo good for the health of the body, whatſoever our toſt-pots prate to the contrarie. And now I proceed to the next.

[g] *Lib. 14. cap. 20.*

[h] *Comment ad Aph. 28. lib. 6.*

Strong drinke is not to be drunke faſting.

Nor ſmall drinke.

Beſt to eate before one drinke in a morning.

In the next place it may be demanded, whether it be good to begin our meales, as likewiſe to end the ſame with a draught? As for the firſt, it hath beene by many holden as an oracle to beginne the meale with drink; which was alſo held by the [i] *Salernitan* Schoole, and with us it is holden for an ordinary and inveterate cuſtome to beginne our meale with a cup of ſacke. Now, as in many other things, ſo in this particular alſo, can we ſet downe no certaine preciſe rule, which may fit every particular individuall conſtitution. But this, according to my opinion, and of our Phyſitians of the beſt note, is the beſt for health, in ordinary conſtitutions, and the moſt part of people, to beginne their meales with ſolid food. And from this rule none is to be exempted, unleſſe ſome hot dry conſtitution; and in ſuch bodies, the pot may be waſhed, (as ſome uſe to ſay) or rather moiſtned before the meat be put into it; providing alwaies there be no pottage,

Whether it be good to beginne our meale with a draught?

[i] *Vt vites pœnam, a potibus incipe cœnam.* Schol. Salern.

Anſwer.

Beſt to beginne the meale with ſolid food

Caution in the use of drinke and liquid or moist meats.

Drinking of sacke at the entry of the Table is not ordinarily of every one to be used.

Whether it be better to finish our meale with meat or with drinke

* Scalig. *de emendat. tempor. lib. 6. citante* Stuckio.

k Luk. 22. 27.

l In adagijs.

or other liquid meats; in which case they may well supply the place of drinke. And besides, as concerning the use of such moist and liquid food, the more an ordinary stomacke useth thereof, the lesse drinke is needfull; and not, as too many use needlessely and foolishly to drinke immediatly after hot pottage. And as concerning rheumaticke persons, I wish them to be sparing both in the use of pottage and drinke; especially when rheume is most busie. And as for a cup of sacke, it cannot be indifferently good for every one at the beginning of meales; but onely for feeble, phlegmaticke, cold and old constitutions, and that immediately before meales: for otherwise it may even hurt such constitutions, especially, if subject to any diseases of the head and nerves: as *Epilepsie*, *Apoplexie*, *Palsie*, &c. Now to the next, whether it be good to finish our meale with meate or drinke? To finish the feast with a draught of good drinke hath beene alwaies a very ancient custome, as by many antient Authors appeareth, which I could easily here make good, if I feared not to trespasse upon the Readers patience. * The *Iewes*, it seemeth, were accustomed both to beginne and end their feast with such a draught; and of the beginning therewith, the practice of our Saviour Christ in k *Luke* maketh it cleare. The *English* have long continued this custome, as witnesseth the learned l *Erasmus*; and is so used among the *Germans*, and many other *Europæan* people, even at this very day, being commonly used after the washing of the hands, which in *Scotland* they call the grace drinke: and from the washing of the hands, this drink tooke the name, and was called μεταδιπνον, μεταδειπνίς, or ἐπιδειπνίς. The Germanes call it *Saint Iohannis segen*, or Saint *Johns* blessing. m Now by antient Authors it may appeare, that there were cups called after three severall names used about that time: one was drunke in honour of *Iupiter*, called *Olympius*, or in honor of all the gods: the second was in honor of deified men, whom they called *Heroes*; such as be our Popish canonized Saints: the third was in honor of *Iupiter Saviour*, called *perfect*, from the number of three, wherein is the beginning, the middle and the end. By some also this was called the cup of health or good lucke, which they dranke one to another: and by some also it was called the cup of their good spirit or God, which was used both at the beginning, and ending of their supper before they rose from table. And after this last cup was once drunk, then all the guests rose, and all was taken away; as may by that sacrilegious pranke plaied by *Denis* the tyrant appeare: *who comming into the temple of* Æsculapius *within the city of* Syracuse, *where was the statua, or image of* Æsculapius, *with a table of pure gold standing by it, tooke a cup full of wine, adding these words, I drinke to thee* Æsculapius, *the cup of the good God or spirit, and with this word caused presently carry away this golden table. Among the Indians it was called the cup of* Tantalus. But now to the solution of the question, whether is it better to close our stomacke with meat or drinke? I answer, that for the generall, and for the most part, it is holden, that it is best to close it up with meat; yet with a li-

m *Erant enim tres crateres; primus* Iovis Olympij, *seu Olympiorum ac cœlestium; secundus* Heroum, *tertius* Iovis Servatoris perfecti, *a ternario numero, in quo sit principium, medium & finis. Alij sanitatis sive valetudinis poculum nominant. Dictum est item poculum boni Dæmonis, quod ab initio cœnæ, & in extremo convivio antequam surgerent asportarenturve mensæ a convivis usurparetur. Moris enim erat, ut omnes in convivijs mensæ post ultimam illam Dæmonis potationem removerentur, vel ex impio & sacrilego* Dionysij *tyranni facinore videre est. Is enim cum* Syracusis *in* Æsculapij *famo aurea ante simulachrum mensa reposita esset patera mero repleta, propino, inquit, tibi,* Æsculapi *boni Dæmonis calicem, & cum dicto aureum statim mensam auferre iussit.* Stuck. antiquit. conviv. lib. 3. cap. 22. ex Pollucc & Athenæo.

mitati-

mitation, that ſuch as are hot and dry, and are troubled with thirſt may drinke a little at the latter end of their meale. And of ſuch is *Celſus* to be underſtood, when hee willeth us to cloſe up the ſtomacke with a cup of cold water (a cuſtome I am ſure would not be very welcome to the Swill-bowles of our times) and that of *Hippocrates*, who in feare of fumes and hot vapors ariſing up, and fuming into the head, adviſeth us to uſe this water or elſe very thinne wateriſh white wine. But there are many pleaſant aſtringent meanes which in ſuch caſes may better bee uſed; as namely, marmalad of quinces, of gooſe-berries, preſerved quinces, conſerve of barberries, of raſps, and many other ſuch things aſtrigent and acid in taſte. Howſoever, it is the beſt courſe ordinarily to cloſe the ſtomacke rather with meate than drinke, according to this verſe:

Who are allowed to drinke laſt at their meales.

Sit tibi poſtremus ſemper in ore cibus.
Let a morſell of meat be ever laſt in thy mouth.

Now the anſwer to the other queſtion, whether it bee good to drinke to bed-ward, or going to bed, is concluded to the negative, that we are not at all to drinke at that ſeaſon, for feare of hindering concoction. But if the body be hot and dry, the ſtomacke eſpecially, and the partie thereunto accuſtomed, and ſometimes in extraordinary great thirſt, heere ſomething is to bee yeelded to neceſſity: in which caſe it is good to be ſparing, and when concoction is almoſt finiſhed, as foure or five houres after meales, a more liberall draught may then bee allowed. And this may likewiſe ſerve for an anſwer to that queſtion, whether one may drinke betwixt meales? So that I ſhall not need to make any repetion, concerning this point. As for very aged people, of cold windy ſtomackes, I ſhall not find fault with them, if they take a little draught of ſacke, or ſuch liquor at the end of their meale.

Whether wee are to drinke going to bed. *Anſwer.*

Not good to drinke betwixt meales.

CHAP. XXV.

Of Water as it is used for drinke, and severall waies of cooling the same, and correcting bad Waters.

Water the most common, and most antient drinke of all others.

HAving discoursed of Drinke in generall, as wee have done in meats, so must wee here come to the particular sorts of drinke; amongst which, Water offereth it selfe in the first place, as the first and most ancient; so the most common to all living creatures, most obvious and easie to come by. And although after the flood, wine came in request for mans use; yet by many passages, both of holy and prophane Writers (whom for brevities sake I here passe by) it may appeare that water was the most common and ordinary drinke, and wine used more at festivall times, and solemne meetings, than for their daily and ordinary use; and it is even at this day so used in many places. As for the division of waters, their variety and diversitie, I have already said sufficient, as also concerning the qualities: whereas, I shewed, that water was not of so cooling a qualitie, as hath beene by many, both Philosophers and Physitians hitherto deemed. A late [a] Writer confirmeth this same opinion by the authority of divers other writers, by valid and probable reasons thereto perswaded. The chiefe and principall reasons are desumed from the inbred principles of this element; as light, heat, agitation and mobiltie; which constitute and make the essence or being thereof: as also from the actions; as the manifold generative power, perspicuity, raritie; the taste also, bitter, salt and sweet, &c. Of the other quality of moisture there is no controversie. Now, concerning the drinking of water, wee are herein to consider three things, the good quantity, the quality, and the order. The qualities of the best water have already largely beene described, and that among all waters, raine water was the best; and next unto it, the best spring water, or good river-water. In quantity, it must not exceed: for so it would hinder the concoction of the stomacke. And as for the order, it must be drunke, as is already in the generall directions of drinke set downe; little, and often at a meale. Vsed before meales, it moistneth much dry bodies, and cooleth more than sacke, or any wine whatsoever, be it ne-

[a] *Aquam quidem sua natura frigidam dixerunt* Ocellus, Hippocrates, Empedocles, Aristoteles, *& potior medicorum pars: imo Strato Philosophus, omnium frigidorum primum esse vo nit. At* Bernardius Telesius, Franciscus Patritius, Franciscus Mutus, *& veterum recentiorumq; non pauci, ab insitis a natura principiis, lumine, calore, fluore, mobilitate, eius essentiam, constituentib⁹, a viribꝰ, itē actionibus, generandi multiplici potestate, a perspicuitate, raritate, sapore, item tam dulci, tam amaro & salso, &c. audeater, & considenter, omnes aquas, ipsum scilicet mare, seu Oceanum, quod & loci magnitudine, & aquarum copia, & molis immensitate primatum obtinet; omnes item lacus, stagna, flumina, fontes, puteos, tum & ipsas subterraneas aquas,* Platonis Tartarum, *aliasq; ingentes spelunceas & cavernas adimplentes, ut & fluvios subterraneos a metallorum fossoribus, aliisq; curiosis hominibus tum auditos, tum visos, &c. sua natura calidos, eosq; tum salsos secundum magis & minus, tum & dulces esse astruxerunt. Omnis enim aqua, tam subterranea quam superterranea (de aqua enim supercœlestibus hic nobis non est sermo) vel amara & salsa est; uti maria; vel dulcis, uti flumina, fontes, lacus, &c. Nisi per accidens alieno sapore, aliarum rerum accessione tingantur. At cum omnes aquæ, fontes & flumina, ab uno Oceano, seu aquarum universitate, & abysso oriantur: neq; enim ullos habet fontes, sed ipsum fons est & scaturigo reliquarum omnium aquarum teste Moyse; Iussit enim conditor omnes aquas quæ sub Cœlo erant in unum locum congregari, quam postea congregationem mare; & abyssum vocavit Maria autem aquæ sunt amaræ, ita ut omnes aquæ a primordio fuerint amaræ, ac salsæ, quas post modum qualitates, aquæ terrarum anfractus subeundo, & fontes constituendo, amiserunt, &c.* Claud. Deod. *Pantk. Hygiast. lib. 1. cap. 18.*

ver

ver ſo ſmall; and therefore fitter for hot and drie bodies, than wine or ſtrong drinke. Vſed after meales, it inhibiteth and hindereth the hot vaporous fumes of ſtrong drinke to aſcend into the braine; and ſo is ſaid to reſiſt drunkenneſſe: but I adviſe weake ſtomackes to looke unto themſelves, for feare of too much debilitation, proceeding from too much humectation. And howbeit in hot countries, their water, by reaſon of correction by the ſplendor of the Sunne-beames is accounted wholeſomer than ours; yet might ours be farre more uſed than it is, eſpecially by hot and dry bodies, eſpecially ſuch ſtomacks, and yonger people eſpecially: but this is the miſchiefe, that ſuch commonly powre downe moſt ſtrong drinke, by this meanes adding fewell to the fire, untill *Fevers, inflammations*, and ſuch furious diſeaſes, in the very Aprill of their age bring them to an untimely death. And the poorer ſort, I am ſure, might make more uſe of the ſame than ordinarily they doe; which would better become them than go a begging ſtrong drinke; or which is yet worſe, ſteale, to procure mony to buy it. And notwithſtanding this our nicity, I know ſom honourable and worſhipfull Ladies who drinke little other drinke; and yet injoy more perfect health than moſt of them that drinke of the ſtrongeſt. Two things do moſt deterre people from the uſe of this noble antient drinke, the coldneſſe and the crudity. As for the coldneſſe, howſoever it doth often actually to the palat appeare ſuch; yet have I ſhewed that there is no ſuch intenſe cooling quality here to be feared. The other is the crudity; which is indeed nothing elſe but the abundance of moiſture, wherewith it is indowed; and moſt offenſive to weake and moiſt ſtomackes: and all is notwithſtanding ordinarily imputed to the coldneſſe of water. Some to correct what they deeme amiſſe in water, uſe to adde ſome ſugar to it, and ſo thinke all is well amended, and is moſt practiſed by the female ſex. But this is no good correction: for of this they cannot be ignorant, and experience teacheth no leſſe, that ſweet things doe rather hurt than helpe a weake and tender ſtomacke. And beſides, Sugar being but temperately hot could adde but a little heat to ſuch a drinke, if it were as cold as is ſuppoſed. Againe, ſugar having no drying quality aſcribed unto it; but rather a meane moiſture, it will rather adde to, than detract from this moiſt quality. But in my opinion, the beſt correction is by boiling it firſt, and then if thou wilt, adde thereunto a little hony or ſugar, and a little wine vineger (which well correcteth the moiſture, and joined with the other ſugar or hony, giveth it a pleaſant relliſh) thou maieſt make thee a pleaſant and wholeſome drinke.

Now as concerning the boiling of waters, there is a controverſie about the quantity, or how much ſhould be boiled away; ſome willing to boile water to the waſting away of the third part, others of the halfe, which others againe thinke too much; and indeed a meane is the beſt. Againe, ſome would have water corrected by diſtillation; which I muſt needes confeſſe to be beſt, if not too coſtly: beſides, that it is not ſo eaſy every where, and at all times to be effected. Some ſtraine it thorow a cleane linnen cloth; and ſome againe boile it with ſand. Some with corall beaten to powder correct the bitterneſſe of wa-

Correcting of bad waters firſt by boiling.
2. By diſtillation.
3. By ſtraining.
4. By boiling with ſand.
5. By Corall beaten to powder.

waters; and ſome attribute a correcting qualitie to Penniroall. *Plinie* reports, that bitter waters are made ſweet and potable by caſting into them a little meale or flowre of wheat; ſo that they may bee drunke within two houres after. I doubt this triall would hardly anſwere our expectation. And I am ſure the practice of the [b] Prophet *Eliſha* in healing the water with ſalt, was miraculous. It is familiar with mariners after the uſe of evill waters to eat garlicke. The *Arabian* Phyſitians adviſe him, who is to remove his habitation to a place where waters are not good, to carry with him ſome of the earth where hee lived before, and mingle with his water, and being well ſtrained, drink of it.

6 By wheaten floure or meale.

[b] 2 Kings 2. 21.

7 By carrying ſome of the earth of the place.

Invention to coole water.

Now becauſe oftentimes water is either ſomwhat warme, and therfore quencheth not the thirſt ſo well; or elſe is not ſo cold as to pleaſe ſome nice and curious palats: therefore partly for pleaſure and wantonneſſe, and partly for neceſſity; eſpecially when all manner of riot and exceſſe began to reigne, amongſt many other things, were deviſed ſeverall waies to coole both their water and their wine. And it cannot be denied that cold water doth better further the concoction of the ſtomacke than warme. And [c] *Galen*, in Sommer alloweth of very cold drinke; yea, even cooled with ſnow, and to ſuch eſpecially as labour hard, and uſe much exerciſe: but others that live idly, leading a ſedentary life, and free from imployment, either of body or mind, he adviſeth to drinke water, as nature hath produced it, without any alteration. *Avicen* wiſheth alwaies to eat before they drinke water, and to drinke ſparingly and often at our repaſt, and out of a veſſell with a narrow mouth; that ſo the draught may be the more moderate. There were ſix ſeveral waies the antients uſed to coole their water, 1 by means of the aire; which was familiar to the *Ægyptians*, as witneſſeth [d] *Galen*. *In the Sommer* (ſaith he) *the Ægyptians of Alexandria, having firſt well warmed their water, and put it up in cloſe earthen veſſells, expoſed it to the night aire, and before Sun riſing, ſet them in ſome ſhadie places of the ground, environed round about with cooling herbes.* Sailers have beene ſeene ſometimes to expoſe their water to the night aire, and afterwards cover their bottles with many clothes: and thus it is very certaine it reteineth ſtill the cold quality. The reaſon why they thus boiled their water, was becauſe that water once boiled receiveth ſooner and eaſilier the impreſſion of the cold aire; as witneſſeth the [e] Prince of Philoſophers. And therefore in *Pontus*, where they fiſh alwaies in froſt, they beſprinkle their angling-rods with warme water (which afterwards congealeth and freezeth ſo much the harder) which ſerveth them in ſtead of glue. The ſecond way of cooling water, is, by letting it downe in an earthen bottle into a deepe well: howbeit others are of opinion it receives ſome evill impreſſion from this cloſe water; and therefore thinke it better to draw up the water, and ſo ſet it in it. The third way, is by injection of ſome ſalt peter, which afterwards for a while is ſtirred about with a ſticke: howbeit this is not ſo well approved of, with whatſoever preſent ſatisfaction it may ſeeme to ſooth us up. The fourth way, is by meanes of ice or ſnow. It was the invention of the Emperour *Nero* to boile water, and then let it downe into a pit of ſnow.

[c] *Lib. de cibis boni & mali ſucci.*

Sixe waies of cooling water.
1 By the Aire.

[d] *6 Epidem. comment. 4.*

[e] Ariſt. 1 *meteor. cap.* 12.

2 Way, letting it downe into a deepe well.
3 Way, by ſalt peter.

4 Way, by ice or ſnow

[f] *Athenæus*

[f] *Athenæus* saith, it was an old invention, howbeit others affirme it first found out by *Nero*. [g] The *Turkes* at this day familiarly use this kinde of cooling their drinke. The fift way, is by meanes of deepe cellars, wherein in antient times, some were wont to set bottles full of hot water, and take them out againe colder than any snow. In *Paris* there are some such deepe cellars, wherein the smallest wines will seeme to the taste, twice as strong as they are in very truth. Besides all the premisses, water falling from a high place, acquireth unto it selfe a greater coldnesse than that which runneth softly in a river; and the agitation and much stirring of the water furthereth not a little this cooling qualitie. And this for the present concerning the use of water shall suffice; what resteth shall be discussed in the diet of the diseased, which doth something also concerne them.

[f] *Lib.* 2.
[g] Bellon. *observat. medicin. lib* 3. *cap* 22.
5. Way, by deepe cellers.
6. Way by motion & agitation.

CHAP. XXVI.

Of wine: the various and severall sorts, with the right use, and for whom it is most fitting.

IT may be my former discourse of water was to some unwelcome, who would more willingly, perhaps, heare of some more noble liquor; and therefore now from the water-pale to the wine-pot. Now although this same subject of wines alone might well fill up a larger discourse than this in hand; yet will I content my selfe with such things as shall be of greatest use for the health of mankind. And because al wines are not alike, differing in divers respects, it will therefore be for us very usefull to set downe the severall differences. Wines therefore differ not a little one from another, and that in these respects following. The first difference then is desumed from the age; for some wine is called *Mustum*, or new wine; and others of longer continuance, one, two or three yeers, &c. New wine, before it be well purged from the lees, howsoever it may seeme to please the palat, by reason of a sweet pleasant and delectable taste; yet is it most dangerous for the health of the body. [a] for by reason of the thicknesse, grosseneſſe; and (as some call it) a tartareous substance, it is very windy, and apt to ingender all manner of obstructions, wind cholicke, and the stone it selfe, &c. But among all such wines, the white and *Rhenish* doe least harme; and that in regard they make the body soluble, and so all corruption is evacuated, and so in regard of their short abode within the body, they are least of all others offensive unto it. New wine pressed out of tart and sowre grapes is of all others the worst. The [b] Poet *Ovid* could well tell whether new or old wine were better, when he wishes to drinke wine of the

Divers differences of Wines
1 From the age.
Mustum or new wine.

[a] *Gal. lib de cibis boni, & mali succi.*

[b] *Qui properant nouæ musta bibant, mihi fundat avitum, Consulibus prisci s condita testa merum.* Ovid 3. de amore.

the continuance of certaine *Conſuls*; that is, ſo many yeeres old. And as the new wines are not to be allowed for ordinary uſe; no more are the very old wines better to be liked of: for then they become farre hotter, ſharper, and ſometimes bitter alſo. As for the certaine determinate time orage, when wine might ſafelieſt be drunke, no man can certainely determine, for ſome laſted twenty, ſome more, ſome fewer yeeres. *Cicero* at a ſupper with *Damaſippus* was ſerved with wine of 40. yeeres old. But the *Emperor Caligula* was preſented with wine of 160. yeere old. Now the nature of ſuch wines was this, that they were not to be drunke, unleſſe maſtered with much water. Our wines now a daies differ much from thoſe in frequent uſe among the Ancients, the *Romanes* eſpecially: for few of our ordinary wines will continue good for yeeres, as theirs did; yea a yeere, and ſometimes leſſe, will put them to the period of their longeſt endurance. Although I deny not but ſome of our ſackes, and ſome ſuch ſtrong wines will continue good farre beyond this prefixed period. The ſecond difference is taken from the ſubſtance; ſome being thinne, perſpicuous and very ſmall, needing no admixture of water, called for this cauſe ἀνυδρόες ſuch as grow plentifully about *Paris*, *Rochell*, and divers other places; as along the river of *Rhene*, in *Thuringia*, *Miſnia*, &c. And yet *Cardan* thought no ſuch wine grew in thoſe regions. Others againe were of a thicker, and groſſer ſubſtance, and may therefore be called πολυδόες, or bearing much water, as being of farre greater force and ſtrength than the former. The third difference may be taken from the colour; ſome being white in colour, ſome pale yellow, ſome ſadder in colour, or of a high golden yellow colour; ſome againe of a blackiſh intenſe red, and others of a pale red colour. The yellow wines are the hotteſt, the red leſſe; and the white leaſt of all. And it is to bee obſerved, that mingling grapes of divers colours, the wine becommeth of a mixt colour: as the white and red grape mingled together maketh a claret; and the more red grapes be in the mixture, the higher coloured is this claret; and the more white grapes, the paler coloured it is; approaching both to the colour and quality of white wine; as is to bee ſeene in that wine called from the colour of peach flowre, *couleur du peſche*. The fourth difference is taken from the taſte, ſweet, ſowre, ſharpe or bitter. The ſweet are moſt nouriſhing, ſuch as are commonly the high coloured red wine, and ſome ſweet ſacks brought unto vs from *Greece*, and other parts: ſuch as are our malmeſey, muſcadine, browne-baſtard, Canary, and ſome others of that colour; and our high coloured red wines, called *vin de Graves*. Some againe are of tarter taſte, as moſt of our white and claret. *Galen* was of opinion, there were no ſweet white wines; howbeit divers Provinces of *France* can now witneſſe the contrary. And I doubt not but the Wine-brewers of the City of *London* have ſo well profited in their profeſſion, that they are able to furniſh any with as ſweet wine of any colour as any other place whatſoever. The fift difference is deſumed from the ſmell, which in wine is alſo not a little to be regarded, and the wines of beſt ſmell are alſo ordinarily the hotteſt. Among our ordinary wines, that which ſmelleth like the raſpe, as the *French* ſay, *ſent la fram booſe*, is eſteemed the daintieſt. But here

Very old wine.

2 Difference from the ſubſtance.

3 Difference from the colour.

4 Difference from the taſte.

5 Difference from the ſmell.

my

my meaning is not of any artificiall ſmell procured by the wit and invention of the vintner, no more than that which already hath bin ſpoken concerning the ſubſtance, colour and taſte. Another difference may yet be deſumed from the ſoile, and the naturall temper of the aire where ſuch wines grow. And thus in one and the ſame country are ſo many ſeverall ſorts of wine to be ſeene, differing in goodneſſe one from another; and yet far more thoſe of one countrey from thoſe of another. And thus we may apparently perceive what a great difference there is in the wines of that one kingdome of *France*. The wine of *Orleance*, although farre to the North, yet doth it exceed in goodneſſe many others more to the South. And we ſee ſeverall countries produce divers and ſeverall ſorts of wine, and ſome againe produce none at all: and that partly by the unfitneſſe and coldneſſe of the ſoile and climate; and partly in ſome places, by meanes of the neglect and ill husbandry, or ignorance of the inhabitants. And there is yet another difference deſumed from the faculties: for the thicke red coloured wine tending to blacke, eſpecially the ſweeteſt, are of all others apteſt to nouriſh and fatten the body. But whoſoever uſeth them much, let him take heed of obſtructions, the ſtone, the dropſie, &c. Such wines grow plenteouſly in *Gaſcony*, and from thence conveyed to their chiefe citie *Burdeaux*, and ſo to divers places of the Chriſtian world. All ſweet wines looſen the belly more than any other kind. The other ſweet wines, ſuch as we named heretofore, are hotter than the former, and yeeld ſomewhat to them in this alimentary facultie; and are rather of the antient, and married people, yet ſparingly to be uſed; than of the yonger ſort. In *France* alone many ſeverall ſorts of wine, differing not a little in ſtrength one from another. The wines of *Orleance* are of prime note for goodneſſe; as alſo the wines of *Anjou* and adjacent places are in no ſmall eſteeme: and thoſe wines in ſo great requeſt at the *French* court; called *vin de Couſſy* and *D' Hay*, are very wholeſome and dainty wines. But the wine about *Paris*, *Rochell*, and many places of *Xaintonge* are but poore ſmall wines in compariſon of the former. Againe, in *Gaſcoigne*; but eſpecially in *Provence*, *Languedoc*, and the ſouth parts of that Kingdome are many ſtrong and generous wines, equalling, if not exceeding divers wines of *Italy* it ſelfe. But it is now more than time, wee come to the temperature of wine, the knowledge whereof doth not a little make for our purpoſe.

6 Difference from the ſoile & naturall temper of the aire.

7 Difference from the faculties: thicke red wines.

Strong ſweet wines of a yellow colour.

French wines of divers ſorts.

Small wines.

Concerning the temperature of wine, there hath been ſome controverſie among the learned, which we will leave to the ſchooles, & briefly declare that which we conceive to bee moſt profitable for our purpoſe. Wine then of all ſorts, whatſoever, is undoubtedly hot, howbeit ſome more and ſome leſſe; and new wine is at firſt colder, and in time acquireth a greater heat; inſomuch that muſt or new wine is by *Galen* accounted cold; which muſt be underſtood comparatively, having reſpect to that it is afterwards. Now this heat acquired by the ebullution is of a great latitude and extent, according to the ſeverall natures and ages of wines. Thinne ſmall wines, eſpecially white, participate of leaſt heat: old ſtrong wines are very hot: that which is betwixt both theſe extremes, is alſo of a meane heat betwixt both.

Of the temperance of wine.

Wine is hot.

New wine leaſt hot.

Thinne ſmall wines not very hot, eſpecially the white.

Wine is dry in the second quantity.

But now concerning the second quality, and joined with this first, whether it be moist or dry, is in like manner controverted. In a word, I thinke it to be actually moist, howbeit potentially dry, as we speake in the schooles. For howsoever it moisten, as is the nature of all liquors, yet hath it a certaine faculty of drying up superfluous moisture; as we see come to passe in many other liquors extracted out of hot simple, vegetables or mineralls: and yet this drying faculty differeth not a little according to the strength. It is moreover to bee observed, that our wines much differ from the wines used in antient times, in regard of their strength. With us our new wines are hotter than our old, which by little and little, their heat decaying, grow dead: *Vappescunt.* Contrariwise, the wines of antient times being new, that is, not exceeding five yeeres age, were not so hot as those of greater age, which perhaps had atteined to ten or twelve yeeres. The longer they were kept, the greater heat they contracted, which was not naturall; but procured by art: for they were accustomed to mingle with their new wine, pitch, rosen, brimston, plaster, ashes, &c; to adde smell and quickneſſe to their wines. Some used also to smoake their wines: and for this end, had certain places in their houses built for this same purpose. Others againe mingled therewith sea-water fetcht superstitiously from the deepest Ocean. *By so many poisons cause we wine to please our palats* (saith *Pliny*) *and yet wonder at the woe they procure us, yet inclining still to vice.* Let Londoners, and others that frequent the city much, looke about them, and moderate their insatiable wine-bibbing humor, lest withall they drinke downe some of this stuffe, whereof *Pliny* here complaines. Sure I am our Vintners are as cunning, and witty in invention for their owne profit and commodity, as ever were any of the antients. But concerning the hot facultie of wines, it may perhaps be replied, how commeth it to passe, if all wines be hot and dry, it produceth cold and moist diseases in the braine: I answer in a word, it commeth not so to passe properly by reason of these faculties; but by accident, these exhalations being by the braine quickly converted into such a substance. And that this is true may by this appeare, that the excesse of drinking of the strongest wines are aptest to ingender such diseases.

Our wines differ much from the wines of the antients.

[c] *Cæterorum vinorum tanta cura fuit medicamentis, ut cinere apud quosdam, seu gypso alibi quibus diuersis modis instaurentur, &c. Sui & marinam aquâ eiusdem rei gratia ex alto peti iubent, &c. Pix in Italia ad vasa vino condenda maximè probatur Brytia, &c Tot beneficiis placere cogitur; & miramur noxia esse in vitium inclinantes.* Plin. lib. 19. cap. 20.

Cold diseases produced by the use of wine accidentally.

Vertues of wine moderately used.

Now this noble creature moderately used, is a most soveraine meanes to restore and renew our decaied and dead spirits, and to preserve the naturall heat of the body: and for the great affinity it hath with the nature of man, and sympathy with the heart, it is as it were in a moment conveied thither; and so produceth that famous effect of [d] cheerefulneſſe, so often in holy writ ascribed unto it. But the use of this so noble a creature is not indifferently to be permitted to every age, person and complexion. *Plato* would not have children to drinke any wine before the 22. yeere of their age. [e] *Aristotle* forbiddeth wine to nurses and children. [f] *Hippocrates* permitteth the use of it to some cacochymicall dispositions, and to women of a soft and foggy, or spongious flesh. [g] *Galen* setteth downe what constitutions it best befitteth. To those of mature and ripe yeeres he permitteth wine, but well watered; but to hot and dry constitutions, hee forbiddeth it altogether, water

[d] Psalme 103. Iudg. 9. Eccleſiast. 31, &c.

[e] 7 *Politic.*

[f] *Lib. de salubri dieta.*

[g] 3 *de sanit. tuenda.*

water better befitting the ſtate of ſuch bodies, to whom aſſenteth alſo *Hippocrates*. As for old age, eſpecially if very phlegmaticke by conſtitution, vvine is not to be denied them; it being for them a wholeſome milke, and withall a convenient food for the preſerving and cheriſhing of the radicall moiſture, and innate balſame of their bodies.

What perſons it beſt befitteth.

But from hence ariſeth ſome doubt, in that I allow wine to old men; My doubt may ſeeme ſo much the ſtranger, in that it ſeemeth this opinion hath alwayes gone currant without any controll. But there is * a late writer, who hath contradicted this opinion, and would have them when they grow in yeeres, to uſe wine vvell diluted with water, and afterwards vvhen they are novv atteined to decrepit old age, to give them onely hony-vvater, or boiled vvater to drinke. But I thinke fevv that read this, but vvill thinke this too rigid; and ſo am I of their mind. His reaſon is becauſe (ſaith hee) hot ſtrong wine drunke in abundance hath need of a like proportion of naturall heat to overcome it, otherwiſe it ſowreth in the ſtomacke, oppreſſeth naturall heat, ingendreth crudities, and proveth the cauſe of many noiſome diſeaſes. But by his good leave, although a learned man, yet he delivers his opinion too laviſhly and without limitation. Wine in old age moderately taken cheereth the ſpirits, furthereth concoction, and overcõmeth crudities. The chiefe hurt befalleth old age by the too liberall uſe of ſtrong hot vvines, in my opinion, is by way of excecation, their bodies howſoever repleniſhed with an accidentall and excrementitious moiſture; yet the naturall *Craſis* and conſtitution of their bodies get, inclining to ſiccity. The exceſſe in the uſe of any ſort of wine I allow not of. But I ſee no ſound reaſon, why the moderate uſe of our Muſcadines, ſweet Canary ſackes, and ſweet nouriſhing red wines may not ſafely and to good purpoſe be allowed this age, which beſides the former benefits may likewiſe by their mild fumes and vapors ſo irrigate the braine, that it may procure them quiet and comfortable ſleepe to this age ſo acceptable. And by this moderate uſe I ſee not but it may likewiſe communicate a gentle warmth to all the parts of the body; although I am not of opinion this is the only uſe, as this Author ſeemeth to allege.

Iam vero nihil arbitror ſiultius quam ſenibus caloris augend gratia, vinum abundanter, meracum præcipue indulgere. Quanto enim vinum calidius eſt per ſe, tanto maiore ventris ac viſcerum omnium calore opus eſt ut ſuperetur: alioqui a minori acceſſit, concoctumq; ſuccum auget, unde & calorem naturalem ſuffocat, & morbos innumeros parit, ac mortem properat. Quare vinum eſſe hac ſenum non valde probo: cenſeo, potius ſenibus ſenſim eſſe dandum dilutius, uſq; dum in extremo ſenio conſtitutis totum vino detracto detur pro eo mulſa, aut decocta aqua: ſatius enim eſt permittere calori naturali ſenſim venire ad naturalem interitum, quam vino obruere, & ſenectam facere miſerabiliorem, & breviorem. Valeſ. de ſacra philoſ. cap. 20.

And in the uſe of wine among the antients this is yet to be obſerved, that they were either to drinke this or water, there being no other in ordinary uſe among them; and therfore, whereas they allowed youth at the age of 22. to drinke wine, this is not a precept for us to practiſe, being furniſhed with ſo fit and wholeſome drink, and ſo appropriated and fitted for this climat, and our complexions; and the which may ſafely to any age or complexion be exhibited; and being in our owne power to make it weaker or ſtronger, there is no danger in the uſe of our ale or beere. And beſides, we muſt alſo withall conſider that in the hot ſeaſons of the yeere both wine, and other ſtrong drinkes muſt more ſparingly be uſed; but in colder ſeaſons we may be bolder. Now againe, among the antients wine was either drunke pure of it ſelfe without any mixture; or elſe diluted and mingled with water, and is uſed alſo in this our age. In antient times ſome added the water to the wine, and ſome againe wine to the water. Water was, and is uſed to be added

Wine either drunke pure of it ſelfe or mingled with water.

unto wine, to allay and qualifie the heat and fumes thereof, and is more frequent in thoſe countries, where wine is their ordinary drinke. This mixture differeth according to the diverſitie of the natures, of the parties drinking, the wine drunke, together with the ſeverall times of drinking: all which points are learnedly and largely ſet downe by [g] a famous *Italian* Phyſitian; and which were too long for mee here to inſiſt upon. But this I muſt advertiſe in briefe, that as young people, eſpecially, hot and cholericke conſtitutions, ought not to drinke wine; ſo if they doe at any time drinke thereof, they ought to delute, or mingle it with a greater quantity of water than others: and the like I wiſh to be underſtood of the heat of Sommer, when as both ſmaller drinke, and wine more deluted is beſt. Some in ſtead of ordinary ſpring water, uſe roſe-water, and a little ſugar, which is not amiſſe: and the like may be practiſed with Strawberry, Sorrell, Succory, or Endive water. But to determine the quantity of water, which differeth according to circumſtances, is very hard: but the beſt will be for people to conſider of that proverbiall ſpeech, *Every man is either a foole, or a Phyſitian.* The meaning is, a man ſhould obſerve what beſt befitteth the ſtate of his owne body, and ſo accommodate all things accordingly. Many in hot countries where the wine groweth, ſometimes uſe wine ſo ſparingly, that they adde but a little quantity of wine to a great quantity of water; it may be not the fifth or ſixth part. But with us, where wine is not our naturall and ordinary drinke, this deluting, or mixture of wine and water is not ſo frequent; except ſometimes in Sommer, where often, and moſt commonly ſugar is alſo added thereunto, with ſome Borage flowers, and a ſprig of Roſemary, which are not out of purpoſe; eſpecially, if the wine be any thing tart, or ſowriſh.

[g] *Mercur. variar lect. libr. 7.*

How we uſe to dilute or mingle our wine.

Of the uſe of Sugar with wine.

And by the way I muſt here ſay ſomething concerning the uſe of ſugar with wines: It is a common cuſtome thorow this kingdome, to adde ſugar to all wine indifferently, ſweet or ſowre, or whatſoever ſort. I doe not deny, but ſometimes, to helpe a tart taſte, or to inhibit the hot fumes of a vaporous or ſtrong ſacke, apt to flie up into the braines, a little ſugar helpeth well: but to uſe it indifferently, with all ſorts of wines, and without any conſideration of circumſtances whatſoever (which is the ordinary and common cuſtome) and that merely for wantonneſſe, and to ſatisfie their luſtfull deſires, I hold it not convenient. Our neighbouring Nations, who abound in all ſorts of wine, and moſt ſomewhat tartiſh in taſte, yet never uſe this addition of ſugar. And therefore, as I advertiſed already, ſo wiſh I all, eſpecially our women (apteſt in ſuch caſes to exceed) to uſe a moderation in the uſe of ſugar. As for wines thus to be mingled with water, they muſt be indifferent ſtrong, and withal, of an indifferent thinne ſubſtance. Wines of a groſſe and thick ſubſtance, are not thus to be mingled with water; but rather moderately and ſparingly drunke without any addition. And as for our *Rheniſh* and ſmall white wines, they need farre leſſe water than other ſtronger. [h] Some wiſh that certaine houres before the wine be drunke, water be mingled therewith, that by this meanes there may be a more perfect mixture of the one with the other. There is to this purpoſe a certaine antient ſpeech recorded: *Vinum lymphatum cito potatum generat lepram*, Wine mingled

[h] Arnoldus *de villa nova tractatu de vinis.*

mingled with water, ſuddenly drunke, ingendreth leproſie. But concerning wine this ſhall ſuffice. Of the uſe of wine in the ſicke, in what diſeaſes uſefuld, and how to be uſed, hereafter in the diet of the diſeaſed.

CHAP. XXVII.

Of Beere, Ale, Cider and Perry ſerving us in ſtead of Wine.

NOw, becauſe all countries are not furniſhed with this noble liquor of the grape, therefore our gracious God beſides this element of water, with man-kind, common to all living creatures, hath furniſhed theſe our Northern Regions with other drinkes, which might to us ſupply the place of wine. This drinke hath for its principall ingredients water and corne, and to ſeaſon it, and make it keepe a long time in ſtead of ſalt, hath hop added to it. And that this is no new invention to make drinke of corne; but hath beene in frequent practice in antient times, may by the relation of our antient Phyſitians plainly appeare. The [a] *Egyptians*, it would ſeeme, were the firſt authours thereof. But it may be objected, that the antients doe likewiſe condemne this drinke, as moſt unwholeſome for the body of man. [b] *Dioſcoride* aſcribeth to this drinke, which hee there calleth *Zythum* & *Curmi*, differing but little one from another, a noxious quality againſt the reines, nerves, and nervous parts; as the membranes, of the head eſpecially: and affirmeth that it ingendereth wind, filleth the body with corrupt hnmours; and leaveth the body uſing it much, the leproſy for a legacie. [c] *Galen* ſingeth alſo the ſame ſong, and confirmeth his aſſertion. But whatſoever was the opinion of the antients concerning that drinke, and that it was of that nature, I will not deny; yet I am ſure, the drinke wee make is both wholeſome, and very agreeable to our nature; and beſides, is farre otherwiſe prepared, than that of antient times. Now, of this drinke, there are two ſorts, one brewed without hop, commonly called Ale; the other with hop, and commonly called Beere. In Beere then, as in wine, there are many differences to be conſidered, where the firſt is taken from the corne it is made of; it being ſometimes made of one grane, ſometimes of another, and ſometimes of more granes mingled together: but with us, moſt commonly malt is made of barlie alone, which doth alſo with us heere moſt abound. Some doe alſo mingle ſome oats with this drinke, and ſo make it more cooling for Sommer, very quicke to the taſte, and wholeſome for the bodie; the oat being of it ſelfe a daintie, wholeſome, and nouriſhing graine. Some to adde ſtrength to their Beere, eſpecially that called March-Beere, then brewed to laſt all the yeere, adde thereunto a few peaſe. In ſome places beyond ſeas, they make

Ingredients of our Beere.

a The antient *Egyptians* made drinke of corne. *Herod.* in Euterpe.

b *Lib. 2. cap. 80. & 81.*

c *Lib. 6. ſimpl. medic.*

Our drinke made of corne, differeth from that of the antients, and is a very wholeſome drinke.

Divers differences in our drinke to be obſerved:

Firſt, from the adding or withdrawing of hoppe.

Secondly, from the corne it is made of.

Beere of Wheaten malt: as in some places of *Saxony* and in *Bohemia*; which much needs be good and wholesome, if no errour in the making be commited. Another difference againe is taken from the age, and duration of this drinke: some being very new, some very old, and kept a long time. Very new drinke is very hurtfull for the health, ingendring both wind and crudities with obstructions, and many diseases from thence proceeding; as hath beene said of new wine. That which is very long kept, must needs be strong; aa our March Beere, and some others; and yet are not so good for ordinary use, but rather now and then as physicke. The best and wholesomest, is that of a middle age.

Third difference frō the age.

A maine and principall difference is taken from the strength, and is esteemed by the proportion of the malt to the liquor: and this varieth much, according to severall circumstances; as the place where one liveth, the persons who are to use it, the season and time of the yeere, &c. This nevertheless is to be observed, that in Winter and cold weather, strong drinke is more tolerable than in Sommer, and warme weather; and to old age, there is a greater liberty allowed, than for younger people.

Fourth from the strength.

Another difference is taken from the substance, thick or thinne, and perspicuous or cleare. Thicke and muddy drinke is altogether unwholesome, and the mother of many diseases: and that which is cleare, is best and wholesomest; providing alwaies, that water be not too much master. Thicke beere ingendreth wind, all manner of obstructions, the stone, strangury, and many more dangerous diseases. Againe,

Fifth from the substance.

that difference taken from the taste is not to be neglected; some being bitter, some sweet, some sowre, &c. And this the age will often alter: for very new drinke, if much hopt, must needes be bitter: and very small drinke, if long kept, especially in Sommer, will grow sowre. A meane is best, that it be not too bitter, too hot and heady, nor sowre at all: and therefore another difference may be taken from the quantity of hoppe, that a due proportion thereof be observed; it being hot and dry in the second degree, and sometimes weaker, and sometimes stronger: and too bitter drinke is more physicall than is for our ordinary use fitting.

Sixth from the taste.

Seventh difference from the quantity of the hoppe.

The best course then is to let the hoppe rot in the drinke (as the vulgar people) before wee drinke it. There is another difference taken from the colour; some being of one, and some of another colour; some pale; some of a reddish, some of an amber colour, &c. The highest coloured drinke is not alwaies the strongest and wholesomest. That which looketh of a pure transparent yellow amber colour, like a pure sacke, is reputed the best. The best March beere, if well brewed, and no error committed, is often of this colour; and the goodnesse of the malt whereof it is made, and the fewell wherewith it is dryed, maketh yet another difference, and often altereth both the colour and taste of the drinke. Straw is thought better than wood for drying of malt. In some places of this Iland, in the Northerne especially, they dry their malt with ling, or heath, called there hadder; which maketh very good malt; some also use furres, or whins, as some call them; and some againe, broome. But straw, and heath, or ling are the best; the solider the substance of the fewell is, the worse it is, there being the more danger of over-drying the malt, which may make both the drinke taste

Eighth the colour.

Ninth frō the goodnesse of the malt.

worse

worse, and looke with too high a colour. The Barlie whereof the malt is made must be good and fresh, not light, lanke, or worme-eaten, fusty, &c. And besides, it must not be made of Barly too new, before it hath sweat in the mow (as husbandmen use to speake) and is also to be made in a convenient season; I meane not in a hot season of the yeere, and therefore commonly called in the countrie, *cuckow malt*. The last difference is taken from the water whereof the drinke is brewed; and the best, if it may be had, is to be preferred before the other, and in defect of the best, the next best is to be chosen. And what is the best we have already at large related: and we find here that many times our well water maketh the drinke looke of a higher colour than is sutable to the strength thereof. And to the water we may adde the fire wherewith it is boiled, which I thinke is best to be wood, and such as we allowed of in making of malt. And yet I confesse good drinke is, and may be brewed with sea-coale, as wee see in all the city of London: and the fewell is not so materiall here as in making of malt, where the smoake toucheth it immediately. Now all these differences, except that taken from the hop, are common both to ale and beere; the which in our Ale here is but little, and in the Northerne parts of this Iland is none at all. And because the hop maketh some difference in these two drinkes, therefore it will be usefull to say somthing thereof. Of the temperature of barley, a very wholesome graine, somthing hath beene said already, and something yet more shall bee said hereafter. As for the hop it openeth the obstructions of the liver, spleen, and kidnies, cleereth the blood, and cleanseth choler, and therefore this drinke must needs be very wholesome. But if there bee too much hop in it, or yet drinke very new, the hop will wrong the head, by sending up to it hot exhalations, and so procureth rheumes; and the bitterer the Beere is, the lesse it nourisheth.

10 From the water wherewith it is made, and the fewell wherewith it is boiled.

Hop and the vertues thereof.

Vertues of Beere.

Ale againe is of a grosser substance, and nourisheth farre more; but is of a more oppilative and stopping faculty: and therefore such as are obnoxious to obstructions ought to bee sparing in the use of this drinke. Such as are leane, and free of this feare, may freelier use it. And although hop added to beere would seeme to make it hotter than ale, yet when the strength of it wasted, and not much discernible in the drinke, in regard of its penetration, and scowring away of choler, and the ale having a like quantity of malt in it, I thinke there will be but little or no difference in their heats. Howsoever both Ale and Beere are good wholesome drinkes; the which if any one will deny, I will appeale to our owne experience: for where can you find stronger, healthfuller, and lustier people, than in those countries, where this drinke is most ordinarily used? And in this I dare be judged by [a] forren Writers, who lived in countries where this drinke is not used. Who so desireth to know more of these drinkes, and their severall sorts, according to severall countries, may have recourse to * *Placotonius*, who hath written at large of this subject. And what was said before concerning the use of wine, may here bee understood of our strong Ale and Beere, that they are not good for young people, hot and cholericke complexions, and hot seasons of the yeere. And this shall suffice concerning these drinks.

Of Ale.

[a] Valeriola *loco communi.*

* *Libro de cerevisia.*

There

Of Cider.

There are yet ſome other drinkes expreſſed out of fruits, and in no ſmall uſe among many people, called by theſe two names, Cider and Perry. Cider is the juice expreſſed out of Apples, and ſometimes attaineth to that excellency, that it emulates wine in ſtrength and vertue. The ſweet is more windy, as when it is new; and therefore is not to be uſed untill it be 4. or 5. moneths old at leaſt. It is better or worſe according to the fruit it is made of; and is beſt for hot and dry choleriek bodies, hot livers, and melancholicke perſons: they are of an opening and penetrative nature, opening obſtructions notably.

For whom it is beſt. Vertues.

Of Perry.

Perry is ſweeter than Cider, and withall windier, taking its denomination from Peares whereof it is made, and differeth little in vertue from the former. Theſe drinkes are very frequent, and uſed for ordinary drinke in the Province of *Normandy* in *France*; as alſo in the ſhires of *Gloceſter*, *Worceſter*, and *Hereford* here in *England*. They are both very good to quench thirſt, and to cut tough phlegme.

Divers other ſorts of drinkes in divers countries.

Beſides theſe drinkes in moſt frequent and ordinary uſe among us, there are yet many other ſorts of drinkes in frequent uſe among many nations: as in many places of the *Indies*, and other countries they made a wine of dates; and others againe, make a dainty wine or drinke of rice. And many nations of the *Weſt-Indies* make drinkes of certaine roots and herbs. And no queſtion wee might make drinke of divers other fruits and plants, if we pleaſed. It is reported that that antient and warlike people called *Picts*, inhabiting in former times a part of the realme of *Scotland*, made a dainty drinke of the herbe or ſhrub, ling or heath; the making of which notwithſtanding, neither for love nor mony (as we uſe to ſpeake) nor any other meanes could ever from them be extorted.

CHAP. XXVIII.

Of Drunkenneſſe, and the miſchiefes thence inſuing to the ſoule, body, and good.

THE more excellent any creature is, the more pernicious is the abuſe of the ſame; which as in many other things, ſo eſpecially in this ſouſefull a creature which we cal drinke, may plainely and evidently appeare. I have at large already diſcourſed of ſeverall ſorts of drinkes, their excellent vertues and right uſe; and becauſe the abuſe thereof, which we commonly call drunkenneſſe, is ſo prejudiciall to health, beſides the detriment and damage both of the ſoule and ſubſtance; I will ſay ſomething of this ſubject before I enter upon the diet of the diſeaſed. And therefore although it bee a fitter theme for a divines pulpit than a Phyſi-

Phyſitians penne; yet, both by reaſon this vice now ſo reigneth, and hath by other Phyſitians in the like caſe beene touched, therefore I will intreat thy patience, courteous reader, but for a ſhort ſpace, that I may give this beaſtly ſinne a laſh or two, and then I ſhall proceed. And as ſinne is no upſtart, nor of yeſterdaies hatching; ſo this ſwiniſh ſinne of drunkenneſſe in particular, hath beene no ſtranger in the world, both in antient and later times. Hence is it that wee have the drunkenneſſe of certaine nations recorded by prophane Writers: as of the *Thracians*, *Aſſyrians*, *Parthians Grecians*, and in the time of *Tacitus*, the *Germanes*, it ſeemeth, were taxed with this vice: even as at this day it is among them in as high eſteeme as ever. It may be thus in briefe or generally refined. *Drunkenneſſe is an exceſsive and unſeaſonable powring downe of ſtrong drinke*; and therefore it doth plainly appeare, that one may be a drunkard, although his braine were made of braſſe, that it were inſenſible of any weakneſſe, or other inconvenient whatſoever, and no apparant prejudice either to his ſenſe or reaſon; whenas ſome weake braine may be deprived of the uſe of both with the third part of that which ſuch a *Swil-hole* will eaſily ſwallow downe. And unto this have relation [a] many of thoſe places out of holy Writ, and others hereafter to be alleged. But becauſe there is moſt commonly with the exceſſe of the creature ſome indecent action or geſture adjoyned; and many times alſo after this gulletting downe of ſtrong drinke, there inſueth ſurfetting, or heavineſſe, called crapula; therefore an antient Greeke Writer compareth all three. [b] *Drunkenneſſe* (ſaith he) *is the exceſsive uſe of wine, or other ſtrong drinke. Rage or fury, in latin* debacchatio, *in greeke* μανία *is that unſeemely carriage from thence proceeding. The ſurfetting, or heavineſſe called* crapula, *is the trouble and and loathſome nauſeous effect following the ſame.* The *genus*, or generall word in this definition is *ebrius*, or *ebrioſus*, concerning the difference whereof thou maieſt ſee ſomething in the [c] heathen *Cicero*, where it is apparent, that he maketh him a drunkard, that wittingly, and willingly often followeth this trade of drinking, and gulletting downe of ſtrong drink, although they neither reele in the ſtreets, nor will eaſily be overreached in a bargaine; which is the common plea of ſtrongeſt drunkards. Now holy Scripture is every where full of invectives againſt this wicked ſinne. The [d] Wiſe man in his golden Proverbs, hath many excellent precepts to this ſame purpoſe. *Wine is a mocker, ſtrong drink is raging, and whoſoever is deceived thereby is not wiſe.* The [e] ſame Wiſe man hath theſe words alſo. *He that loveth Wine and oile ſhall not be rich.* And [f] againe, *Be not among wine bibbers, riotous eaters of fleſh: for, the drunkard and the glutton ſhall be clothed with ragges*, and a little after; *who hath wo? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath the redneſſe of eyes? They that tarry long at the wine, they that goe to ſeeke mixt wine. Looke not thou upon the wine when it is red, when it giveth colour in the cup, when it moueth it ſelfe aright: at the laſt it biteth like a Serpent, and ſtingeth like an Adder: thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things. Yea, thou ſhalt be as hee that lieth downe in the midſt of the Sea, as he that lieth downe upon the top of a maſt. They have ſtrucken mee ſhalt thou ſay, and I was not ſicke: they have beaten mee, and I felt it not,*

Drunkennes no new ſinne.

Nations of old taxed with drunkenneſſe.

What drunkenneſſe is.

[a] Iſaiah 5.22. 28.7. Habac.2.13. Amos 6.6. Prov.31.4,&c.

[b] Clemens.Alexand. *Padag.lib.2. cap. 2.* A large definition of drunkenneſſe.

[c] *Ebrius, & ebrioſus a ſe invicem differunt ut amator & amans. Ebrioſitas proprie eſt affectatio, nam quis bibenter, cito, ſæpe, & facile fit ebrius: Ebrietas vero eſt ebrioſi ſtatus, eum ſcilicet quis actu eſt Ebrius: ſic ira differt ab iracundia, invidia ab invidentia.* Cicero 4. *Tuſcal. Queſt*

[d] Prov. 20. 1.

[e] 21. 17.

[f] 23. 21. Verſe 29. 30. 31. 32. 33. 34. 35.

not, when shall I awake? I will seeke it yet once againe. And the [g] same spirit of God in the same booke, by the mouth of a woman, forbiddeth Kings (who, if any, might seeme to challenge unto themselves a greater libeity) to be given to this vice. *It is not for Kings, O* Lemuel, *it is not for Kings to drinke wine, nor for Princes strong drinke: lest they drinke and forget the law, and pervert the iudgement of any of the afflicted. Give strong drinke to him that is ready to perish, and wine to those that be of heavie hearts, &c.* Againe, [h] another Wiseman giveth us good directions against this same sinne. *Shew not thy valiantnesse in wine: for wine hath destroyed many.* And a little after; *wine drunke with excesse, maketh bitternesse of the minde, with brawling and quarrelling: drunkennesse increaseth the rage of a foole till hee offend, hee diminisheth strength, and maketh wounds.* A number of other places of holy Writ might be to the same purpose produced. And whereas mention is made of wine, wee are withall to comprehend under it all manner of strong drinke whatsoever. A [i] late Writer proveth a drunkard to breake all the ten Commandements: For, first, saith hee, in stead of the true God, hee maketh a God of his guts: and againe, mancipating and making himselfe a slave to his idoll drinke; hee neglecteth, and often contemneth, yea, even mocketh at the pure worship and service of the Almighty God. And as for taking of Gods name in vaine, and tearing and rending his glorious attributes, by whom more frequent than by drunkards at their drunken meetings, and where are more bloody oaths belch'd out, than by these swil-bolls and tos-pots, upon their ale-house benches. As for the prophanation of the Sabbath, that drunkards are most commonly impious in this point, I thinke will not be denied; and as for the duties due to our neighbor, a drunken man maketh little difference betwixt superiour, inferiour, equall, as being injurious unto all. And not onely doe they deny their superiours, that reverence and respect due unto them; but even often mocke and deride them. And as for quarrells, murthers, uncleannesse, and adulteries, who so ready to perpetrate any such sinne as a drunkard? And their theft in this appeareth, in the first place of their sacrilegious robbing God of the time due to his worship and service; their wives and children and neerest kindred, the poore and publike of that portion due unto them. Againe, who so prone to perjury, lying, slandering, backbiting, and taking his neighbours good name from him? and are not their lustfull eyes now inflamed with the fire of strong drinke, set a lusting after strange flesh? And are not their eyes full of adulterie? &c. [k] Another Writer giveth us warning to avoid this sinne, for these seven ensuing reason: First, *for the dammage and detriment it procureth to the soule,*

[g] Proverbs 31. 4.

[h] Ecclesiast. 31. 25.

Verse 29. 30.

[i] Stuck. *antiquit. conviv. libr. 3. cap 8.*

A drunkard breaketh all the commandements.

[k] *Ebrietatis vitium fugiendum est, primo propter damnum, & periculum, quod affert ipsi animæ, ipsam infatuando, prodendo & spoliando. 2 Quia multa peccata secum ducit. 3 Quia famam aufert. 4 Quia pœnam promeretur temporalem. 5 Quia ad pœnam ducit æternam. 6 Quia in rebus exterioribus depauperat. 7 Quia corpus damnificat, &c.*

Dixit Diabolus cuidam quem sæpe ad peccandum tentaverat; elige consentire uni ex tribus peccatis (nimirum ebrietati, adulterio & homicidio) & nunquam te tentabo; qui elegit potius inebriari. Et postea ad utrumq; adulterium, videlicet, & homicidium adjecit vinum: quia virum cum cujus uxore ebrius peccavit, supervenientem occidit. Quando vero de ebrietate reprehendantur, quidam eorum se excusant per societatem & amicorum instantiam. Sed in hoc defectum proprium potius ostendunt, quam se excusant, minus scientes in hoc facto se offendunt quam irrationabilia animalia, quæ ad nullius rogatum ultra potum necessarium sumunt. Unde fertur quod quum quidam paterfamilias habuit quendam cervum domesticum in domo sua, qui ad prandium cervisiam de sciphis solebat bibere, & quadam vice tantum bibit, quod inebriatus erat, & saliens in curia inter ligna cruis suum graviter læsit, nunquam postea cervisiam, nec aliquid præter aquam bibere voluit. Ex Iohan. Bromardi *summa prædicantium, cap. 9. Nu. 2. pag. 229. de ebrietate. Ebrietas flagitiorum mater, culparum materia, radix criminum, vitiorum omnium origo, homines ad Dei imaginem fictos & formatos non modo belluis, atq; feris, sed immanissimæ furiosissimæq; illi bestiæ infernali, hoc est diabolo quam simillimos reddit, sicuti quotidiana experientia satis superq; testatur.* August. *lib. ad sacras virgin. cap 1. ubi multa alia de hac re fusius explicantur. Epistol. libr. 12. Epist. 84. 1. de legibus* Horat. *ode 21 libr. 3. & libr. de arte poet.*

by

by infatuation of the ſame, and by betraying and deſpoyling of all its glorious ornaments: Secondly, becauſe this ſinne ſeldome commeth alone, but accompanied with others: Thirdly, by reaſon it bereaveth one of his good name and reputation: Fourthly, becauſe it deſerveth a temporall puniſhment: Fifthly, becauſe it leadeth a man to eternall puniſhment: Sixthly, becauſe it weakeneth and impoveriſheth a man, even his perſonall eſtate: Seventhly, becauſe it damnifieth the body by diſeaſes, &c. The ſame Authour againe, *The Divell ſaid to a certaine perſon whom he had often tempted to ſinne, Make now thy choice, I pray thee to yeeld to me, but in one of theſe three ſinnes, (to wit, adultery, murther, or drunkenneſſe) and I will never tempt thee any more; who choſe rather to be drunke. But afterwards the ſame partie to his drunkenneſſe, added both the two other ſins: for, being drunke, he committed adultery with another mans wife, and withall killed the womans husband, who, by hap came into the roome at the ſame time. Some, againe,* (ſaith the ſame Authour) *when they are reproved of their drunkenneſſe, excuſe themſelues by reaſon of their companions, their ſolicitation, and importunity. But in this they rather bewray their owne want of underſtanding, than excuſe themſelves; and in this particular, ſhew themſelves inferiour to the very brutes themſelves, who by no meanes will be urged to drinke more than need requireth. And to make this good it is reported, that a certaine houſe-keeper, kept a tame Hart in his houſe, which would often drinke of their drinke, drawne for dinner or ſupper: but at a certaine time drunke ſo liberally, that he was drunke; and after, skipping in the court, among ſome logs of wood lying there, at length hurt his leg; who after that time would never drinke any other drinke but water.* The holy Father, S^t *Auſtine, calleth it the mother of all miſchiefe, the matter of all offences, the root and originall of vices, making men (at firſt made after the Image of allmightie God) not like unto brute beaſts, but like that cruell and ravenous infernall Fiend himſelfe, that is, the Divell; as wofull experience doth daily more than ſufficiently witneſſe. But heare what epithites the very heathen give this ſwiniſh ſinne.* *Seneca* calleth it the cauſe of all publike calamities; and the ſame Author compareth wine and ſtrong drinke to a poiſon, *Opium* and *Hellebore*. *Plato* calleth it a torment; and ſo doth a heathen Poet: But let us a little conſider what miſchiefes befall both man in particular, and the common wealth in generall, by this loathſome ſinne. In the firſt place then, it unmans a man; and of a reaſonable man maketh him worſe than an unreaſonable beaſt, expelleth all vertue out of the mind, troubleth the underſtanding, overthroweth reaſon, deſtroieth the memory, and inciteth man to many miſchiefes. And whereas the brutes by helpe of their ſenſes onely are able to avoid imminent dangers; theſe men oftentimes deprive themſelves even of the uſe of their ſenſes, making themſelves by this meanes, as ſenſeleſſe as blocks; and contrary to the common courſe of nature (alwaies carefull and ſollicitous to preſerve it ſelfe) either ruſh upon their owne ruine, or by their indiſcreet carriage bring ruine upon themſelves. And of this I need not, I thinke, produce any inſtances, there be few, if any; that cannot inſtance in ſome particulars of his owne knowledge. And as for diſeaſes of the body procured thereby, they are not a few: as namely, the *Apoplexy, Epilepſie*, or falling ſickneſſe; *Incubus* or *nightmare, Palſie, giddineſſe, lethargy*, and the like ſoporiferous diſeaſes; beſides ſudden death, loſſe of memory and underſtanding

Miſchiefes following upon drunkennes in the mind and underſtanding.

Loathſome diſeaſes procured to the body by meanes of drunkenneſſe.

ding, red and watery eyes, a corny face, all beſet with rubies and carbuncles, accompanied with a copper noſe. Beſides, it is often after attended with rottenneſſe and roughneſſe of teeth, a ſtinking breath, a ſtutting and ſtammering tongue, rotten lungs, filthy and ſtinking, belching, *vomitings*, *Fevers*, *inflammations*, *defluxions* on the joints, procuring *gouts* of all ſorts; *Dropſies* of all kindes, the *ſtone*, *ſtrangury*, with many more: yea to ſpeake in a word, it may prove a meanes of moſt diſeaſes which befall mankind. And beſides all theſe, how many dangers from without attend a drunken man; which without one minute of an houres time to repent him of his former wicked courſe, often ſuddenly ſend him into another world? Moreover it is not to be omitted, that drunkenneſſe overthroweth alſo a mans temporall eſtate, laviſhly and prodigally waſting that ſubſtance in a very ſhort ſpace, which had by honeſt induſtry and paines beene a long time a purchaſing; by which meanes many times beſides a craſy and rotten body, they pull at length poverty, not upon themſelves alone, but upon their wives, children and poſterity alſo; leaving likewiſe a many beggers behind them to be a burden to the common-wealth: beſides, that in this is alſo tranſgreſſed the Apoſtles rule, *if any man provide not for his owne, eſpecially thoſe of his owne houſe, he hath denied the faith, and is worſe than an Infidell*: Beſides, they prove alſo in this pernitious plagues to a common-wealth by miſ-ſpending and waſting ſo much graine in drinke, as might feed a number of poore people. Againſt this beaſtly ſinne a many worthy writers both Chriſtian and Heathen have much inveighed. And the heathen Poets have not failed to play their parts.

Dangers from without attending a drunken man; often preventing repentance, and ſo overthrowing the ſoule.

Drunkenneſſe overthroweth a mans temporall eſtate.

1 Timoth. 5. 8.

[m] Propert. eleg. 4. lib. 2.

[m] *Vino forma perit, vino corrumpitur ætas.*
By wine is ſpoiled quite the beauty of the face,
By wine our life corrupted is, it cutteth ſhort our race.

And againe [n] another deſcribeth ſome effects following this vice.

[n] Lucretius.

Conſequitur gravitas membrorum, præpediuntur
Crura vacillanti, tardeſcit lingua, madet mens:
Nant oculi, clamor, ſingultus, jurgia gliſcunt.
Hence follow the unweldineſſe, and weight of members weake,
The ſhaking thighes are hindered, the tongue is ſlow to ſpeake,
The mind is moiſt, the eyes doe ſwimme, clamors and noiſe increaſe:
Deepe ſighes and ſobs, chidings and brawles from ſuch do never ceaſe.

[o] Iuven. ſat. 6.

Heare yet [o] another ſpeake to the ſame purpoſe.

Quum bibitur concha, quum jam vertigine tectum
Ambulat, & geminis exurgit menſa lucernis.
When men are whitled with their cups, when now their giddy braine,
Thinke that the houſe doth walke about, and judge one candle twaine.

It were no difficult matter for me, to produce a multitude of ſuch invectives againſt this vice out of theſe and other Poets, but that I muſt husband my time. It is therefore worth the obſerving, how carefull many

many of the heathens were, not onely in ſhunning themſelves this vice; but by wholeſome lawes, ſuppreſſing the ſpreading of it abroad into the common-wealth. And no ſmall commendation was it for that great and potent [p] Emperour *Auguſtus Cæſar*, that during all the time of his warres, he never drunke above thrice at a meale. On the contrary, wee read of that [q] great Conqueror of the then knowne world, *Alexander* the great, unconquerable by all the *Perſian* forces, was, notwithſtanding, at length [r] overcome with their wine; which made him imbrue his hands in the blood of his deareſt friends. And by divine punition in the aprile of his age, by a draught from the hands of *Proteas*, ended his daies. The like it were eaſie for mee to inſtance in many others of high and eminent ranke: as likewiſe of a multitude of others of inferiour degree, if time would permit mee. *Euſebius*, *Plato*, *Ariſtole* and *Galen*, greatly commend the lawes of the *Carthaginians*, whereby was forbidden any man during the warres, to drinke any thing but water. [s] Among the *Indians*, it was not lawfull at any time to be drunke. And among the *Perſians* on that day onely when they ſacrificed to the Sunne, it was lawfull for them to be drunke, and to dance after the *Perſian* manner. I have already in the chapter of *Gluttony*, made mention of a *Scottiſh* King that made a law, that the drunkard ſhould be put to death. Now as this ſwiniſh ſinne is odious to all ages, ſexes, and conditions; ſo it is more odious in ſome than in others. And therefore wine [t] was forbidden youth, untill certaine yeeres, and then permitted with moderation. And [v] women were forbiden wine among the *Maſſtlians* and *Mileſians*; and at this time is not uſuall for women in *France*, to drinke wine before they be married, but water onely. [x] And among the *Romans* this ſame law againſt womens drinking of wine was in force. To this purpoſe it is very memorable which is recorded, that one *Ignatius Melentius* a *Roman*, killed his owne wife for being drunke: the which fact of his was ſo farre from being puniſhed, that there was not ſo much as one to accuſe him for the ſame; every one accounting her juſtly puniſhed for exceeding the bounds of ſobrietie. Now, as this ſinne of drunkenneſſe is unſeemely, and odious in all ages and degrees of the laity; ſo it is yet farre more odious in a Church-man, [y] who as a light, ought by his life and converſation ſo ſhine before others, that men ſeeing his good workes, holy life, and good converſation, may glorifie our heavenly Father. This being well conſidered of the antient Fathers of the Church, was the occaſion of ſo many canons and conſtitutions againſt this ſo loathſome ſinne in the Clergie. And that this [z] ſame ſinne reigned even among the Clergy of the *Iewes*, may by ſome places of Scripture appeare. God forbad *Aaron* and the other Prieſts under the paine of death, when they were to offer up ſacrifice, to drinke either wine or ſtrong drinke. The *Nazarites* were alſo all forbidden wine and ſtrong drinke. The Apoſtle *Paul* reckoning up the qualities wherewith a Miniſter of the Word ought to be indued, among the reſt, reckoneth up this, that hee muſt not be given to wine, nor ſtrong drink. And wee ſee that holy [a] *Timothy* was ſo obſervant of ſobriety, and ſo fearefull to fall into this ſinne, that hee indangered his owne health, and needed by the Apoſtle to be put in minde to regard

[p] Sueton *in ejus vita.*

[q] Q. Curtius.

[r] Alexander Magnus *ſchypho Herculano victus eſt antea invictus.* Seneca *lib.12.epiſt.84*

[s] Athen. *lib.10.cap.11.*

Wine forbidde youth

[t] Plato 2. *de leg. Clem. Alexand. Pædag. lib.2. cap.2. Gal.5. de ſanit. tuend*

[v] Leont. *cap.87.88.* Athen. *lib.10. cap.13.* Valer. Max. *lib.2. & c.*

[x] Valer. Maxim. *lib.6. cap.3.*

Drunkennes unſeemely in a Churchman.

[y] Math.5.16.

[z] Iſaiah 28.7.

[a] 1 Tim.3.3. Tit.2.2.

it a little more. It was a care worthy of commendation, thoſe antient Fathers had in former times, in conſtituting ſo[e] many worthy Canons in their counſels againſt this odious ſinne. And hence came it to paſſe, that as well in [f] all the Churches of the Eaſt, as alſo in *Greece* it ſelfe, it was forbidden Clergy-men to enter into Tavernes or victualling-houſes, except in trauailing. And that even the heathen Prieſts, at leaſt many of them, did either wholly, or at leaſt ſome daies before their ſacrifices abſtaine from ſtrong drinke, may by antients hiſtories appeare. The *Ægyptian* prieſts abſtained all their life long from wine and fleſh, as witneſſeth [g] S. *Ierome*. And concerning [h] other Prieſts, by many other places it may appeare. And concerning the *Eſſeans*, it is by [i] *Ioſephus* recorded that they abſtained altogether from wine. Since then the holy fathers in former times were ſo vigilant and carefull to prevent this loathſome ſin of drunkenneſſe in the Clergy, as appeareth by the former canons and conſtitutions, what care and circumſpection ought there now to be had therof in this our age, when as the light of the Goſpell is not now ſet under a buſhell; but with its bright beames ſhineth over all this our *Goſhen*. I hope the reverend Fathers of the Church in a laudable imitation of antiquity, will narrowly looke into this ſo enormious and ſwiniſh a ſinne. If the watchman bee overtaken with ſtrong drinke, what ſhall become of his charge he is ſet over? If the miniſter bee a drunkard, how ſhall he reprove this ſinne in his Pariſhioners? Or if hee doe, may they not reply, *Medice cura teipſum.* [k] *Phyſitian heale thy ſelfe.*

[e] Concil. Agathenſ. *can. diſtinct. 35. Item ex concil.* Nannetenſi. *diſtinct. 44. &c.*
[f] Sozom. *lib. 3. cap. 36* Socrat *lib 5. cap. 18. Tripart. hiſt. lib 6. cap. 29. Sic in can. decret. diſtinct 35. Item can. Apoſt. 42.* Citante Stuck. antiquit. conviv. lib 3. cap 9.
[g] *Lib. adverſ Jovinianum.*
[h] Volater *lib. 13. cap. 4.* Alexander ab Alex. *lib. 6. cap. 2.*
[i] *De antiquit. Iudaic. & libro peculiari de eorum vita. Citante* Stuckio. *ibid.*

[k] Luke 4. 23.

[l] Cato.

[l] Turpe eſt doctori cum culpa redarguit ipſum.

It was a worthy ſaying of a [m] learned man that *Drunkenneſſe in a Lay man was a great and hainous ſinne, but in a Clergy-man a ſacriledge; whereby the one ſuffocats and kills his ſoule, the other* (the Clergy-man) *quite extinguiſh the holy Spirit.* It were therefore to bee wiſhed, that as *David* would have no liar to dwell in his houſe; ſo a drunkard ſhould not have the charge of ſoules in Gods houſe. Too much moiſture will extinguiſh a light; wherefore, if this cannot be amended, I wiſh ſuch might bee removed, and better burning lights ſet up in their roomes. And if any ſhall thinke this too ſharpe a cenſure, I anſwere, that ſometimes for leſſer matters, ſome have been as ſharply cenſured. And whereas men are often ſo Eagle-eyed, that they can eſpy a broken pane in a glaſſe window, or a ſtone broken up in the Church pavement; I wiſh there might be the like vigilancie and circumſpection in preſenting & puniſhing of drunkards, eſpecially the Miniſter, if ſuch a pariſh; I ſpeake not here againſt the keeping of Gods houſe in that orderly decencie becomming the ſame; but I would not have [§] *mint and cumin tithed, and weightier matters of the Law neglected.* It is a true ſaying *Vivimus exemplis, non regulis.* People are are apter to imitate the life and converſation of their miniſter (eſpecially in any ſinne whereunto all *Adams* ſinfull off-ſpring are prone enough by nature) than his doctrine. And I wiſh theſe two golden ſentences were deepely engraven in all Clergy mens breaſts. [n] *Sonne of man, I have ſet thee a watch-*

[m] Petrus Raven. *graviter ſanè vereq; hac de re ita diſſerit. Ebrietas, inquit, in laico crimen eſt, in ſacerdote ſacrilegium, quo alter animã ſuam præfocat, alter ſe prophanat, & ſpiritum ſanctitatis extinguit. Ebrietas enim mater eſt litium, furoris genetrix petulantiæ magiſtra. Huic qui obnoxius eſt, homo non eſt, hæc qui laborat non modo peccatum facit, ſed ipſe eſt peccatum. Hæc enim eſt rabies voluntatis, invitatus boſtis, pernicies honeſtatis, & pudoris injuria. Vbi enim regnat, ebrietas, ratio exulat, intellectus obtunditur, conſilia deviant, & judicia ſubvertuntur.* Idem Stuck. ibid.
[§] Matth. 23. 23. Luke 11. 42.
[n] Ezek. 3. 17.

mvn

man, &c. And that of the new Testament: [o] *If the blinde lead the blinde, they shall both fall into the ditch.* Clergy-men often complaine that they are not in that esteeme and account, as the eminency of their calling requireth: and I confesse it to be too true: but withall I advertise them, that many times this proceedeth from themselves; and besides, they are often the cause that many honest ministers have the same aspersion, howbeit undeservedly, cast upon them. But because I purpose not to uncover my parents nakednesse, I leave this point; which I have onely touched occasionally and by the way. Since then drunkennesse is so loathsome and detestable a sinne, so hurtfull both to the soule and body; leaving both liable to Gods curse; so hatefull to God and man, and by which all Gods commandements are broken; it being so great an enemie also to the common-wealth, and so great an enemy to the health of the body, is it not fit that such offenders should be condignely punished? And if many yeeres agoe, [p] som *Germane* writers did even then acknowlege some judgements, which had then befalne that Nation, and others then threatned (which nevertheless were but flea-bitings to that hath since befalne them) was, by reason of this beastly and swinish sinne of drunkennesse, what may we say now? But this I leave to them, whom it most concerneth to handle such a subject. I confesse indeed, we have good and wholesome lawes enacted against drunkennesse, and I praise God for it: and withall my wish is, there were no neglect in the execution. I could likewise wish, that the superfluous number of Ale-houses, the very nurseries and upholders of this swinish sinne did not so much exceed. It seemeth, that howsoever drunkennesse is no new-upstart, yet in antient times people were not come to that height of brazen-faced impudency to bee drunke in the day time; but as it is a worke of darkenesse, so was it the custome to be most used in the night-season, as may by the Apostles speech appeare: [q] *They that are drunke are drunke in the night.* But now people are come to that height of impudency, and have so steeled their fore-heads against all shame, that they dare even in the sight of the Sun; yea, in the open view of the world; yea, even before God, and all his heavenly host of Angels, reele drunk up and downe the streets. It was againe wont to be a proverbial speech, *Drunke like a begger*: but now many of the Gentry (alas the more is the pitty!) doe assume this as a prerogative to grace their gentility. And what a pitty is it now, to see Gentle-men of faire estates, of antient houses, descended of noble parentage and pedegree, so farre to wrong themselves, as in Tavernes and Tap-houses to become a companion to any base varlet, swill-bowle, tosse-pot and pot-companion? If their noble predecessors, of martiall courage and invincible valour, men famous in their generations, among whom many spared not their blood for the defence of their countrie, and to purchase peace to the publicke; should now behold these their degenerate successors, with their busie heads, long love-locks, slasht sutes, Italianised, Frenchised, Espanioliſed, and what not: and besides, should yet see their excesse in gluttony and drunkennesse, chambring and wantonnesse, in taverns, ale-houses, play-houses and whoore-houses, and neglecting that anti-

ent

[o] Matth. 15. 14.

[p] Idem Stuck. ibid. & nuper Claud. Deod. Panth. Hygiast. lib. 2. cap. 17.

[q] 1 Thess. 5. 7.

Drunkennesse doth much derogate from the dignity of gentility.

ent hospitality and good house-keeping which heretofore hath been so common in this kingdome, I leave to the judicious reader to judge what they would say to such a sight. But if I should proceed in this point, I should lose my selfe, and too much inlarge this discourse. Onely this counsell I shall be bold to give to some that are most exorbitant, that wheras they are often so punctual in their points of precedency, and such other things, as they suppose, concernes their credit, that they will sometimes, rather than come short an inch of their owne due, take an ell of another mans right: yet by such carriage make themselves base and contemptible in the face of their countrie; howsoever, some of their flattering claw-backe parasites, and some others for some sinister respects, may with cap and knee, seeme to honour and worship their worthlesse greatnesse. Howsoever, my wish is, that such as are betrusted with matters of justice, and have the oversight of Alehouses, may be free from this fault, or else what reformation can wee looke for at their hands? As for his Majestie, he hath alwaies expressed himselfe and his good affection for the suppressing of this and such other enormities: it remaineth therefore, that such as he hath therewith betrusted this businesse, be careful. Now, in many great cities & corporations of this Kingdome there is often too much neglect even in this same particular; and that often by reason of a meere relation unto and dependance one upon another, every mans private so overswaying him (quite contray to the s Apostles golden rule, *Seeke not every man his owne, but seeke yee one another's good*) that it is a hard matter to have justice executed as it ought. And in such societies there is a certaine triumvirat combination betwixt the Master, and the Baker, and Brewer (Innes and Alehouses especially I meane) having neere relation one to another, and indeede a mutuall dependencie one upon another. Some tradesmen againe, for feare of losing some custome, are contented to sit still, and keeping the formality of the place, and what credit may thereby unto themselves accrue, goe on still the old pack-horse pace, lest they should be thought too stirring and pragmaticall. And by the way, I cannot but highly commend one laudable constitution of late yeeres made by this corporation: *That no Victualler, or Innekeeper should be elected Governor or Major of this corporation*; which hath also beene above these twenty yeeres by-past inviolably observed. But my speech is not here against the lawfull use of these so necessary places for the reliefe and comfort of travellers; my speech is onely directed against blinde and unnecessary Ale-houses, which might well be spared; and others made to keepe the statutes made to that end and purpose. I therefore earnestly exhort all those with whom God hath betrusted authority, and the sword of Justice; that as they would avoid, and turn away Gods heavy judgements from themselves, & from the whole land; and as they will give a good account of their stewardship at that last and dreadfull day, they would be carefull to draw the sword of justice against both these active and passive offenders; the Drunkard, I meane, and the disorderly Ale-house. And whereas by a laudable late law; there is a pecuniary mulct inflicted upon the Drunkard, I pray you robbe not the poore, but let the offender be punished, and the poore

Such as are betrusted with matters of Iustice ought to be free from this fault.

s 1 Cor. 10. 24. Philip. 2. 21.

Laudable constitution of the Towne of Northampton.

poore have his due. And as concerning Gods heavie Judgements inflicted upon great Princes, whole kingdomes and common-wealthes and many private persons, by reason of this same, it were easie for me to compile a whole volume. But this I can say of mine owne knowledge, that for the space of about twenty yeeres at least, since my first comming into this place, I have observed few of those who kept such tiplinghouses, and died since that time I mentioned, ever attaine to the period of old age; and died for the most part of *dropsies, consumptions, palsies*, or the like diseases. My purpose is not here to enter upon a large discourse against drunkennesse, the multiplicity of dehortatory arguments against it, being so various, so many, and handled by so many, both prophane and divine Writers; what I have said, is but by the way, being an abuse of that good creature, wherof I have at great length set downe the right use, and therefore shortly and briefely have touched upon it, and how hurtfull it is to the body (that being most prevalent with most men) with a little touch of some other hurts. As for that forced kinde of drinking by measure (commonly called drinking of health) I thinke it a Satanicall invention, to rob men both of health and heaven. The multitude of strong unanswerable arguments, both against this, and all maner of drunkennesse; as also the authorities, both divine and humane, Christian & heathen, lawes and constitutions, both civill and ecclesiasticall, as they are many; so are they learnedly, and at great length set downe by a learned religious Gentleman, whose booke I wish those who desire to be satisfied in this particular to peruse, and there, no question, they may receive full satisfaction. Now, since by some it hath beene prescribed to be drunke to drive away an ague, and some have deemed it good physicke to be drunke once a moneth, it may be demanded, whether this practice be allowable? I answer, it may as well be demanded, whether wee may not sinne, that some future good may thereon ensue, and I doubt not, but all sound Divines will answer with a negative voice. And besides, there is no benefit can this way be proved, but we may farre safelier, both for soule and body, effect it by other meanes. But this assertion is so absurd, that it needeth no further confutation.

Mr. Prin. in his book called, *Healths Sickenesse.*

The Diet of the Diſeaſed.

THE SECOND BOOKE.

THE ARGVMENT.

IN the ſecond Booke wee deſcend to the handling of the Diet of the Diſeaſed, and in what manner all the premiſſes are to be uſed by the ſicke: and firſt of the aire fit for ſicke and diſeaſed perſons, and in exceſſe how to bee corrected: where alſo ſomething concerning fire, and what fewell is the beſt: and ſomething alſo concerning the ſituation of the houſe, where the ſicke lieth, the chamber and bed, the ſickes apparell on his body and bed; next we proceed to ſome generall directions and rules of the diet of the diſeaſed; concerning abſtinence, a thinne and ſpare, a liberall or full, and a meane diet betwixt both. Afterwards we proceed to the particular preparation of the diet of the diſeaſed; and firſt of that afforded by vegetables, bread eſpecially; and what is the beſt, with ſome preparations therof for the uſe of the ſick. Then followeth fleſh of ſeveral ſorts, the various and divers preparations, together with divers liquid ſubſtances thereof prepared; as broths, coolices, conſerves, gellies, &c. And next concerning fiſh, fowle and egges; and whether fiſh may bee, and what beſt uſed by the ſicke, and with what cautions. After is diſcuſſed the drinke of the diſeaſed, both naturall and artificiall, alimentall & Phyſicall. Of water, whether and how it may be ſafely uſed of the ſicke. Of ſeverall ſorts of Phyſicall drinkes; as aqua vitæ, uſquebath, *and divers ſorts of ſtrong waters; together with their right uſe and abuſe: as alſo of divers drinkes made of honey,* oximel, hydromel, mulſum *or* mulſa, *divers drinkes made of barly, ptiſin, creame of barly, &c. Of milk, whey, butter, cheeſe, and ſeverall ſorts of poſſets uſefull for the ſicke; and ſomething alſo concerning the uſe of emulſions, or almond mikes. And laſtly, of the ſeveral ſorts of exerciſe uſefull in ſicknes and in health.*

CHAP. I.

Of the diet of the diſeaſed in generall ſomething, the utility and profit thereof. Of the aire in particular, and how to bee corrected in times of ſickeneſſe, and what fewell is the beſt.

Diet of the diſeaſed hath beene hitherto much neglected.

WHat hath been hithero handled, hath beene chiefly in regard of that which now hereafter enſueth; to wit, the Diet of the Diſeaſed, which is the principall end I at the firſt aimed at. And I cannot ſufficiently wonder, this being a worke ſo profitable, ſo neceſſary and uſefull for all ſorts of people, that it hath beene hitherto ſo long neglected. And ſo much the more am I hereat amazed, in that ſo many both antient and late writers have ſo copiouſly handled the diet of healthfull people: yea, even here among our our ſelves, ſome ſuch tractats have beene publiſhed in our vulgar tongue. Among the antients this part of Phyſicke hath ſcarce by any of ſet purpoſe been touched, but ſcatteringly here and there ſome few things have been ſaid concerning this ſubject.[a] *Hippocrates* is the firſt we read of, that ever ſet upon this buſineſſe, and wrote ſome thing concerning the diet of acute diſeaſes againſt the *Gnidian* Phyſitians of his time, above 2000. yeeres agoe, and which differed not a little from the diet uſed in our daies. And beſides, his witing is ſo ſhort and ſuccinct after his *Laconicke* manner, that they are not obvious to every vulgar underſtanding. Since his time I know not any that hath publiſhed any tractat concerning this ſubject, excepting onely one[b] *Brudus* a *Portugall* by nation, who hath written but ſlenderly of the diet to bee uſed in fevers. And yet we read the ancients were ſo carefull in the obſervation of diet, that among the *Locrians*, it was death without the Phyſitians preſcription to drinke a draught of wine.[c] *Alexander* the great commanded to put to death his Phyſitian *Glaucias* for allowing his favorite *Hephæſtion* to drinke too much: or as ſome will have it, that ſeeing him drinke wine abundantly, he did not inhibite or hinder him. Among the *Ægyptians* it was ſtrictly commanded they ſhould faſt till the fourth day. Since therefore, this part of Phyſicke concerning the diet of the diſeaſed is ſo much neglected, what marveile, if diſeaſes prove ſo fierce and furious? And there is no remedie ſo effectuall (ſaith[d] *Galen*) which can produce the expected effect, if either not furthered by a due and convenient diet, or at leaſt not hindered by diſorder. And therefore it is the opinion of the[e] ſame Author in another place, that people of inferior ranke, and ſmaller meanes, are often eaſilier and ſooner cured than many of greater eminency and ability: and that by reaſon

a *Hippocrates* firſt beganne this ſubject.

b Brudus Luſitanus *ſcripſit de victu febricit. lib.* 3.

Strictneſſe of the *Locrians* in the diet of the diſeaſed.

c Q. Curtius.

Among the *Ægyptians*.

d *Lib. de theriaca ad Piſonem.*

e *Meth. med. lib.* 11.

reason of their willingnesse to be ordered by the Physitians prescription; whereas the richer sort often oppose them, desiring commonly to be cured with slight and triviall medicines, not able to expell so strong an enemy. And sometimes this is againe occasioned (saith [f] he) by the assentation and indulgence of the Physitian, who will give them drinke as much as they desire, let them drinke wine when they demand it, and suffer them to doe whatsoever they list: and finally, in every thing carry themselves in a slavish maner towards their patients, quite contrary to that which becommeth such as are descended of *Æsculapius*, who ought to command his patients, as a Generall of an army commandeth his souldiers, or a King his subjects. It is moreover to be observed, that among the antients, the office of the Physitian was divided into three parts, and by consequence there were three sorts of Physitians. The first were such as assisted the sick, observing all their actions, and seeing them observe the diet, and other things prescribed by the chiefe Physitians, called *Architectonici*, (answerable to our rationall Physitians) when they came at their accustomed houres to visit them. The third sort were called *Pepædeumeni*, who taught this art in the schooles, and brought up others in the same profession: to which are answerable the Doctors of the chaire in our Vniversities. Now, such as assisted the sicke, by reason they sate by their bedsides, were called *Clinici*; and from thence this part of physicke handling the diet of the diseased, was also called *Clinice*. The two later sorts of Physitians, wee have here in our countries; but with the first sort wee are not acquainted. And in truth this is a great defect, and the prejudice thereby redounding to the publike not small, for as much as this charge is most commonly committed to ignorant women, with us called nurses, a people for the most part so wilfull, and wise in their owne eyes, and so selfe-conceited, that in stead of furthering the Physitian in his course, by keeping the patient strictly to his prescription, they are often the readiest to overthrow whatsoever they ordaine, unlesse it please them very well. And many other women also (the judicious, discrete and better bred, I alwaies except) who take chiefely this charge upon them, are much of the same stamp. And this was the reason why that famous [h] *Celsus* wished an able and understanding Physitian never to be farre from his patient. Of this same diet of the diseased, my purpose is with the aid of the almighty to discourse. Now, howsoever the matter of this diet be the same with that of healthfull people; yet the manner of preparation, use, and other circumstances doe not a little differ, as hereafter shall more plainly appeare. And first, I will begin with the aire:

As then the aire is that elemenr without the which, in health the life man of cannot subsist, and a sweet, pure, temperate aire a great meanes to preserve health: so is the aire, endued with the same laudable qualities a great means to further the recovery of health already lost. In sickenesse therefore, it is a matter of no small consequence how the aire is ordered. Now, as it will not of any be denied, but that the best aire is to be made choice of, so againe, all are not able to change their owne naturall aire; some for want of ability, and some in regard of the nature of the

[f] 1 Meth.

The office of the physitian among the antients divided into three parts, and consequently there were 3 sorts of physitians;
1 *Clinici*.
2 *Architectonici*.
3 *Pepædeumeni*.
Aristot 3. *polit*.

The care of assisting the sicke most commonly committed to women.

[h] *Ex his intelligi potest ab uno medico multos non posse curari, eumq; (si artifex est) idoneum esse qui non multum ab ægro recedit. Et iterum paulo post, Ille assideat necesse est, qui quod solum opus est, visurus est, quàndo minus imbecillus futurus sit nisi cibum acceperit*, Cels. *lib.* 3. *cap.* 4.

diſeaſe. In acute diſeaſes (*Fevers* I meane, and ſuch diſeaſes as have *Fevers* for their continuall attendants; as *Pleureſies, Squinancies, &c.*) it is not ſafe to tranſport the ſicke: In chronicall, and diſeaſes of longer continuance; as *dropſies, conſumptions, &c.* thou maieſt be bolder.

The aire conſidered in a double reſpect.

The aire then is in a double reſpect to be conſidered, either as the common ambient, or as it is included within ſome particular roomes. The aire, as the common ambient, which is of a laudable qualitie, neither too cold and piercing, nor too hot and foggy, if it be poſſible, and thy diſeaſe will permit, is to be made choice of. Now, the properties of the beſt and moſt laudable aire, together with nature & properties of ſeverall ſorts of winds, have beene heretofore at great length related. True is it indeed, that acute diſeaſes ſeldome ſuffer the patient to remove his habitation, after he is once ceized with the ſame; for the which cauſe, we muſt uſe art to alter and correct the quality of the aire contrary to the diſeaſe, as wee ſhall ſhew anon.

In chronicall diſeaſes the aire is to be exchanged for a better if it may be, but ſeldome in acute.

In chronicall and long lingering and continuing diſeaſes, ſuch as are *dropſies, conſumptions, quartanes*, and the like, one may eaſily exchange the place of his abode for a better. And that this was alſo the practice of the antient Phyſitians doth by that of [i] *Hippocrates* plainly appeare, who wiſheth the ſicke in long continuing diſeaſes, to retire themſelves into another aire. And [k] *Galen* himſelfe, ſent ſuch as were ſicke of *conſumptions*, by meanes of ulcerate lungs, to a place not farre from *Rome*, called *Tabiæ*, being a pretty high place, where was a pure dry aire, the which is even at this time ſo much frequented by ſuch diſeaſed people. And for this ſame cauſe in *Plinies* time, many, upon the ſame occaſion ſailed into *Egypt*. The like cuſtome in theſe our countries wee likewiſe obſerve, to ſend the ſicke either into a better aire, or elſe into his owne native ſoile. Now, the aire whither they are to retire, ought to be a pure, ſweet, and freſh aire, not infected with any noiſome and evill ſmells, nor yet neer any fennes, and ſtanding pooles. But before I proceed, I muſt needs give an aduertiſment to the reader, concerning the place for burying of the dead, on the which, if I inſiſt a little, I muſt needes crave pardon, the matter being of ſome conſequence for the health of mankinde. I ſay then, that the inveterate cuſtome of burying the dead in Church-yards, but eſpecially in Churches, proveth often very pernitious and hurtfull to the health of the living. And this inconvenience in populous cities and townes, (eſpecially in the noble City of *London*) may not ſeldome be obſerved: and that in ſuch places principally, where the Church and Church-yard are ſo little, that often times new graves are digged for new gueſts, before the old inhabitants be quite metamorphoſed into their mother mold; the which how inconvenient it is, eſpecially where the corps muſt ſtand unburied untill the ſermon be finiſhed, let the unpartiall reader judge. Sure I am this great Church of All-ſaints, in this towne, was already this laſt Sommer ſo fraught ful of dead corps, that it was a hard matter to finde a place to digge a new grave: and yet ſince that time, how many have there beene buried there, are a many witneſſes. And ſo good Church men would many be after their death, who in their life time cared but little for comming at the Church aſſemblies; that if they be of any ranke or means, they muſt needs

[i] 6 Epidem.

[k] 5 Meth med.

Cuſtome with us to ſend the ſick into another aire.

Qualities of the aire whither one is to retire himſelfe.

Inconvenience in burying of dead bodies in the Church-yard.

needs lye in the chancell at the leaſt; and then after a Popiſh ſuperſtitious conceit, many it may be, thinke they ſhall be the welcomer to heaven. But they will finde I warrant them, that they reckoned without their hoſt. And that this is not mine owne private opinion, it may appeare that it was accounted a matter of policy, not to bury within cities and townes; as may by a * learned late Writer, who proves that the dead ſhould be buried without cities and townes, and not in Churches; where are frequent aſſemblies and great concourſe of people, which he there proveth by divers arguments and reaſons. 1. This is proved, ſaith he, by the continuall cuſtome of Gods owne people, who buried their dead not within townes and temples, but in the fields, as by the Patriarchs may appeare. And this is yet made more manifeſt by that place of S. *Luk.* 7. where mention is made of the ſon of the widow of *Nahum*, who being dead, was carried out of the towne to be buried: upon which place, all the learned interpreters doe obſerve, that, not among the Jewes onely; but even among the Gentiles alſo, it was the cuſtome to bury their dead without their cities and townes. 2 Reaſon is taken from charity towards our neighbour, againſt which is this cuſtome of burying the dead in townes and temples, the health of the living by this meanes being hurt, and that by meanes of vapors and exhalations ariſing from theſe dead carkaſſes; and the which muſt needes exhale and riſe up in greater abundance, by how much more the place is cloſe, and warmed by the multitude of people. And that ſuch vapors and exhalations (eſpecially if they proceed from bodies dead of the Plague) are venomous and contagious, our Phyſitians doe witneſſe. And beſides, this earth being thus embrued with thoſe venomous vapors, when it is moved, and caſt up to bury new bodies, muſt needs ſend out evill and venomous vapors to the living. The 3. reaſon is taken from the originall of this cuſtome, which was evill, and at firſt introduced by the Monks, Franciſcan Friers eſpecially, and that for their owne profit and gaine. And whereas God himſelfe affirmed to the people of the Jewes, that the very touching of a dead corps made them uncleane, and that the place where it was laid, was thereby polluted: yet, thoſe holy begging brothers hold that the ſepulchers are the cleaner and purer, the nearer they lye unto the high Altar, howſoever their churches have before beene conſecrated with their holy water. 4. The civill law it ſelfe condemneth this cuſtome; and to this purpoſe are there cited the words of a learned writer: that to prevent the ſtincking and noiſome ſmell proceeding from dead bodies, by our anceſtors ſepulchers were diviſed, not for the dead, but for the good of the living: for by reaſon of this noiſome ſmell where dead bodies are buried, therefore the Emperour *Adrian* inflicted a mulct or fine of forty crownes to bee taken of ſuch, as ſhould bury any dead body within a city or towne, the place likewiſe to be confiſcate, and the body likewiſe to be from thence removed; the magiſtrate permitting to be likewiſe puniſhed. And the law of the 12 tables commanded likewiſe dead bodies to bee buried without the cities and townes. And ſome haue beene of that opinion, that no buriall place was to bee compared with

Againſt policy to bury in Churches.

* Curet etiam ut loca ſepulturarum & monumentorum ſint extra frequentem cœtum hominum, eo nempe loco, quo vivis non poſſint nocere.

Expoſitio.

Nempe id vult canon, loca ſepulturarum debere eſſe extra urbes, imo & extra templa in quibus homines frequentes conveniunt, id quod probatur ex perpetua conſuetudine populi Dei qui mortuos ſuos ſepelit, non in urbibus & templis, ſed in campis; ſicut videre eſt in hiſtoria Patriarcharum, qui omnes in campis ſepeliri voluerunt, & imprimis manifeſte teſtatur Evangeliſta Lucas, cap. 7. Ubi narrat filium viduæ habitantis in urbe Naum, cum mortuus eſſet, deportatum fuiſſe extra urbem ad ſepulturam. Ad quem locum vide quæ annotat doctiſſimi interpretes, qui id omnes uno ore profitentur, non tantum Iudæorum, ſed etiam gentium morem fuiſſe, ut mortuos ſuos efferrent extra urbes. Vide etiam S. martyr. loco communi claſſ. 2. loco 6. part. 2. Ratio eadem ex charitate proximi, cui plane aduerſatur more ſepeliendorum mortuorum in urbibus & templis dum nempe valetudini & vitæ vivorum nocetur, ob halitus qui exhalant de corporibus mortuorum in urbibus & templis tanto copioſiores exhalant, quanto locus eſt conclauſior, & ob hominum frequentiam ſæpior; quos quidem halitus, præſertim ex eorum cadaveribus, qui peſte extincti ſunt, evaporantes, veneratis ac contagioſos medici teſtantur: inter quos Levin. Lemn. 2. De mirac. Nat. cap. 2. Vt non dicam hoc loco de

with that of the open fields, whereas graſſe and flowers grow in great abundance. And 5. This is the laudable cuſtome of ſome commonwealths: as of Strasbourg, Nuremberge and Leipzig, whereas either very ſeldome, or never bury they any dead bodies in their Churches. Beſides, this ſame point concerning the buriall of the dead, among other things was thought a matter worth the reformation: and therfore at this day they have ordinarily other convenient places deputed for the buriall of their dead. And if we will yet more narrowly looke into this buſineſſe, conſidering this is Gods houſe, the which, wee ought at leaſt to keepe as cleane and ſweet as thoſe of our owne ordinary abode; I thinke, we ſhall find it but a matter of equity. And I will yet appeale to any, whether they would have their owne houſes, eſpecially their parlours or roomes, where they are moſt frequently to be made places of burying the dead. And the Papiſts would yet make a man wonder more, who were ſo carefull and curious in contenting the outward ſenſes, that not onely would they pleaſe the eyes of the ſpectators with curious pictures and images, and by melodious muſicke of organs and other inſtruments of muſicke beſides vocall, give ſo good content to the eare: that notwithſtanding, they were ſo careleſſe of this other ſenſe of ſmelling, that they would not ſpare to bury the dead even under the high Altar it ſelfe. But I thinke they may reply, there was another ſmell which did more affect them, to wit, that which did ſo much affect that *Roman Emperour, Veſpaſian*, the ſmell of gaine. And this pleaſant ſmell was that which firſt forged purgatory, indulgences, conſecrating of *Agnus Dei*, Epiſcopall palles, and innumerable other things, ſent to Princes and great perſons, and ſold at a high rare: and this ſame bred firſt this burying in Churches, in S. *Francis* his habit, yea, even hard by the high Altar; the which was little above 400 yeers agoe brought into the Church, whenas this begging brother-hood began to increaſe to a greater number than their almes and ordinary allowance would well maintaine. But on this particular I will not dwell any longer, but wiſh that things might be ſo carried, as injury might be done to none: and withall, that a publike good might be alwaies preferred before any private or perſonall reſpects: neither were it a hard matter for mee to anſwer whatſoever could be objected againſt this ſo

arena ſeu ſabulo & terra, in qua cadavera mortuorum plura computruerunt, & quæ in templis ſolent pluribus annis retineri; quam nempe ea tota imbuta ſit materia, non tantum fœtida, ſed etiam venenata quaſi quam materiam exhalare ad vivos neceſſe eſt, quando monumentis apertis ſabulum iſtud movetur & effoditur. 3 Ratio eſt a cauſa efficiente, & origine iſtius conſuetudinis ſepeliendorum mortuorum in templis; quam originem peſſimam eſſe, vel id teſtimonium eſt, quod nempe Monachi, & præſertim Franciſcani, *ac præſertim mendicantes ex iſtis ſepulturis mortuorum quæ in templis fiunt, non niſi lucrum & quæſtum quæſiverint turpiſſimum: & quidem ita quæſiverint, ut non expenderint templa ſua quæ aqua benedicta illi conſecrat poſſit ac contaminari, cum Deus ipſe diſerte in Levit dicat, eum qui tangit immundum cadaver immundum eſſe, & locum quoq; iſtum pollui in quo cadavera ſepeliuntur. At illi diſcreti ſcilicet, Monachi; tanto mundiora & puriora ſepulchra eſſe aiunt, quanto ſunt ſummo alteri viciniora. Accedit, & aliud argumentum ex teſtimonio juris civilis, de quo jure placet annotare verba:* Franciſci Ripæ extracta de peſte, cap. 4 ante citato, *ubi inquit,* ad removendum fœtorem ex cadaveribus provenientem a maioribus noſtris inventa ſunt ſepulchra non defunctorum cauſa, ſed viventium gratia inſtituta: Nam quia ſepulchra ut plurimum fœtent, ſtatuit D *Adrianus* pœnam 40. aureorum in eos qui in civitate ſepulchrum faciunt locumq; publicari iuſſit, & corpus inde transferri, eadem Magiſtratibus patientibus imminente. 3. § *Divus Adrianus* F. de ſepulchrorum violatoribus *Huc accidit & lex* 12. *tabularum, quæ juſſit humari corpora extra urbem his verbis:* Mortuum hominem in urbe ne ſepelito, *Quam legem citans* Franciſcus Patricius & ipſe homo Pontificius lib. 5 de inſtitutione reipubl. tit. 10. *inter alia hæc etiam addit verba:* Nullum genus ſepulturæ magis laudandum puto, quam humationes ſub dio, ubi flores & herbæ naſcuntur; tam id in ſepulchris vetuſtiſſimis inſcriptum ſit. *Sparge roſas lector, vel candida lilia pone Item Manibus date lilia plenis, Item purpureos ſpargam flores. Et addit* Patricius Pulchrius eſt & optabilius Germinanti terræ reddi hoc corpus, cum ex tali terra factum ſit, & ut æquum eſt, ut filius in gremium matris revertatur. *Denique etiam accedit hodierna conſuetudo laudatiſſimarum rerum publicarum,* Argentinenſis Noribegenſis, Lipſenſis, *in quibus vel rara, vel nulla tumuli mortaliorum cadavera in templis urbanis humantur. De Spartanis mirer, quod permiſerint mortuos in urbe ſepeliri: de quorum conſuetudine, vide* Eraſmum *libr.* 3. *pag.* 110. *Interim tamen vetuerunt ne monumenta in templis fierent, ſed juxta, Vide ibid.*

Ante annos circiter 400. *hæc execrabilis conſuetudo cœpit, cum ante hæc tempora, etiam Martyrum cadavera extra urbes ſepulta fuiſſe conſtet.* Franciſcani *enim &* Dominicani *cum viderent numerum fraterculorum augeri, nec tantos ſumptus ipſis ſuppetere, hanc emungendæ pecuniæ artem invenerunt, ut homines in cucullis Monachorum, & prope altare ſepeliri debere imperitis perſuaderent, ita ut recte quis dicat,* Nullam artem acquirendæ pecuniæ *eſſe probatiorem quam mortuorum, Vide ibidem plura Can.* 10.

laudable

laudable a cuſtome of burying the dead in ſome place ſet apart for this purpoſe in ſome out-part of Townes and Cities, or rather without the ſame. Howſoever I have diſcharged my dutie as a Phyſitian, giving warning of the inconveniences from hence ariſing, and preſcribing a ſweet and wholeſome aire, eſpecially for the ſicke. But of this, thus much ſhall ſuffice. Now, when there is any fault, either by exceſſe or defect in the aire, wee may ſafely correct the ſame. In the Sommer time, when the aire is too hot, wee are to uſe all meanes to coole and refreſh it, by ſtrowing our roomes with cooling greene herbs: as lettices, vineleaves, violet leaves, ſallow and the like, by ſticking the roome with greene boughes, and letting in ſome aire by opening the windowes, if any, that looke towards the North. There may alſo great pales full of cold water be ſet in ſeverall corners of the houſe, and ſometimes water powred out of one veſſell into another. If the aire againe be too cold, as in Winter, then the beſt way is to warme the roome with a good fire. And becauſe fire is ſo neceſſary and vſefull, wee muſt have a ſpeciall regard, eſpecially being for the uſe of the ſicke, of what fewell it is made. In the firſt place then, it muſt be made of drie wood, and not of greene ſmoakie ſticks, very offenſive both in ſickneſſe and in health. The fire of coles is not ſo good for the uſe of the ſicke, eſpecially ſuch as are digged out of the bowells of the earth. And thoſe wee commonly call char-coale, if either new kindled, or yet be in a narrow roome, are very hurtfull for any ſicke, yea, will offend a healthfull perſon. And it is reported that *Iovinian* the Emperour *travelling towards* Rome *in the Winter-ſeaſon, by the way was lodged in a roome newly whited with lime, in the which, to aire the roome, was made a great fire of char-coale, and the next morning this Emperour was found dead in his bed, being ſtifled by the venomous vapours of theſe coales and lime.* I remember, that living in *Paris*, 1608. *A young Gentleman of* Poictou *in* France, *my chamber-fellow ſet a great pan of char-coale within his ſtudie in the Winter time, ſhutting both doore and window, & within a little ſpace came running out of his ſtudy halfe ſtifled, whenas being in mine own ſtudy within the ſame chamber, I marvelling, and much amazed, came to him, asking him the cauſe of this ſudden fright; who ſcarce able to ſpeake, related the truth of the matter, and how that being almoſt ſuffocated with the venomous and ſuffocating vapours of theſe coales, hee was ſcarce able to open his ſtudy doore.* Sweet wood, without all controverſie, is beſt fewell; as Roſemary, Juniper, Bai-tree, if they were as frequent with us as in the ſouth parts of *France*, and many other Countries. With us our ordinary wood of Aſh, Elme, oake, ſallow and beech are good fewell for the chamber of the diſeaſed. But the poplar, the elder, and all ſorts of thornes are farre inferiour to the former, by reaſon they trouble the head more, as witneſſeth [n] *Ranzovius*: and what if we adde to theſe the walnut tree, which hath beene ever reputed an enemie to that principall part? Beſides, there is a fewell in the northerne parts of this Iland, called heath or ling, whereof there is great uſe made, as well for ordinary uſes of baking, brewing and drying malt, as for burning in the chambers ſometimes, both of ſicke and healthfull perſons: the which in my opinion is exceeding good, eſpecially for the ſicke, without any offence or hurt to any part of the body, being very good in

Correctiõ of the aire.

Meanes to coole the aire in Sommer.

Warming of the cold aire in Winter.

The fewell whereof the fire is made.
Sea-coale and pit-coale are naught.
Charcoale kindled in a cloſe roome dangerous.
Hiſtory.

Another.

Sweet wood is the beſt.

Good fewell with us.
Worſe fewell.

[n] *De conſervanda valetud. cap. 7.*

Heath or ling wholeſome fewell.

Correction of ſtinking water.

all manner of defluxions, and diſeaſes from thence proceeding, and good to corroborat the ſinews and nervous parts. If the aire of thy chamber be infeſted with noiſome ſmells, if otherwiſe unavoidable, then art thou to correct the ſame with ſweet ſmells: as of vineger, roſes and roſe-water, ſanders, &c; in hot diſeaſes: and in cold diſeaſes, with Juniper, and many hot aromaticall ſmells. It is alſo to be obſerved, that ſuch hot woods are beſt for the ſickes chamber in cold, and not in hot acute diſeaſes, unleſſe the roome be large and ſpacious. If there be no other meanes to correct the aire, we are, if it be poſſible, to exchange it for a better, as hath been ſaid already. But it is now time to come to the habitation of the ſicke.

Hot and ſweet woods when and by whom to be uſed.

CHAP. II.

Of the particular Aire wherein the ſicke liveth, to wit, his habitation, and the beſt ſituation thereof: As alſo, whether a countrie-aire, or that of townes or cities be beſt; where ſomething concerning the ſituation of the towne of Northampton.

Conſideration of the particular aire about the ſicke.

THe ambient aire wee conſidered in a double reſpect, one generall, of the which already in the former Chapter; now in the next place wee come to conſider of it in a particular relation to the ſicke, conſidered in the habitation, or place where the ſicke dwelleth. And ſince it is ſeldome ſo ſafe to remove the Diſeaſed, there is therfore no ſmall care to be had in the choice, of the place wherin anyone is to live. The healthfulnes of the houſe is by the ſituation and ſtructure thereof eſteemed. That houſe is by many eſteemed the beſt, which is ſituate ſomewhat high, and on a dry firme ground, ſandy rather than any other: the houſe it ſelfe being of an indifferent and competent height, and looking towards the ſouth principally; from Sommers heat well ſhaded, yet not deprived of cooling winds, and in Summer receiving the benefit of the Sun-beames in abundance: the which ought alſo to bee accommodated with divers roomes, differing in bigneſſe and ſituation, where the ſicke may ſolace himſelfe according to times and ſeaſons. It is alſo here to bee underſtood that there bee no fennes, marſhes, or any ſuch noiſome and ſtinking places neare to the ſickes habitation. Now next to this ſituation is that which is towards the Sun riſing: but worſt of al towards Sunſetting, in Sommer eſpecially: for in ſuch places the morning light is more unpleaſant, in which time, notwithſtanding, the ſicke ſhould finde moſt ſolace. And the morning Sunne doth purge and rectifie the ambient aire, provided it be not admitted within the houſe, untill it hath firſt a little cleanſed the aire, and diſſipated and driven away the thicke

Beſt ſituation of the ſickes habitation.

The next beſt ſituation.

The worſt.

thicke vaporous night exhalations, in moiſt times eſpecially. And it were to bee wiſhed alſo there were ſome pleaſant ſprings, or ſome little cleere brooke, or ſwift running little river not farre from this habitation. Many great houſes are now a daies ſo built both in cities and townes, and in the countrie that there may be choice of roomes, which way one will. Low roomes, eſpecially vaults, or caves under the earth are the fitteſt for *Fevers*, ſpitting of blood, and faintneſſe of heart; by reaſon of the cooleneſſe of the aire, which better upholdeth and mainteineth ſtrength than higher roomes. Great and ſpatious roomes are fitter for fat and full bodies, by reaſon they draw ever in freſh aire, which diſcuſſeth and reſolveth collected humors. In narrow roomes the aire is ſuffocate and ſtiffled up. And therefore we read that that great and memorable plague of the *Athenians* in the time of *Thucidides*, did firſt of all ſet upon the poore mens cottages. And common experience doth even ſo farre teſtifie unto us, that in any Epidemicall, contagious, or peſtilentiall diſeaſes, the meaner ſort which live in little cloſe roomes, are ſooner and in greater number, than thoſe who live in more ſpatious houſes therewith ſurprized; as I my ſelfe could inſtance. And I beleeve, many are able to ſay ſomething to this purpoſe, the alleies, and other cloſe places of the city of *London*, at this laſt great and memorable plague. But in cold froſty weather, I confeſſe, eſpecially where is no feare of any ſuch infection, a cloſe roome is not to bee refuſed; provided it bee not made too hot, and too many people be not ſuffered to be in it at once. And by the way, with ° *Ranzovius*, I cannot but reject the uſe of the aire of ſtones or hot-houſes, as they are ordinarily uſed throughout all the *Germane* countries, which are ordinarily made ſo hot, that in the coldeſt froſt of Winter one is not able to ſit in them without ſweating, as I have often, howbeit ſore againſt my will, experimentally tried. And by this meanes the Pores of the body are ſo relaxed and dilated, that they eaſily receive the impreſſion of the firſt occurrent cold aire. Now to this diſcourſe of the aire & habitation belongeth alſo to ſay ſomething of the light, wherwith the patient is often not a little affected. § If the ſick be weake, then the light often offendeth, and is therefore to bee kept darke; eſpecially if the eies be weake. If the ſicke love the light, let him enjoy it; if no apparent danger be thereby procured: if both be troubleſome, keepe a meane betwixt both. Where the ſicke is not offended with the light, if the time and place concurre, eſpecially in Winter; the beames of the glorious Planet *Phœbus* will not a little correct the ambient, and comfort the patients weake ſpirits. The colour of the walls come alſo here within our conſideration; which if whited with lime or chaulke, are likewiſe offenſive; but eſpecially if the roome be of it ſelfe full of light. Hangings alſo of ſeverall colours doe much trouble the eye-ſight of the ſicke, eſpecially if they be mad. To this place may we alſo reduce that which writeth *Hippocrates*. **That it is not ſufficient for the Phyſitian to play his part; but the ſicke and the aſſiſtants, tending upon the ſicke: and beſides, all outward things muſt be accordingly accommodated.* Such as are about the ſicke ought to bee gentle and courteous, not peeviſh and froward, obſerving the ſickes humor

Low roomes in what diſeaſes beſt.

Great and ſpatious roomes.

Narrow and cloſe rooms in contagious and peſtilentiall diſeaſes are not good.

Cloſe roomes when beſt.

Stones and hot-houſes not wholeſome.

° *Loco prius citato.*

Of Light, and how it may be uſed about the ſicke.

§ *Alium enim lux, alium tenebræ magis turbant, neque periuntur, neque nullum diſcrimen deprehendi, vel hoc vel illo modo poſſit. Optimum itaq; eſt utrumq; experiri, & habere eum qui tenebras horret in luce, eum qui lucem in tenebris. At ubi nullum tale diſcrimen eſt, æger ſi vires habet, loco lucido, ſi non habet, ſcuro continendus eſt.* Celſ. lib. 3. cap. 18. & Hippoc. lib. de medico.

The Colour of the walles.

Hangings of the roome.

* Δεῖ δὲ ἀ μόνον ἰητρὸν παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ καὶ νοσέοντα, καὶ τοὺς παρεόντας, καὶ τὰ ἔξωθεν Aph. 1. lib. 1.

humor and diſpoſition, and in reaſonable and lawfull things ready to fulfill his juſt deſires; to cheere up and cheriſh the ſicke, and to give them good words; but eſpecially carefully and diligently to obſerve the Phyſitians preſcriptions. The Phyſitians (ſaith [p] *Ariſtotle*) cannot alwaies cure the ſicke, becauſe it is in the hand of another man that he cure according to art, and not in the power of art it ſelfe. Beſides, in the roome where the ſicke lieth there ſhould be heard no noiſe, nor ought the ſicke be troubled with much talking; and therefore much company is to be avoided; eſpecially in hot diſeaſes and the like ſeaſons, and narrow roomes, which are thereby over-heated. And [q] *Plinie* writeth, that it hath been obſerved, that wounds have beene the worſe by much trampling and ſtirring with peoples feet. But concerning the aire, there remaineth yet a queſtion to be diſcuſſed, whether the aire of townes and cities, or that of the countrey be better?

[p] *Lib. de anima cap.* 9.

[q] *Lib.* 28. *cap* 3.

Now this hath been an antient queſtion among Phyſitians; and it ſeemeth it was by the antients decided on the countries ſide, in that the Temple of *Æſculapius* was built without the city of *Rome*; intimating thereby the prerogative of the country-aire above that of cities and townes, as witneſſeth [r] *Plutarch*: and not for the gaine of Phyſitians, as [s] *Pliny* prateth. It is true indeed that in the generall, and for the moſt part the countrie aire is more open and free, than that of cities and townes, which oftentimes by reaſon of multitudes of people, neareneſſe of buildings, narrowneſſe of ſtreets (eſpecially if they be not kept ſweet and cleane) muſt needs bee farre inferior to the other. And yet are there herein divers particular cautions and limitations to be obſerved. Some country-aire is farre inferior to that of many townes: witneſſe the hundreths in *Eſſex*, and the fennes in *Lincolneſhire*; by which it plainely appeareth, there is great diverſity in the qualities of the country-aires. There is againe ſome country-aire in its qualities ſimply conſidered, eſpecially for the naturall inhabitants healthfull; and yet for ſome conſtitutions very dangerous: as many places of the North parts of this kingdome and Iland, where the aire is very ſharpe and penetrant, and therefore might eaſily offend thinne and weake conſtitutions, and conſequently procure diſtillations, from whence ariſe many dangerous diſeaſes. There is againe a great difference to be found in divers cities and townes: for ſome are very great and populous; as *Paris* and *London*, &c: and therefore in ſuch cities, the aire muſt needs be groſſer and thicker, and not ſo ſweet and wholeſome as that of the countrie: and therefore in ſuch populous places, it is good for the patient, if it be poſſible, eſpecially in chronicall, or diſeaſes of long continuance, to remove into a ſweet country-aire. Againe, ſome townes are ſo well ſituated, and ſo free from the aforenamed annoyances, enjoying ſo free an aire, that they often equall, if not exceed ſometimes a country-aire: for as I have already ſaid, ſome country-aire may be too ſharpe and piercing, whereas a city or towne well ſituate in a temperate aire, and freed from theſe former inconvenients, may prove farre fitter for indiſpoſed perſons. Of ſuch divers may by found within this noble Iland, amongſt whom, in this reſpect, few exceed this antient towne and corporation of *Northampton*. This towne

[r] *In quæſtion Romanis.*

[s] *Lib* 29 *cap.* 1.

Country-aire in generall, and for the moſt part to bee preferr'd.

Great diverſitie in countrie-aire.

Diverſitie in the aire of ſeverall townes and cities.

Good and wholeſom aire of the towne of *Northampton*.

towne hath for its ſoile whereon it is ſeated, a ground gravelly for the moſt part, and under this digging a little is to be found a good firme tough clay, producing good ſtore of good ſtone, fit for buildings. It is ſituate in a fruitfull country, on the ſide of a hill, looking towards the South Sunne (the beſt ſituation as wee have already proved) the ſtreets faire and ſpatious; and by the care and induſtrie of good governours, kept ſweet and cleane; the buildings faire and beautifull, and adorned with ſuch a market place, as few corporations in this kingdome exceed it; yea, very few that come neare or equall it. It is not my purpoſe to diſcourſe of that old ſtrong caſtle, together with the firſt founder, and the famous Churches and religious houſes have been in and about this towne. And as the aire is good and wholeſome, ſo is that other element of water, neither within nor without the walls wanting. Within are divers wholeſome wells and ſprings: and without the walls, beſides many wholeſome and pleaſant ſprings, that famous River of *Nine* (ſo called from the nine ſprings, from which it hath its firſt orignall) which runneth all along the South ſide, and the Weſt directly under the Caſtle walls, and with many ſerpentine windings and turnings, thorow a pleaſant medow ground above 30 miles in length, and conveighing its ſilver ſtreames by the antient city and ſea of *Peterborrow*, at length marrieth it ſelfe with the great Ocean, being every where furniſhed with many good and wholeſome fiſh: ſuch as be, Perches, great Jacks, Pickrells, Roches, Genions, little inferior to ſmelts; Chubs, ſilver-eeles, and divers others. And as for ſweet and pleaſant walkes of paſtures and meadows, it is almoſt every where with them environed. And all beyond the towne for many miles North-ward, it is a dainty light gravelly ground, yet very profitable and commodious both for corne and cattell. My purpoſe is not here to ſet downe a particular and exact geographicall deſcription of this antient corporation; but onely by the way and occaſionally diſcourſing of the aire, tooke occaſion to acquaint the reader with a touch of the commodious and healthfull ſituation of the ſame. But this famous corporation hath now for a long time lyen lingring under the burden of waſting and conſuming ſickneſſe, which hath eaten up, and conſumed the bowels, not of this onely, but of many other famous cities and corporations of this flouriſhing kingdome: my meaning is decay of trading, the which to ſupply, as a feeling member of the publikes wants, I wiſh, it were as well in my power, as to bemoane and bewaile the ſame. It is not unknowne to many of the inhabitants, what great trading by meanes of clothing hath been here in former times; as the ruines of ſome great buildings, imploied to that purpoſe, doe yet evidently witneſſe. And I know nothing to the contrary, why this might not as well now bee followed, as it was in former times. This countrie is furniſhed with as good wooll as any other, and affordeth this commodity to ſome of thoſe countries where clothing is in greateſt requeſt. The water is likewiſe very good for dying, and no other conveniency, that I know, wanting, except good will, and an earneſt deſire to promote a publike buſineſſe. And in ſo high eſteeme hath this towne been had in former times, that beſides Parliaments

Situation of this Towne.

It is well watered.

River of *Nine*, and good wholeſome fiſhes breeding therein.

Paſtures and meadowes about the towne.

Decay of trading with this, common to many other corporations of this kingdom.

Excellent wooll of *Northamptonſhire*.

Good water for dying.

This towne commodious for entertainment for great meetings.

here kept, and other ſolemne meetings, it was once accounted one of the fitteſt places for founding an Vniverſity: and now for theſe many yeeres hath beene accounted the fitteſt and moſt convenient place for publike meetings, as well of aſſiſe and ſeſſions, as of any other importance: and that in regard of that entertainment and content which all things in even ſcales well weighed, may be better had in it than in any other towne in the whole Countie. And beſides, this corporation yeeldeth as much to his Majeſties exchequer, I thinke, as any other of that bigneſſe and trading. Neither yet hath this Towne come ſhort of any in expreſſion of dutifull and loyall affection to their Princes, according to the poſſibility of their powers. My wiſh therefore is, that a mother in *Iſrael* may not decay, but ſome regard may be had to the re-eſtabliſhing of the former flouriſhing eſtate of this antient corporation. And this by no meanes, in my opinion, might ſooner be effected, than by ſetting up this antient trade of clothing againe: for this purpoſe it were a worthy worke, and deſerving great commendation, if ſuch as have had their firſt being in this place, God having now made them his Stewards of a great ſubſtance, would helpe to uphold their aged, and weake decaying mother. And this were a pious worke (at leaſt in a large acceptation) and a part of that honour the childe oweth to an aged, and decayed parent. Remember that the very heathen held this tenent, that men were not only borne for themſelves, but that their common countrie claimed ſome intereſt in them. To incourage others in the proſecution of ſo laudable a worke, one Alderman of this ſame corporation, hath now of late broken the yce, and againe, like a good Patriot, minding the publike good (whereof now moſt are unmindfull) hath at his owne coſt and charges, begunne to ſet a foot this laudable trade of clothing: the which, if well followed, and ſeconded by others, and neighbours in the country would further to ſet forward ſo laudable an enterprize; it would in a ſhort time, prove no ſmall benefit both to the towne and countrie; and by this meanes, many poore might well be ſet a worke, who now are forced either to begge their bread, or elſe labour hard at knitting ſtockings, which will not furniſh them with browne bread to fill their hungry bellies, eſpecially in theſe hard pinching times: beſides, ſome other inconveniences on which I cannot ſpend time. I adde onely this, let us follow and imitate the laudable induſtry of the *Dutch*, in providing for their poore, and ſetting them a work. They ſuffer no ſtraggling beggers among them, and why may wee not as well? Another thing there is, which would much further and advance this buſineſſe, and prove beneficiall, not to this corporation alone, but to other market townes alſo: to wit, *Owndel*, *Thrapſtone*, and *Waldenborrow*, together with the whole adjacent counrry, and other neighboring ſhires: and this is by making the river of *Nine* navigable from *Peterborrow* to *Northampton*. Now, let every one ſeriouſly conſider the need, and they ſhall find more than enough; if it were but even in regard of the ſcarcity and decay of fewell in this Weſterne part of the ſhire, beſides many other benefits would from thence ariſe: as preſerving the high-waies (now chargeable to the countrie in regard of much carriage by cart) keeping

Clothing wold make this corporation flouriſh.

Maſter *Iohn Denbigh*, one of the Aldermen of *Northampton* hath begun to ſet up clothing.

The river of *Nine* made navigable wold prove beneficial both for towne and countrie.

the

the meddowes from ſo frequent overflowing; and that by meanes of ſcowring the chanell, and raiſing the banks: beſides the importation of corne, and other commodities in time of dearth; and againe, exportation of the ſame commoditie of corne in time of greater plentie and cheapneſſe; beſides many other benefits whereon I may not now dwell. As for any objections to the contrary, they may eaſily be anſwered, and the worke knowne to be faiſeable, having been long ſince ſurveied, and the charges caſt up, and an act ready drawne to be put up in parchment divers yeeres agoe; and this ſame Alderman lately mentioned (as hee hath ever manifeſted himſelfe a good Patriot, in furthering any publike good) at that time followed the ſame buſineſſe. I hope, when time and opportunity ſhall ſerve, good Patriots will not be unmindfull of promoting and furthering the publike good; and thoſe whom it more neerely concerneth, even this ſame in particular. And although, I ſhall perhaps, by ſome be cenſured for this digreſſion; yet, becauſe I thought it not impertinent, I muſt needs crave the curteous reader pardon, and ſo I now proceed to the proſecution of the buſineſſe I have begunne.

CHAP. III.

Of the clothing and covering of the ſicke, as alſo concerning ſhifting of the diſeaſed, and of the error of the vulgar practiſing the contrary: Something concerning the bed wherein the ſicke lieth, and whether the ſicke ought to have his haire cut.

NOw, becauſe among other uſes of clothes, one is to keepe and defend us from the injuries of the ambient aire; therefore after our diſcourſe of aire, I thinke it materiall to ſay ſomething of the clothing and covering of the ſicke. Now, our meaning is of ſuch clothes as cover the ſickes bed, and lie upon him: and the ſicke are either covered with many & thicke heavy clothes to defend them from the injury of the cold aire, or elſe with thinne covers, for feare, leſt they be by multitude of clothes oppreſſed, and internall heat increaſed. [a] *Hippocrates* in cholericke diſeaſes, covereth the ſicke with thinne and ſoft clothes. And *Aſclepiades* the Phyſitian, ſaith [b] *Pliny*, did abrogate this troubleſome cuſtome of covering the ſicke with ſo many clothes. In that great and fearefull ſweating ſickneſſe it was obſerved, that moſt died by reaſon they were covered with ſo many clothes: for, their opinion was, ſaith [c] a learned Writer, that the diſeaſe was to be helped by ſweating, which by all meanes they laboured to further. In the beginnings of the paroxyſmes, or fits of *fevers*, we ought to cover the ſicke with many clothes, that the ſicke

a *Lib. de intern. affect.*

b *Lib. 25. cap. 3.*

c Cornel Gemma, *lib. 2. coſmocrit.*

When to cover the ſicke.

may

may quickly grow warme, and the cold be driven away: and for this purpoſe, the parts which are cold are to be rubbed with warme clothes. After they beginne to be warme, the clothes are to be taken off, and toward the declining of the heat to be laid on againe, the better to provoke ſweat. Moreover, it is to be obſerved, that more clothes be uſed in the night-time than in the day, and that by reaſon the [d] night aire is colder than that of the day. But if it ſhould ſo fall out that the ſicke could not ſleepe with a multitude of clothes, then were it good to wait while they be aſleepe, and then to cover them. Now, the bed wherein the ſicke lieth, is not to be neglected: as for the forme of the bed, a high headed bed, ſuch as is now in greateſt requeſt, and we commonly call *French* beds, (eſpecially in Sommer-time, and in hot acute diſeaſes) are the beſt for the uſe of the ſicke, and afford him moſt aire: and withall, I would have the aſcent, or going up to it low and eaſie. In Sommer and hot weather, in hot acute diſeaſes, the curtaines would be thinne, in Winter, and colder weather thicker. As for the bed he lieth on, downe beds are the hoteſt of all others, and next to them ordinary feather beds; yet both doe much heat the ſicke, eſpecially in Sommer, and hot acute diſeaſes. And therefore I can in no wiſe approve of the prepoſterous *German* cuſtome, to cover them with one feather bed, and lay another under them. Wooll-beds and mattrices are cooler, and fitter than the former, if the ſicke would be perſwaded to indure a little hardſhip for a future benefit. But ſtraw and chaffe, eſpecially of oats, are cooleſt of all other, and fitteſt for ſicke folke, if people would priſe more their health than their eaſe. In *Babylon* (ſaith a late Writer) great men uſed in Sommer to lie upon beds of leather, filled with cold water, which I would not adviſe our new faſhion-mongers to imitate. And they ſay in *Italy* they uſe even at this day to lie upon leather-beds filled with wind, as we doe here our foot-balls, and the *French* their ballownes. Our low field beds and canopy beds, are not ſo good in the former caſes as high beds. The beſt of all others are accounted ſuch as hang by cords, whereby this benefit may be reaped, that the ſicke may be rocked aſleepe; as is the cuſtome of the *Braſilians*, to have their beds hung betwixt two trees, for feare of venomous vermine.

More clothes to be uſed in the night than in the day.

[d] Galen *comment. in eam partic. 6. in epid. c. videatur vigilans calidior exterius, &c.*

Beſt form of beds for the ſicke to lie in.

Bed he lieth on, and whether feather beds be beſt.

Wooll-beds and mattrices.

Beds of ſtraw and chaffe.

Bed filled with water. With wind.

Hanging beds.

Now, from the covering of the bed, to the covering of the ſickes body in bed, and immediatly touching the ſame; and firſt wee will beginne with the head-peece, his cap I meane. It is an inveterate and radicated cuſtome, in all diſeaſes, to cover the head with thicke caps or other clothes; eſteeming all manner of defluxions and diſeaſes to proceed from the head, and as it would ſeeme by their practice, to proceed of a cold cauſe: whereas by this meanes they rather increaſe, for the moſt part this paine, if any there be already; the head like a ventoſe, or cupping glaſſe, attracting vapours from the neather parts. *Avicen* warneth us, that too much covering of the head weakneth it. And yet it is thoght by many that the head can never be ſufficiently coverd. I confeſſe, in this caſe it is hard to ſet down and determine all the particular circumſtances; as of the time of the yeer, the ſex, the nature of the diſeaſe, the age and conſtitution of the diſeaſed, according to which circum-

Erroneous cuſtome of too much covering the head.

circumstances, the Physitian is forced to accommodate his particular prescription of clothes. And heere I must needs give warning to younger people, that they would not so much in their health oppress themselves with such a multtiude of cloths, who keep themselves so warme in their younger yeeres, that they become farre infirmer afterwards when they come to age, and apter to receive harme by the least blast of cold wind. There is a great difference to bee had both in our clothing and diet, according to the severall seasons of the yeere. The apparell in Sommer and warme weather, ought to be thinner than in Winter; and among these, the hotter constitutions ought to goe thinlier clothed than others. And as on their body, so on their bed the clothes ought to be thinner. But few, if any, observe the difference to bee observed of the beds they lye on; it being for an uncontrolled custome received, both for young and old, hot and cold complexions, to lye both Sommer and Winter on the softest feather-beds they can. And yet for hot constitutions, especially the younger sorts, and such as have hot livers and kidnies, and molested with the stone in the kidnies, especially in the Sommer time, this custome cannot but be hurtfull. And as for this covering of the head, as it is indifferently used, alike in Sommer and Winter, of young and old, and all complexions whatsoever, I hold it a very pernicious custome, especially in the younger sort, and very prejudiciall to their health. It is a great fault in many parents, that they are too carefull in the nice and choice tender educating of their infants, who in their tender yeeres might be easily accustomed to goe thinner in their apparell; and custome would afterwards make this easy. And this wee may see apparently in many of our Gentle-women, who both young and old, both Sommer and Winter, go with naked breasts, wrests and necks; and yet never complaine; in this verifying the old proverb to be true, *Pride is never painfull.* And yet those parts are, according to Physitians prescriptions, most carefully to be kept warme. And yet all this notwithstanding, as also all our best Divines preaching to the contrary, and oppugning this pride by their pens, we see, how carefull many are to accustome and inure their children with this kind of pride; when as for the most part (alas more is the pitty!) there is but small regard had of their vertuous education in the feare of God. *But I leave this Puritanisme.*

Difference of clothes according to the seasons.

Downe and feather-beds hurtfull for hot livers, kidnies, and the stone.

Parents much to bee blamed for the too too nice and tender education of their children.

Another point in the clothes and covering of the sicke to be considered, is the quality, that they be cleane and sweet. [c] *Hippocrates* would have the Physitian to bee neatly and decently apparelled, and perfumed with sweet odours, that by this meanes, he might bee the more acceptable and pleasing to his patients. How much more then ought the sicke himselfe to be neat and cleane in his apparell? And it is no small contentment to the sicke, when hee seeth himselfe neat and cleanely in his clothing. Againe, it much discourageth and dejecteth the sicke, when he is suffered to lye stinking like a hogge in the mire, in dirty and foule clothes. And [f] *Galen* advertiseth us, that young children, who after much crying, could neither by the teat, by rocking nor singing be quieted; by changing of their foule and stinking

Qualitie of the clothes about the sicke, that they bee sweet and cleane.

[c] *Lib. de medico.*

The sicke ought to be often shifted.

[f] *Lib. 1. de sanit. tuend.*

king clothes, and exchanging them with cleaner; were presently stilled. But, me thinkes, I heare some of our wise women, at least in their owne conceits, with open mouth cry out against me, by reason, I wish, the sicke should be often shifted, objecting in the first place, that by this meanes the sicke may catch cold; and next that it weakneth the sicke to bee thus shifted. To the first I answere, it is but a foolish feare, the vulgar often fearing where there is no cause: but howsoever, if it be in cold weather, it may by meanes of the fire easily be prevented; and if in warme weather, their feare is frivolous. As for the other feare, which I have heard some women object, of weakening the sicke, it is very absurd, and as frivolous as the former: And so farre is it from weakening the sicke, that on the contrary, it is rather a meanes to further and increase strength. And to make this more plainely appeare, we are to take notice that in the body of man, there are three severall concoctions: the first, in the stomacke or maw, called chylification; having for excrement, the fecall ordure, or ordinary egestions. The second, in the liver, veines, called sanguification; and hath for excrement, the urine. The third, is called nutrition, and is performed in the whole body; and hath for excrements, certaine fuliginous vapors, which by insensible transpiration breath out by the pores of the body; and the sweat, which is apparent to the eye. Now in time of sickenesse, especially in all sorts of *Fevers*, these excrements doe most abound, and make foule the linnen they lye in, and that they weare next their skinne; for the which cause, sicke folkes should have their linnen often shifted, especially when they sweat much. Besides, if they bee not shifted, this danger yet insueth, that if the sweat continue about the body, it will bee drawne in againe by the same way it went forth; and then judge whether thou likest that better, or sweet cleane linnen. For this must be well considered, that the arteries of the body have a double motion, one whereby they expell these excrements already named; and the other whereby they draw in the ambient aire to refresh the blood. Now whatsoever aire is next unto them, be it good or bad, sweet or stinking, they draw it in. And therefore, if thou let this dung-hill lye about thee, undoubtedly the arteries will draw in these noisome excrements, which will suffocate naturall heat, and by consequent, prolong thy disease. And a [s] learned *French* Physitian who doth much inveigh against this nastinesse (that so also it may appeare, this is not mine owne private opinion) to prove this truth bringeth in an instance: *Let any person come newly out of a heat bath, where there is great store of dust newly raised, he shall presently feele a pricking over his whole flesh; which is nothing else but this small dust drawne in by the arteries.* The case then thus standing, all filth and corruption ought to be cleansed from the skin, and all the pores and passages thereof kept open and cleane, by removing whatsoever might let or hinder the same, And for this end and purpose, the *Romans* and *Greeks* in antient times had so frequent use of their frictions and hot bathes. Let this then be a warning to all those who attend the sicke, that they have a speciall care of shifting and keeping them cleane and sweet, as hath beene said already, and let the contrary erroneous custome

Obiections of the vulgar.

Answere.

Three concoctions in the body of man, with their severall excrements.

Inconveniences and harmes by not shifting the sicke.

s Laurent. Ioubert. *des erreurs populaires partie 2 cap. 5.*

ſtome be hence forward for ever buried in the duſt. One thing yet remaineth concerning warming of the ſickes bed, whether it be to bee uſed? I anſwere, in weake and aged people eſpecially, and the Winter time in others alſo, there is no doubt to bee made of altering the cold aire of the bed with a warming-pan: but in young people, in hot acute diſeaſes, and the Sommer time, when all tendeth to heat, I ſee no neceſſity, yea rather hurt than any good; unleſſe ſome cold conſtitutions, or decrepit old age doe plead for a continuance of this cuſtome, and then I ſhall not bee againſt it. But whether this be ſo convenient for ſuch as live in health, may with better reaſon be demanded? I anſwer, that for young people I wiſh, they were not ſo daintily brought up, and accuſtomed to this warming of their beds, which maketh them afterwards the more unfit to undergoe any hardſhip. But for the antienter ſort, tender women, and ſuch as have heretofore accuſtomed themſelves thereunto, I am not againſt the airing of their bed in cold Winter weather, that ſo going to bed, they may ſtill finde the bedclothes ſomewhat warme about them at their firſt downe-lying. To this place alſo belongeth to ſay ſomething concerning the haire of the head, and whether in ſickeneſſe it ought to bee cut, or no? My purpoſe is not here to inſiſt upon the generation, utility, and proper uſe, and the material cauſe, & differences of haire with many other things; this onely know, that haire is but an excrement, and properly no part of the body, in the eſteeme of all our Phyſitians; and yet appointed for a ſpeciall uſe to cover and adorne that part wherunto it is appropriated. In women, it hath beene alwaies a comely ornament and cover of the head. And to men, (ſaith the Apoſtle) doth not even nature teach you that it is a ſhame for a man to weare long haire. But I come to the queſtion, whether in the Diſeaſed, it bee ſafe to cut the haire of the head or no? Long and thicke haire keepeth in fuliginous excrements of the head, and ſuffereth them not ſo well to breath out of the pores; from whence rheumes are ingendred, the originall almoſt of all diſeaſes. Hence was it that the *Ægyptians* painted *Æſculapius* bald; thereby ſignifying thus much, that the haire was to be cut ſhort; yea, if it were even ſhaven, it were better for a mans health than to weare long haire. It is therefore beſt in all diſeaſes of the head, eſpecially in long continuing defluxions of ſharpe rheumes, to ſhave the head, according to the opinion of antient and late Phyſitians. In a word, it is better both in ſickeneſſe and in health to have the haire rather ſhort than long; howbeit the too often cutting of the haire is not ſo good, and the often ſhaving of the beard and face is evill, and not to be uſed. I enter not here upon particulars, in what diſeaſes the haire is chiefely to be cut, yea even ſhaven; whereof ſomething may perhaps more largely be ſpoken in any another place. But this which hath already been ſaid, may eaſilie convince the more than mad effœminate cuſtome of our effœminate age, wherein men are not now contented with that portion of haire, which their Maker in his wiſedome thought fit for them; but beſides, muſt have their head covered with a great buſhie perwig, both to the great diſhonour of Almighty God, and with no ſmall prejudice to their health, as by the premiſſes

Whether the bed bee to be warmed.
Anſwere.

Whether it be fit for healthfull people.
Anſwere.

Whether in ſickenes the haire is to be cut.

Anſwere.

Effœminate cuſtome of our age.

Diſguiſing of the head with perwigs.

may easily appeare. I deny not, but some of them have scalded their haire in the fire of the Barber-surgeons purgatory, and therefore have the more need to cover that deformitie: but let others take warning by their harmes. But as for women, they being commonly of a colder constitution than men, and their heads weaker, their haire is not commoly so hurtfull for them: besides, that [h] their haire was given them for a cover and ornament. But as for their curles, false & sophisticate haire, either not content with that colour which God gave them, or else because they would not seeme to yeeld to old age; as I do not much mervaile at such tricks in a stewes strumpet, or a cōmon curtisan: so I think, they no waies beseeme a sober, modest and grave Gentle-woman, especially in the state of wedlocke, and now attained to some competent number of yeeres. I wish both sexes to call to mind that saying of a *French* writer, speaking against the pride of women, painted faces, and many other particulars, almost 80. yeeres agoe. [i] *That when as they shall stand before the Tribunall of the great GOD of Heaven at that last and dreadfull day, it is to be feared that the* Judge *of all the world will say unto them, get you out my presence into everlasting damnation: for I doe not acknowledge this colour, haire, &c; to be of my making.* But as concerning the abuse of this excrement of haire both in men and women, directly crossing the Apostles rule, men wearing side and long haire, and some wearing it longer on one side than the other, by them now called a love-locke: women againe, quite contrary to womanly decency and modesty (that I say nothing of Gods command) cutting and clipping their haire, and the great injury they heerein offer to Almighty God, it being daily by our learned Divines preached against, and a[k] learned religious Gentleman having lately of purpose written a tractate concerning this same subject in both sexes, where at great length he proves both the unseemelinesse and unlawfulnesse of this custome, I will not insist upon it. I will onely tell you of a [l] monstrous and strange disease in the haire, heard of but of late yeeres, and not recorded by any antient author that ever we read of. And this is nothing else but an agglutination, or invisication of the haire of the head and beard, by which meanes it acquireth sometimes the forme of some great adder, or snake; and sometimes of lesse serpents: and these horrid and hideous serpent-like locks doe often occupy the whole *superficies* of the head and beard; insomuch, that who so beholds this

[h] 1 Cor. 11. 15.

[i] *Frangois Grandin, Cure de l' eglisecol legiale de mounsieur S. Iean Baptistee augers an liure da destruction de l' orgueil mondain, &c.*

[k] *M. Prin.* of Love-locks

[l] *Plica pro pilorum affectu, nil aliud est quam agglutinatio vel invisceratio quædam pilorum ex humido, viscido, lento aglutinoso hunc primum per universam ferè Poloniam grassante. Inde vero per quasdam Germaniæ partes divagatur. Experti sunt quotidie fasciculos implicatorum pereximie inter se crinium derasserint, eos oculis capi, aut defluxibus ad alias partes corporis gravissime irruere. Maximam partem fœminas invadit. Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamentis repercutientibus repressérunt. Præterea fœminas quæ menstruis temporibus non satis purgantur. Quis non novum, mirabile, & horridum putet, capillos ex propria naturâ planos, demissos ac simplices, sponte sua, sub cœlo admodum frigido increspari, paulo post erigi, involvi, atq; indissolubiliter conjungi, varias recipere figuras, quandoq; maximi cuiusdam anguis, aliquando plurium & minorum serpentum, undiq; vermes, spurcitiem fœtoremq; redolere: quodq; omnium maximum est, & a seculo inauditum, acus perpunctos, vel transfixos sanguinem effundere.* Hercules Saxonia *praxeos suæ lib* 10. *cap.* 1. *Horridum quoddam, impexum, adeoq; intricatum capitis atq; barbæ capillitium, apud nostros haud infrequens, cæterum veteribus cuiuscunq; ætatis medicis incognitum observare licet: Quo affecti prælongas capillorum tricas & cincinnos mirifice intricatos, digitis sæpe crassitiæ, exre quo capitis & barbæ capillitio, ad humeros, pectus, & aliquando ad umbilicum usq; demissos, propendere videas, aspectu plane monstrifico, & Gorgoneum caput præferente. Quos illi magna religione incultos, nec ferro præscindere, nec pectine explicare sustinent. Persuasi omnino, gravissima capitis morborum fomenta, velut Apoplexiæ, Paralyseos, Maniæ, & comprimis* Cephalalgiæ *pertinaces, consimiliumq; materiam ydem alendis absumi. Qua sine superstitione, sine multa hominum observatione ducti, quidvis potius, quam eorundem culturam, aut perfectionem, velut prorsus infaustam & lethalem admittunt. Factisq; de experimento & historia periculis, sententiam suam mordicus tuentur.* Ioann. Georg. Schenckius, Schenck. E. Hagenonens. medicus observat. medic. lib. 1. observ. De *Tricis Incubonum.*

strange

ſtrange ſerpent-like ſight, may the eaſilier be induced to beleeve that monſtrous *Gergonean* head, the Poets attribute to *Meduſa*. And as the author affirmeth, may it not ſeeme a ſtrange thing, that plaine and ſmooth haire in ſo cold a climat (meaning *Poland* and a part of *Germany*) ſhould ſo curle and balter, and contract ſuch hideous and ſtrange ſhapes: beſides, that they ſhould bee of ſo loathſome and putrid a ſmell. And which hath never yet been heard of, that theſe baltered locks being prickt with a pin, ſhould preſently yeeld blood. And it hath been obſerved, that ſuch as have cut off theſe locks, have either ſuddenly become blind, or elſe a great defluxion of humors hath falne downe upon ſome other parts of the body. This diſeaſe hath of late yeeres runne thorow a great part of *Poland*; and entered alſo into ſome parts of *Germany*. If God ſhould ſend it here over among us to puniſh this prodigious pride in the uſe of this ſame excrement, were it not juſt with God, to puniſh us in the ſame part wee offend in? This Author affirmeth, it is moſt frequent in women: but another affirmeth, it as often frequenteth men, and that they let both theſe prodigious locks of haire and beard hang downe over their ſhoulders, and many times downe to their breaſt and navill, a ſtrange and prodigious thing to behold.

CHAP. IIII.

Of abſtinency, either from ſome, or all ſorts of food, for a ſhort, or a longer time; and of ſeverall ſorts of abſtinence.

AFter the aire, and ſuch other things thereon depending, I now proceed to the Diet of the Diſeaſed. But before wee come to diſcourſe of the particular ſorts of Diet, wee muſt permit ſome generall rules and directions concerning the Diet of the Diſeaſed. Now all manner of Diet is of a threefold nature, a thinne ſpare diet, a liberall or full, or a meane betwixt both. A thinne or ſpare diet we call, either a totall abſtinence from all food for a certaine time; or elſe a very ſparing uſe of one or more ſorts. Now of all other Diets this is the moſt ſparing, when the ſicke for certiane daies takes no ſuſtenance at all. And this abſtinence among ſome of the antients, the *Greekes* eſpecially, was often very rigid and ſtrict; inſomuch that many times the patient was ſuffered to take no kind of ſuſtenance for the ſpace of three, foure, five or ſix daies. But becauſe we are now falne upon this point of abſtinence, it will not, I hope, be unwelcome to the reader to make a particular enumeration of all the ſorts of faſts whatſoever. Now then as repletion and glut-

Abſtinence fourefold
Naturall,
In health,
In ſickeneſſe:

gluttony is the cauſe of manifold miſchiefes in the body of man; ſo this abſtinence ſeemeth to make amends for that which is don amiſſe. Now this abſtinence is of divers ſorts, and may be reduced to theſe foure; naturall, voluntary, miraculous, and violent or forced. Naturall I call, when as nature in her full ſtrength and vigour, and health; or yet foiled with ſome ſickeneſſe, abhorreth the uſe of ſome certaine kindes of food, and therefore abſtaineth from the uſe of the ſame. Another abſtinence againe is in diſeaſes, when as the appetite is either quite loſt, or elſe ſmal or ſlender, loathing food for the moſt part: which refuſing and loathing is called by the *Greekes*, ἀνόρεξια and ἀσιτία, and by the *Latines*, [a] *nauſea & faſtidium cibi*. Voluntary abſtinence I call that, which is by mature advice and deliberation willingly and freely undertaken: and this, according to the ſeverall ends and ſcopes it propounds to it ſelfe, is alſo of divers ſorts. For either it is phyſicall, politicall and civill, religious or ſuperſtitious. Phyſicall abſtinence I call that, whereby people whether ſicke or in health, either for preſerving and mainteining this healthfull eſtate, or elſe for recovering of the ſame being now loſt, by the appointment and preſcription of the Phyſitian, doe either abſtaine from all manner of food, or elſe from ſome certaine kindes, contrary to their health and conſtitution: and this either for a certaine and determinate time, or for ever; and which is therefore called Diet. Politicall or civill abſtinence is that, whereby people upon certaine occaſions, as profit or others, for a certaine time, abſtaine either from all, or ſome certaine particular kindes of food, being then it may be, imploied about ſom earneſt buſines; as when [b] *Saul* followed hard after the *Philiſtines*, he diſcharged any to eat till the evening. And of this nature is our *Lent faſt* or abſtinence in this Iland both in *England* and *Scotland*, according to the expreſſe words of the ſtatute (howſoever ſome a little to ſymbolize with our neighbour-*Romaniſts* would faine have it a little to ſmell of religion) and was no doubt upon very good grounds and conſiderations injoined to be obſerved. The third ſort of voluntary abſtinence, is called religious, and had its originall from God himſelfe; which is againe either morall or ceremoniall. Morall againe is either ordinary and daily, or elſe extraordinary, and ordained but for a certaine time. Ordinary and daily abſtinence is nothing elſe but temperance and ſobriety, which as it hath been in no ſmall requeſt even among the heathens; and that not for their healths ſake alone, but that they might thereby alſo the better wait upon their contemplations and philoſophicall ſtudies: how much more then doth it become us Chriſtians? Religious extraordinary abſtinence at any time undertaken, is that which wee commonly call a faſt; and being not onely a bare abſtinence from food for a time, but from all other delights alſo; that thereby we may the better bee fitted, to pray either for the removall of judgements preſent, or keeping off judgements imminent, and like to overwhelme us. And this was very frequent among the people of the *Jewes*, and was either publike or private. Would to God we were made more acquainted with this noble ordinance of Almighty God, when as both in regard of our owne ſelves, and our diſtreſſed neighbours abroad, our need hath been

[a] *Nauſea a navibus & navigatione, quod navigantibus præſertim in mari nauſea oboriri ſoleat.*

Voluntary abſtinence fourefold.

Phyſicall.

Politicall or civill abſtinence.

[b] 1 Sam. 14. 25.

Our Lent faſt a politicall, not religious nor ſuperſtitious faſt.

[c] 5. Q. *Eliz. ab.* 5.

Religious faſt and is either moral or ceremoniall.

Morall, ordinary or extraordinary.

Ordinary.

Extraordinary.

Extraordinary religious faſt, publike or private.

ſo

so great. Ceremoniall abstinence is when we abstaine from certaine kindes of meats, and that for religions sake: the which kind of abstinence was by God himselfe strictly injoined the *Jewes*, and lasted till the comming of the *Messias*,[d] which tooke away that partition wall; as may by divers places of the new Testament appeare. There was lastly, & is yet, a certaine superstitious kind of abstinence, whereby som people, without any warrant of the word, abstained from certaine kindes of meat: and such were both some heathens, and some hereticks also, and bastard christians. Among the heathens, *Pythagoras* of *Samus*, who lived during the *Babilonian* captivity, abstained from all manner of flesh, and that for feare lest some mens soules might bee conveied into such beasts as he might eat of, as witnesseth [e] S. *August.* and [f] S. *Ierom.* tells us that the antient *Ægyptian Priests*, after they were once initiated into that superstitious worship, abstained from wine and flesh ever after. The *Babilonians* also lived onely upon fish, and the *Persian Magi* lived onely upon meale and herbs. [g] *Plutarch* also reported that the priests of *Heliopolis* abstained from all manner of diet that might increase lust and wantonnesse, and never wine to come within their temples. And it is [h] reported, that the antient inhabitants of this Iland abstained from the hare, the hen, and the goose. And others againe abstained from certaine vegetables, fruits, flowres, &c. Some abstained from all manner of flesh. The [i] *Esseans* among the *Jewes* eat neither flesh, nor yet drinke wine, nay eate not of any creature that ever had in it any blood. In the time of the primitive Church, especially a little after, many heresies sprang up, amongst whom, som forbad the eating of flesh; and some both that and wine. [k] The *Eucratite* who came out of the schoole of one *Tatianus* abstained from all flesh; withall so strictly abstained from all wine, that they would not so much as use it in the holy Sacrament, but in stead thereof used water. The *Ebionites* also condemned altogether the use of flesh. The [l] *Marcionites* were so farre from eating of flesh, and placed holinesse in the eating of fish. And the [m] same father affirmeth, that the *Montanists* lived on bread, salt and pulse, and dranke onely water: they abstained at certaine times from flesh and wine. The *Maniches*, of one *Manes* a *Persian* hereticke so called, about the yeere of our Lord 247. among many other and detestable errors, brought in this also of abstaining from certaine meats; as all manner of flesh, egges, milke, and all things made of the same: the reasons see in [n] S. *Augustine*. They forbad also the use of wine, were it never so new, and yet permitted the use of grapes. The same hereticks forbad also the use of marriage. It is also to be observed, [o] that all this abstinence was only forbidden their elect ones, and such as they tearmed perfect and initiated into their sacred mysteries: but to their hearers, who were but novices and beginners such meats were permitted. [p] The same heresie was againe about the yeere of our Lord 300. by one *Priscillianus* in *France* and *Spaine* renewed, from whom it received also a new name. And this same heresie, as by many fathers it was spoken against, so was it by many [q] councels condemned, [r] Among the *Russians* or *Muscovites*, the *Metropolitans*, the *Arch bishops* and *Bishops* alwaies abstaine

Ceremoniall abstinence.

[d] Matth. 15. 11. Acts 10. 34. Coloss. 2. 14. 1 Timoth. 4. &c.

Superstitious abstinence or fast.

[e] *Lib. 7. de civit. Dei. cap. 2. & lib. 18. cap. 25. Plutarch. 8 sympos. probl. 7.*

[f] *Lib. 2. adverss. Jovin.*

[g] *Lib. bello de Iside & Osyride.*

[h] *Cæsar. comm. de bello Gall. lib. 5.*

[i] *Joseph. de bello Judo. lib. 2. cap. 7. Philo. lib. peculiari de eorum vita.*

[k] *Epiphanius tom. 2. lib. 1.*

[l] Tertul. *in catalog. hæres.*

[m] *Idem lib de ieiunio adversus Psychos, & lib. de cultu fœminar.*

[n] *Lib. 6. contra Faustū cap. 6. & lib. 3. cap. 5. & lib. de hæres.*

[o] *Idem contra Faustū. lib. 30. cap. 5.*

[p] Bernard. *sermon. 66 in Cantica.*

[q] *Synod. ancyrana circa annum Domin. 318. can. 14. Total. 1 can. 21 Braccarensi prima celebrata in Hispania anno 690. can. 14. & 32. Gangrensi. can. 2. damnata fuit.*

[r] Sigismund. Baro *in comment. rerum* Muscovit.

staine

ſtaine from fleſh: and yet when they invite any lay-men, or other prieſts to their table, they ſet fleſh before them: and yet may neither an *Abbot* nor *Prior* eat any. Beſides, the *Ruſsians* never eat of any thing killed by the hand of a woman, eſteeming it altogether uncleane: and therefore in the abſence of all mankind out of the houſe, if they have any pullaine or other creature to kill, the women ſtand in the houſe-doore, holding a knife in their hands, intreating any that paſſeth by to performe this kindneſſe for them. Now beſides theſe afore-mentioned ſeverall ſorts of abſtinence, there is yet another voluntary abſtinence, which is miraculous; as that of *Chriſt*, *Moſes* and *Elias*, which is beyond the reach of any ordinary perſon; although we read of many ſtrange ſtories of ſuch as faſted not onely many daies, weekes and moneths; but even many yeeres alſo, as hath been declared already. The laſt kind of abſtinence is involuntary, when as any one is forced againſt his will to faſt, and is divers waies procured, whereon I will not now inſiſt. The excellency then of a right abſtinence may evidently appeare, which is not properly an abſtinence from any one particular kind of food, either totall or for a time: but a ſober and moderate uſe of all the creatures at all times, eſpecially in ſickeneſſe; as it is ſometimes neceſſary for a time to abſtaine from all, and ſometimes from ſome ſorts of food. In health, moderation and temperance are never out of ſeaſon, and totall abſtinence at ſometimes required; and that both for preventing infirmities, and ſometimes a religious abſtinence is to be obſerved, as hath been ſaid already. As for religious abſtinence from certaine kinds of meats, not I, but the [f] holy oracle it ſelfe, which cannot erre, doth plainely evince to be a doctrine of devils. And here by the way, if there were no other marke, it may eaſily appeare, that the Church of *Rome* is an apoſtaticall and hereticall church, and jumpeth juſt with the Hereticks of antient times, whom the Fathers of the Church have confuted. They would beare the world in hand, they abſtaine from fleſh in *Lent* and ſome other daies. A great matter indeed, when they are fed with the beſt fiſh they can come by, dreſſed with the moſt curious ſauces, and afterwards well waſht downe with the beſt wine or other ſtrong drinke. Beſides the variety of banqueting ſtuffe, march-panes, and varieties of other junkets, all which notwithſtanding, this muſt needs be accounted a ſtrict abſtinence and faſt, eſpecially, if theſe things come but in the name of a drinking. Now would I willingly aske one of their wiſeſt prophets, whether a peice of powdered beefe, or other meat, ſuch as wee ordinarily uſe; or a diſh or two of dainty fiſh well dreſſed, it may be with wine ſauce, and divers good ſpices, and afterwards made to ſwimme in the belly with good wine, be more inciting to luſt? It is well knowne that wine yeeldeth a more ſpeedy nouriſhment, and is farre ſooner diſtributed through the body, & a little quantity therof more cheereth and cheriſheth the drooping ſpirits, and with leſſe oppreſſion, and withal inciteth more to luſt, than a great quantity of fleſh; which muſt lye a long time heavy in an ordinary ſtomacke before it bee concocted, and thorow the body diſtributed, and then by aſſimilation and agglutination converted into aliment. And this is the judgement of all our both antient and later learned

Voluntary, miraculous abſtinence.

Involuntary or forced abſtinence.

True abſtinence, and the excellency of the ſame.

Abſtinence from certaine kinds of meates by Scripture condemned.
[f] 1 Tim. 4. 1, 2, 3.

Popiſh abſtinence or faſt, as they uſe it a meere mocking of God.

Popiſh faſting, Diet as nouriſhing as ours and inciteth as much to luſt as ours, if not more.
Wine nouriſheth & cheriſheth more ſuddenly and ſpeedily than any fleſh.

learned Physitians: yea doth not even ordinary experience instruct us in this truth? And yet here is no small quarrell, because we will not assent to their Pharisaicall superstition, and will not in every thing jumpe with them in their erroneous judgement. And I pray you, is not this a meere mockage, that a little before Lent, especially on Shrovetuesday, (by the *French* called *Mardy-gras*, or fat tuesday, and by some here in former times gut-tide) they let the reines loose to all manner of lasciviousnesse, and all excesse of riot; pampering their bellies with the best cheere, the most exquisite wines and strong drink is to be had; assuming to themselves liberty of doing what they list; addicting themselves to dancing, dicing, drabbing, and all manner of other insolencies: insomuch that one would thinke all the divells in hell, and all these foule fiends were then set at full libertie; in this equalling, if not exceeding, the heathenish *Bacchanalia*. And which is yet more, their *Romish* god the *Pope*, must that day depart the citie of *Rome*, and then all manner of insolencies and outrages (greater than which, if as great, were scarce ever by any heathens committed) of all sorts, without any controll there committed. And in this is verified the saying of that [t] *Florentine Secretary* to bee true; that if the court of the Pope with his Cardinalls were translated from *Rome*, and placed among the *Switzers* (a people in those times most ingenuous, and freest from all manner of exoticke vices) they would in a short space become the most wicked, factious people in the whole world: in so great credit was then this court of *Rome*, even in the esteeme of those who made profession of the same religion. But these, and a thousand more of their pranks are better knowne to the Christian world than I can relate them. My purpose is onely here to let the world know, how senslesse and absurd is this superstitious kind of abstinence from flesh onely, whereof like proud *Pharisees*, they make so great an ostentation, and would put out the eyes of the world, that they should see nothing in the cleere Sun-shine. And yet what is all this but a renuing of the antient heresies lately mentioned? and renuing heathenish superstition? Nay it doth plainely and evidently appeare, that the antient hereticks and heathens did farre surpasse in this point, many of our *Romanists*. If they would, as they pretend, subdue the lust of the flesh, why doe they not then abstaine from wine, in that point farre surpassing any flesh, as hath been proved? And why doe not their Priests and clergie-men abstaine from wine, and forbid it the people, at least in Lent and on fasting daies? I have already instanced in the like abstinence both in heathen and heretickes. If *Sir Iean* and his generation will reply, that they must serve at the altar, and therefore must both drinke for themselvs and the people, who by their Canons, are debarred from the cup: I cannot deny, but as in many other things, so herein likewise, their clergy have been too hard for the laity: yet good *Sir Iean*, if you have purchased such a privilege above the people, mee thinkes, you might the better abstaine from wine at other times, especially those of your strictest abstinence; and might likewise abstaine from many flatuous meats, as many sorts of bulbous roots, which all our Physitians doe hold to be *irritamenta & incitamenta lib-*

Great gluttony and disorders among the *Romanists* at Shrove-tide.

Insolency in *Rome* it selfe; equalling or exceeding the heathenish *Bacchanalia*.

[t] And although *Italy* be the country of al Christendome nearest to the *Romane* church, yet is it most certaine that in it there is of all others least religion and piety to be found, and that by reason this holy court doth nothing else but sow dissention, and breed all manner of disorders. And if any make a doubt of it, and that he may assure himselfe that all this mischiefe proceedeth from the church of *Rome*, let him but transport for a certaine time the Papall chair into the country of the *Switzers*, an honest and peaceable people, and in a short time thou shouldst see them as bad as any of their neighbours. *Machiavell* in his booke of the Prince, part. 1. maxime 4. intituled. That the church of *Rome* is the cause of all the calamities that have befalne *Italy*.

dinis. The *Abiſsine Prieſts* and religious perſons ſo ſtrictly obſerve their Lent faſt, that it is reported of them, that they eat nothing but roots, and drinke water during that time; yea, and ſtand often up to the chinne in cold water: and the Laity, during that time onely eate bread and drinke water. If our ſupercilious *Phariſaicall Romaniſts* would imitate this rigid auſterity, the Clergy I meane, it would coole their courages, yet withall purchaſe them a great deale of more praiſe and reputation, than many of them have hitherto attained unto. I am not ignorant, that ſome of the ſimpler ſort of their religious orders are more rigid and auſtere in their manner of living than many others: but this I confidently avouch, that for the moſt part, their Clergy, eſpecially the greater ſort, are as licentious and luxurious, as any ſort of people this day living under the face of heaven, upon which point I will not here digreſſe. Now to conclude this point of abſtinence, we are ſo farre from rejecting, and far leſſe from finding fault with it, that we wiſh it in farre greater requeſt than hitherto it hath been: I meane, not onely that ordinary and cuſtomary abſtinence, or ſobrietie in meat and drinke, and other delights; but even that other ſort of faſt alſo, which we have wiſhed might bee more in practice. But I hate and abhorre theſe counterfit and hypocriticall, heatheniſh and hereticall-like faſts of our *Phariſaicall Romaniſts*, with their many idle repetitions of their many *mumpſimus* upon their beads, making a ſhew of prayer, where there is nothing but a little lip-labour, without any true religion, or any true devotion indeed. But having ſaid more than I doubt I ſhall be thanked for, I leave this point, and proceed.

CHAP. V.

Of Aliment or Diet of the Diſeaſed in generall: whether a thinne and ſpare Diet, or a full or liberall be better?

FRom the Elements wee are now comming to the aliments, or nouriſhment and food fit for the ſicke. Now as by the moderate and timely uſe of aliments the diſeaſed reapeth no ſmall benefit; ſo againe by the immoderate and unſeaſonable uſe of the ſame, the diſeaſed is much indammaged and indangered. And for this cauſe no ſmall care ought to be had of the Diet of the Diſeaſed. We made mention of three ſorts of Diet, of the which we have * *Galen* for our warrant: a thinne or ſlender, a full and liberall, and a meane or middle diet betwixt both. Now theſe two extremes have a great latitude and extenſion. In the firſt place, a thin and ſpare diet is either ſimply thinne and ſparing, more ſparing, and moſt

* *comment. in lib. Hipp. de victu acut.*

Three ſorts of Diet.

moſt ſparing of all. So againe, the like by way of oppoſition is to be underſtood of a full and liberall diet. Now an abſolute thinne and ſpare diet, called *victus tenuiſſimus*, is nothing elſe but an abſolute abſtinence from all manner of food whatſoever: or at moſt, permitting onely the uſe of a drinke made of water and hony, called by the antient *Greekes*, *melicratum*. And this manner of abſtinence did the antients uſe in moſt acute diſeaſes, which were terminated on the fourth day. And when they did a little exceed this firſt ſo thinne and ſlender diet, or abſtinence, they did then allow the ſicke ſome barly-water, ptiſan or creame of ptiſan at moſt. This was uſuall among the *Greekes*, which ſtrict and rigid kind of diet the *Arabians* were not able to undergoe. And it may bee the *Greekes*, either becauſe they were thicker skinned, or elſe ſurprized with ſharper ſickeneſſes, did more eaſily endure this kind of diet. It may be alſo the *Arabians* fared better than the *Greekes*, and were not therefore able to endure this kinde of diet. And in this wee adhere more to the *Arabians* than to the *Greekes*. And therefore, if Phyſitians ſhould now imitate the *Hippocraticall* courſe of dieting, they ſhould be utterly ſhent. *Galen* was not ſo rigid and ſtrict in his diet: for he often ſuffereth the ſicke to uſe ſome ſuſtenance in acute diſeaſes, and often findeth fault with certaine Phyſitians called *diatritarij*, who pined their patients with abſtinence, in the beginning of their diſeaſe made them faſt untill the fourth day, and after againe exhibited ſomething on the ſixt, and againe on the eight; and ſo conſequently after the firſt foure dayes, they fed them but every other day. And [b] this manner of cure is by *Celſus Aurelius* called a circular cure. To this manner of cure was quite contrary that manner of diet, which uſed that antient Phyſitian *Petronius*, who abbridged his patients of no kind of diet, but filled them with wine and fleſh. And this is that we call a full or liberall diet, according to the extenſions and latitude therof. To this manner of diet ours approcheth neareſt: and it is the cõmon opinion of our people, of our vulgar women eſpecially, that unleſſe the ſicke be crammed with all manner of food, he is quite ſtarved. And this commeth often to paſſe by importunitie of thoſe about them, and ſometimes by meanes of the Phyſitian, ſaith [c] *Galen*; who to give ſatisfaction to the ſicke, and aſſiſtants, oftentimes giveth way to ſuch a diet. Followeth now in the next place a queſtion to be diſcuſſed, whether a thinne or ſlender, or a full and liberall diet be the better? Now as almoſt all diſeaſes have their originall and beginning from gluttony, and abundance of humors; ſo would it ſeeme the cure thereof required principally abſtinence and hunger: For by this meanes the body is dried up, and ſuperfluous humors exhauſted. And it is reported, that the *Emperour Aurelian* in his ſickeneſſe uſed no other Phyſicke. [d] *Hippocrates* ſeemeth in ſome places to allow of a full diet in all diſeaſes; and [e] againe in other places to ſtand for a thinne and ſlender diet, finding fault with the *Guidian* Phyſitians, who in the beginning of the diſeaſe, permitted the uſe of a more liberall diet. [f] *Galen* often preferreth a ſlender diet before a full and liberall: and that by reaſon a full and plentifull diet breedeth innumerable dangers in the body, which a thinne and ſlender diet doth

Abſolute thinne and ſpare diet.

Thin and ſlender diet

Hippocriticall Diet too rigid and ſtrict for our climat.

b Mercur. *variar. lect. lib. 6.*

A full and liberal diet

c *Comment. ad partic.* 1 *lib.* 1. *de victu. acut.*

Whether a thinne & ſlender, or a full and liberal diet be better?

d Flavius Vopiſcus *in eius vita.*

e *Aph.* 4. *&* 5 *lib.* 1.

f *Lib. de victu acut.*

g *Comment. in eundem lib. & alibi.*

doth not, the which, if to the body troublesome, may easily by addition be amended. This question cannot absolutely be determined, by reason both are alike, and equally necessary, all circumstances well & seriously considered, but especially having a due regard to the strength of the patient, together with the nature of the disease. [h] We must conjecture, saith *Hippocrates*, whether the sicke be like to hold out with such a diet or no, or whether the disease will not first give over, before there need any alteration in the diet. But with us wee need never be afraid that there be any fault committed in the defect; wee are most commonly inclined to be faultie rather in the excesse. And howsoever, I confesse indeed, our bodies are not able to beare that antient strict and rigid *Grecian* thinne and spare diet, yet I wish there were a more moderate course taken for moderating the diet of our diseased. But riot and excesse haue so ceized upon us in our health, that it is a hard matter to regulate our desires according to reason, when wee are diseased. Now, wee proceede to other circumstances according to this subject.

Answer to the former question.

h Σωστεκμαίρεσθαι δὲ καὶ ἢν νοσέοντα ἐξαρκέσει τῇ διαίτῃ ταύτῃ τὸν ἀκμὴν ἢ νόσος καὶ πότερον ἐκεῖνος ἀπαυδήσας πρότερον, καὶ ἐκ ἐξαρκέσας τῇ διαίτῃ ἢ ἡ νόσος πρότερον ἀπαυδήσας καὶ μεθίεται. *Aph.* 9. *lib.* 1.

CHAP. VI.

Certaine Rules and Lawes from whence the Diet of the diseased is desumed.

AS in the structure and building of houses, we must lay a good foundation, before ever we beginne to build: so no lesse carefull ought wee to be in this case, where the Diet of the diseased is to be handled, to lay a good and firme foundation, whereon our building may stand the firmer; wee are therefore in the first place to take notice of certaine rules or lawes (call them as you list) which in the ordering of the diet of the diseased are carefully to be considered: and they are all reduced to these two principall heads, being all desumed or fetcht from the party diseased, or from the disease. In the party diseased, or the sick himselfe, we are to consider, the strength, the temperature, the disposition or quality of the body, the age, custome, particular, or individuall disposition or propertie of each person (expressed by this word *idiosyncrasia*) the time of the yeere, and the region where one liveth. Now, the first and principall rule, law or judication, is taken from the strength of the sicke person; which by a due and convenient diet, answerable to requisite necessity must be sustained, to the end the diseased may the better be inabled to overcome the contumacy of the disease: for here nature must play the physitian in curing of the disease, both food and physicke receiving their power and efficacie from our naturall heat, and from divine benedicti-

Rules or Lawes from whéce the diet of the diseased is desumed, reduced to two principall heads.

In the diseased, what things to be observ'd.

1 Rule, or iudication from the strength.

on

on principally, which we ever would have to be understood. This one thing is alwaies, saith [a] *Celsus*, to be observed, that the Physitian present, diligently observe the strength of his patient, and so long as it holdeth out, to cure him by abstinence: but if feeblenesse be feared, let food then supply what is wanting. In the next place, the temperature of the body is to be considered: for this, wee may easily observe, that cholerick complexions are not long able to indure long abstinence, although in perfect health; and if they be at any time ceized with any diseases proceeding from choler, they are by a thinne and slender diet much offended. In the third place, wee are carefully to consider of the frame and structure of the body, called *Habitus*; for such as are of a thinne and slender constitution of body, are more by a thinne and slender diet offended, than others of a thicker. Wee are not also to neglect the age, for old people are best able to indure abstinence; and next unto them, those of a consisting or middle age: but children, and little infants, are with fasting most offended. By old age, I here vnderstand greene old age, as it is called, *cruda viridisq; senectus*, and not decrepit old age, which by reason of the languishing and decaying of the innate naturall heate, as the oile of a lampe, unlesse it be frequently by good and comfortable food, and good drinke refreshed, will quickly faint under the burden. And this must be done frequently, and often, not *confertim*, or abundantly at once; lest this small fire be by too much fewell suddenly suffocated and oppressed. And since custome often carrieth so great a stroke, that wee see, even poisons by long continued custome converted into food; it is not slightly in ordering the diet of the diseased to be past over. And experience it selfe doth even teach us, that things wherewith we were formerly accustomed, doe lesse offend us. The prerogative of custome [b] *Galen* well describeth by the example of *Arius* the *Peripateticke*, who being much molested with a great weakenesse of stomacke, that he durst neither indure the cold aire, nor once so much as taste a drop of cold water; falling into a *fever*, and forced to drinke cold water, died suddenly. And therefore if any were in their health accustomed to eat twice or thrice aday, not onely are we to yeeld to this custome in their sickenesse; but even to permit unto them their accustomed houres, unlesse some sudden accident (as the fit in a *fever* or the like) doe hinder us. Now, besides the premises, every one almost hath some certaine peculiar property, or condition, called *idiosyncrasia*, whereunto belongeth often some peculiarity in appetite, and other things, and to the which sometimes wee are forced to give way: and wee finde often, by common experience, that when the stomacke is whetted on, and eagerly longeth after some particular food, howsoeuer, it may be in it selfe not so fit, having injoyed it, greedily imbraceth, and with great facility concocteth the same: and this [c] *Hippocrates* in his aphorismes, did very well expresse. But herein I would not that any one should, at randome, let loose the reines of his appetite, but carefully, and with good counsell regulate and moderate his desires. We are in the next place to consider the time of the yeere, howsoever, many may, perhaps, thinke it to small purpose. But as in health this is to be observed, there must then be like correspondency in

[a] *Vnum illud & semper, & ubiq; servandum est, ut ægri vires subinde assidens medicus inspiciat, & quamdiu supereruant, abstinentiæ pugnet: si imbecillitatem vereri cœperit, cibo subveniat*, Cels. lib. 3. cap. 4.

2 The temperature of the body.

3 The structure of the body, *Habitus*.

4 The age. Who best indureth abstinence.

5 Custome.

[b] *Lib.*

6 *Idiosyncrasia*, or an individuall property and condition.

[c] Τὸ σμικρὸν χρεῖσσον πόνος ἢ σιτίον πλῆθος ὑπὸ τῶν θεραπόντων μὲν, σὺν δεξτέρων δὲ μᾶλλον ἀσφαλέστερον. Hippoc. Aph. 38. lib. 2.

7 The season of the yeere.

the time of ſickneſſe. And certaine it is, that in Winter, the internall heat of the ſtomacke, and inward parts, is farre intenſer, and greater than in Sommer, and the concoction eaſilier performed; and therefore no queſtion is to be made, but that the quantity of aliment muſt needs be anſwerable, and in greater abundance than in Sommer, when as by the heat of the ambient aire the internall is extracted, the pores of the body rarefied and dilated, and ſweat with fuliginous excrements more copiouſly expelled. And therefore a leſſer quantity of food, of a laudable quality and eaſie of digeſtion; as alſo a more liberall allowance of drinke is then to be permitted. And this was the opinion of [d] *Hippocrates*, and ſo hath beene held by all our Phyſitians, that in Winter wee are to feed moſt liberally, in Sommer very ſparingly, and in the Spring and Autumne, to keepe a meane, betwixt both the former, whatſoever any ſay to the contrary. The region wherein any one liveth, is likewiſe not to be neglected: for in cold countries, where people feed more plentifully, there the ſicke is to be allotted a more liberall allowance, than in hot countries: as *Spaine*, *Egypt*, and the like. And mee thinks, that beſides all the premiſſes, the calling, or courſe of life one leadeth is worth the conſideration: for the which cauſe, ſchollers, and others accuſtomed to a ſedentarie life in their health; as then their diet ought to be more ſparing and eaſier of concoction than for other people: ſo falling ſicke, the like caution muſt be obſerved. And here women come alſo to be conſidered, who, for the moſt part uſe leſſe exerciſe than men, and have the pores of their bodie leſſe perſpirable, and often a colder complexion: and this is chiefely of the better ſort, who live in eaſe and idleneſſe, influence and abundance of all things, to be underſtood. In the next place wee come to rules of diet deſumed from the diſeaſe it ſelfe, which was the ſecond head wee here propoſed to handle. And theſe rules muſt be underſtood by dividing them into their proper ranks, and muſt be illuſtrated by accommodating them to *fevers*; few diſeaſes without a *fever* ceizing on the body of man; and therefore in this diſcourſe wee have of them a ſpeciall regard, though other diſeaſes alſo ſhall not be neglected. All diſeaſes then are either acute and of a ſhorter continuance, and for this cauſe called acute; or elſe chronicall, or of longer continuance. Acute and ſhort diſeaſes, require a ſlender and ſparing diet, and the ſhorter and ſharper the diſeaſe be, the more ſparing ſhould be the diet. Againe, in chronicall and long continuing diſeaſes, the diet muſt be allowed more liberall; leſt in a long journie nature being toiled and tired out, before ſhee be at her journies end, faint and ſuccumb under the burthen of the diſeaſe. Now, of chronicall diſeaſes, ſome are of a longer continuance than others; and therfore as to them that continue long, wee allow liberall allowance, ſo to the longer wee ſtill allow the more liberall allowance: and on the contray, ſince among ſhort and ſharpe diſeaſes, ſome are ſhorter and ſharper than others; as the acute and ſharpe requireth a ſparing, ſo the ſharper a more ſparing, and the ſharpeſt of all, the moſt ſparing diet of all; which approacheth neereſt to that ſtrict diet of *Hippocrates*: having all this while a principall regard to the ſtrength of the patient, and other circumſtances already nominated. Now, beſides

[d] Aph. 18. libr. 2.

8 The region wherein one liveth.

9 The calling, or courſe of life.

Rules, or indication deſumed from the diſeaſe it ſelfe.

All diſeaſes, either acute or chronicall.

The Diet to be accommodated according to the continuance of the diſeaſed.

ſides, the difference of the nature of the diſeaſe, no leſſe carefull and circumſpect ought wee to be in the obſerving the times of the diſeaſe, both generall and particular. The generall time, I call the whole courſe and continuance of the diſeaſe: the particular, the paroxyſmes, or exacerbations of the ſame, and in *fevers* commonly called fits. Now in both theſe times, as well generall as particular, wee are diligently to obſerve the beginning, the increaſe, the heighth, and the declining: many in the beginning of the diſeaſe, if they foreſee the diſeaſe, like to be of long continuance, doe uſe to feed the ſicke liberally. But according to [c] *Celſus*, in the beginning of the diſeaſe, the ſicke ſhould ſuffer hunger and thirſt: for if corrupt humours abound, the beſt food is but by them corrupted. *Foule bodies* (ſaith [f] *Hippocrates*) *the more thou feedeſt, the more thou hurteſt.* Wherefore in the beginning, if ſtrength permit, wee are by degrees to withdraw their food, untill the heighth of the diſeaſe, in the which, if it be an acute diſeaſe, they are more ſparingly to be fed. In diſeaſes therefore, that very ſpeedily come to their heighth, a very thinne and ſlender diet is to be uſed. But where it maketh not ſo great haſt to the heighth, then are wee in the very time of the heighth, as alſo a little before, to withdraw ſome part of their diet, and before permit to them more liberall allowance, that the ſicke may the better hold out. But there being ſo many ſeverall circumſtances herein to be obſerved, and the ſeverall and individuall conſtitutions being ſo various, it is very hard to ſet downe any certaine rule concerning this particular. In diſeaſes which give no intermiſſion; as continuall *fevers*, beware of feeding the ſicke in the exacerbation or worſt time, but wait for ſome remiſsion, when the ſicke findeth ſome alteration. In intermitting *fevers*; as *tertians*, *quartanes*, *&c.* except their fit ſhould prove very long, and their ſtrength feeble, feed them not in their fit, but wait for the remiſſion or declining of it: or elſe prevent the fit certaine houres, leſt it ſurprize the ſicke with a full ſtomacke, and ſo prolong it. But if it ſhould come to paſſe, that the ſicke were not able to attend this appointed time, then were it better to take ſomething in the beginning, or increaſing of the fit, and no waies towards the heighth of it: and yet if ſtrength ſhould faile, it were better to yeeld to an inconvenience, than to a miſchiefe. And there [g] *Galen* diligently obſerving the ſtrength of his patients, fed ſome of them in the beginning, ſome in the vigor and very heighth of the fit, which occaſioned ſome to mocke and deride him. But with us, women, many times, muſt have their will, although it coſt the patient his life; and what they apprehend to be right, the Phyſitian may often ſpend his breath, but doe little good. I wiſh people therefore to be wiſe, when they ſee eſpecially it lieth them upon their lives; and if they will learne wit of no body elſe, let them learne ſome of *Satan*: [h] *Skinne for skinne, and all that a man hath will he give for his life.*

Diet to be adminiſtred according to the times of the diſeaſe.

The time generall and particular.

[c] *Lib. 2. cap 16.*

[f] Aph. 9 *lib. 2.*

Diet in acute diſeaſes how to be diſpenſed.

In continuall *fevers.*

In intermitting *fevers.*

[g] *10. Meth. & ſequenti de dieta egrorum agit.*

[h] *Iob 2.*

CHAP.

CHAP. VII.

What things in prescribing Diet for the diseased are to be observed.

OF the three severall sorts of Diet fit for the diseased; to wit, a sparing, slender, or thinne, a liberall or full, and a meane diet betwixt both, wee have already discoursed. Each of these diets is so called in relation to the aliments which nourish sparingly, liberally, or in a meane maner. Now, in each of these aliments, we are to consider the substance, quantity, quality, the fit time for feeding the sicke, the order, and the preparation, or manner of preparing the same. The substance of food is either solid or liquid, of easie or hard degestion, yeelding to the body good or bad nourishment. That aliment which is appropriated for the sick, ought to be easie of digestion, of a good and laudable juice, and nourish much in a small quantity; and liquid or solid, according to the nature and variety of the disease. [a] *Hippocrates* used to feed the sicke of *fevers* with suppings. And [b] *Aristotle*, wisheth us to feed the sicke in *fevers*, with suppings at the beginning, especially, by reason of their lightnesse, and facility of concoction and distribution. The quantity or measure of the Diet of the diseased, must be ordered according to the sense and feeling of the sicke, and nature of the disease, as [c] *Hippocrates* well expresseth it. Now, it is not unknowne, that whole and sicke folkes are not with alike quantity of food to be fed. And this by the practice in *Hippocrates* appeareth, where [d] *Cratolaus* being sicke [e] contenteth himselfe with the one halfe of his former allowance. To the quantity wee may also referre the number of repast, which must be measured according to custome, which is consonant to [f] *Hippocraticall* prescription. And this according to many severall circumstances, is also variable. The next is the quality, which we are not to neglect, nor slightly to be past over. Healthfull and sound people ought to use a diet like unto their owne temper and constitution: but the sicke are to use a diet contrary to their disease. A hot distemper requireth a cooling diet, and rest from motion. Neither are wee in the diet of the diseased, onely to consider the first qualities; as hot and cold, moisture and drinesse, but even the second qualities also; as opening and astringent, &c. If the humours be tough, then have they need of opening diet; as all manner of obstructions: defluxions need astringent and strengthening diet. As for the time of feeding the sicke, as witnesse [g] *Galen*, it is very hard to define, and that in regard of the diversity of *fevers*, requiring divers times for diet. In diseases, wee may consider a double time of feeding the sicke, one of election, another of coaction, or necessity. That of election I call, when as the disease gives the sicke some truce, and leaveth

Properties of nourishment fit for the use of the sicke.

a *Lib. de victu acut. & alibi passim.*
b *Probl.* 32. *sect.* 1.

c *Lib. de veteri medicina.*

d 7 *Epid.*
e *Dimidiata chœnice contentus erat.* *Lib. de victu acut.*
f Hippoc. *aph.* 16. *lib.* 2. *& 6. Epid.*

g *Lib. ad Thrasib. de dieta, cap.* 57
A double time of feeding the sicke; of election and necessity.

leaveth the ſicke ſometime free for food. That of neceſſitie and coaction, when as for preſerving ſtrength, we are forced at uncertaine times to feed the ſicke. Now, for feeding the ſicke, the day-time is alwaies the beſt, as witneſſeth [h] *Celſus*, and many other Phyſitians. [i] *Ioubert*, a *French* Phyſitian, much inveigheth againſt that perverſe and prepoſterous cuſtome of feeding the ſicke in the night time, and giveth this reaſon for his aſſertion: *The day is ordained for our nouriſhment, as the night for reſt and ſleepe; now, by ſleepe the noiſome and noxious humour, cauſe of the diſeaſe, is concocted, the naturall heat now by reaſon of ſleepe being recalled into the center: now, if by nouriſhment in the night time, thou make a diſtraction of naturall heat to helpe concoction, it muſt needes have the ſmaller force to ſubdue the diſeaſe, and from hence ariſe many crudities, the cauſe of much evill in the body.* But if, perhaps, the ſicke cannot ſleep, and have bin ſparingly dieted in the day time; then may wee give the ſicke ſome ſupping, as a little broth, almond, milke, or the like: but in no caſe let the ſicke ever be wakened out of his ſleepe to take any food; it being farre better to let the ſicke take his reſt, than unſeaſonably to waken him for food: for [k] watching ſuffereth not the diſeaſe to come to maturity, making all ſuſtenance harder to digeſt. It may then be asked what time of the day is fitteſt to feed the ſicke? and in what time of the day may the diſeaſed feed freelieſt? If it may be with conveniency, the morning is the beſt time, or towards noone, and worſt towards night. It hath been already proved, that in healthfull people a larger ſupper is allowed: but in the ſicke it is not ſo, as hath been already proved. Beſides, experience it ſelfe telleth us, that toward night, and in the night time, diſeaſes moſt commonly afflict moſt: what reaſon then is there to oppreſſe the body with a double burthen? And this is principally to be obſerved in all defluxions and diſeaſes of the head, yea, even in health it ſelfe, much more then in ſickneſſe to be obſerved. The order of diet in the diſeaſed is then chiefely to be obſerved, when there is variety of diſhes; which, whether fit for the ſicke or no, would be conſidered. A ſingle diet is alwaies moſt profitable, agreeing beſt with health, and in ſickneſſe is eaſilieſt concocted. The multiplying of many ſeverall luſts, [l] ſaith *Pliny*, is pernicious, and a multitude of ſauces is yet farre worſe. And yet ſome would have the ſicke uſe variety of diſhes, eſpecially in a weake and queazie ſtomacke, that by taſting a little of every diſh, his weake ſtomacke might the better be whetted on. But if it be poſſible, and ſtrength ſubſiſt, the ſicke is not to be incited to ſuch variety, for feare leſt he eat more than hee can well overcome. But in the diet of the diſeaſed, the preparation is not of ſmalleſt moment: as whether it be better roſted, boiled or baked, the which is, according to divers circumſtances, varied, as wee ſhall heare more hereafter. Sometimes alſo ſauces are not unſeaſonable for the ſicke; and for this cauſe ſome Phyſitians have written tractats concerning this ſubject: and to ſpeake the truth, they are the fitteſt for the ſicke, to excite and ſtir up their weake and languiſhing ſtomacke, which often by all our art, wee can ſcarce indure to take ſo much ſuſtenance, as will ſupport their weake ſtrength for a few daies. Now, as there is a preparation required in the diet, ſo is there alſo in the diſeaſed, who is to waſh his mouth

[h] *Lib. 3 cap. 6.*
[i] *Des erreurs populaires, part. 2 cap. 8.*

Prepoſterous cuſtom of feeding the ſicke in the night.

[k] Hippoc. *lib de victu acut.*

What time of the day fitteſt for feeding the ſicke, and when hee may feed freelieſt, at dinner or ſupper.

The order of the ſickes diet.
Whether varietymay be allowed to the ſick

[l] *Cibus homini ſimplex: acervatio ſaporum peſtifera, & condimenta pernicioſora. libr. 12. cap. 54.*

Preparation of the diet varieth much.

Preparation in the ſicke in himſelfe required.

with faire water, or water and vineger, with a little wine, or other fit and convenient liquor. And is principally in *Fevers*, where the mouth is often ſo furred, principally to be obſerved, to waſh away that ſlime, and other ſtuffe that ſticketh to the tongue and palat of the mouth, and giveth a bad relliſh to all that is eaten. Beſides, as *Avicenne* ſaith, the ſicke, if it be poſſible, ſhould ſit up in his bed to take his food, and ſo for a while after continue: for by this meanes concoction is farre better, than any otherwiſe performed. Now to the particular Diet of the Diſeaſed.

The ſicke ſhould ſit up to eat.

CHAP. VI J.

Of fit Diet for the Diſeaſed, and that of ſeverall ſorts, and firſt of that which vegetables afford us, as bread, herbes and fruits.

THe matter of Diet for the Diſeaſed, as wee have already ſaid of the Diet of healthfull people, is either taken from vegetables, or plants and fruits: or elſe from living creatures and their parts: as from beaſts, fowle and fiſh. Among plants or vegetables, corne, and among corne, wheat, whereof the beſt and wholeſomeſt bread for the uſe of man is made, challengeth by right the firſt place. That bread then is beſt for the uſe of the ſick which is made of the beſt wheat, not fuſty, mildewd, or of any other evill quality; and withall made of new ground meale, which is better than long kept. This bread would be a little ſalted, and moderately leavened: for ſo it becommeth more pleaſant to the taſte, lighter and eaſier of digeſtion, and leſſe ſtopping. In our countries here we have a cuſtome to adde barme to our bread, which other countries, as *France*, *Italie and Spaine*, &c. uſe not; and therefore I give warning, that this be ſparingly uſed in the ſickes bread, very bitter barme eſpecially; which maketh both the bread unpleaſanter, and hotter in acute diſeaſes, and hot bodies. As for ſalted bread, [a] *Galen* himſelfe doth not reject it, even in *Fevers*; and beſides, even in the cure of a dry ſtomack alloweth the uſe of it. Bread for the ſickes uſe is to be uſed new, and not old; eſpecially not above two or three daies at the moſt. New bread is two manner of waies uſed, either ſimply as it is of it ſelfe, or elſe artificially prepared. Simple bread I call ſuch as it is baked, when it is ſo adminiſtred to the ſicke. Bread is againe prepared after the baking, and that divers wayes. Now whether the one or the other be uſed, the crummes are the beſt, the cruſt being of an evill quality. Ordinary ſimple bread was uſed either hot, or after it was cooled. A [b] late writer ſheweth that the antients uſed hot bread. And *Hippocrates* uſed hot bread in the cure of that kind of Dropſie which

Beſt bread for the uſe of the ſicke.

[a] 7 *Meth. med.*

Two ſorts of bread.
Simple bread.
Prepared bread.
Crummes.
Cruſt.

[b] *Merc. variar. lect. l. 6*

which wee call *anaſarca* or *leucophlegmatia*, which nevertheleſſe elſewhere hee [c] alloweth not of. Hot bread filleth ſuddenly, is hard of digeſtion, and drieth much; and this later reaſon might move him to exhibit it in that kinde of *Dropſie*. But cold bread was ever moſt in requeſt, and is alſo the beſt, eſpecially if not too old, as hath beene already proved. As for the preparation of bread, the antients uſed either to waſh it in faire water, or elſe to mingle it with fleſh broth. [d] *Pliny* affirmeth that wheat-bread being waſhed either in cold or warme water, is a very light food for the ſicke. Now they uſed to waſh their bread two manner of waies: either they ſoaked and ſteeped their bread in warme water, which they often ſhifted untill ſuch time as it had quite loſt all the taſte of leaven and ſalt: or elſe they grated and punned it ſmall, and ſo ſteeped it in faire water, and ſtrained it through a cleane linnen cloth; by this meanes making a ſeperation of the ſolid from the ſubtileſt parts, which ſubtile thinne part they afterwards boiled untill it grew thicke. This waſhed bread both *Hippocrates* and *Galen* uſed to coole in all kindes of *Fevers*. Wee uſe rather to waſh it in roſe-water, adding ſome ſugar and currants. Neither was it the cuſtome onely to ſteepe bread in water, but in wine alſo; where they were free from any *Fever*. Wee uſe rathe to toſte bread at the fire, and ſo ſteepe it in wine, And that ſometimes alſo they mingled bread with freſh broth is apparent out of the ſame [e] *Hippocrates*. There are alſo divers artificiall preparations of bread which may be uſefull in ſome diſeaſes: as biſcuits prepared with divers ingredients; as yolkes of egges, anniſe and fennell and coriander ſeeds, with a littte ſugar, and may be uſefull for weake ſtomakes, and rheumatik perſons. But becauſe few of our Gentle-women are ignorat of the preparation of theſe and the like, I ſhall not need to inſiſt upon their preparation. Beſides theſe, there are divers ſorts of march-panes made, partly for ſuperfluity and adorning great feaſts, and great mens tables; and partly alſo ſometimes for phyſicall uſes: as in *hectick Fevers*, and ſome pectorall diſeaſes, which here to particularize, is neither the particular place, nor my purpoſe. But before I finiſh this point concerning bread, I muſt advertiſe all diſeaſed people, that ſince unleavened bread, as pycruſts, many ſorts of cakes and the like, are not ſo fit even for the uſe of healthfull people; how much more then are they unfit for the ſicke? Such bread is alwaies very hard to be concocted, and apt to ingender obſtructions and the ſtone.

Now in the Diet of the Diſeaſed there is no ſmall uſe made of herbs, whereof we have ſpoken already. Herbes miniſter but ſmall nouriſhment, and ſerve rather to alter than to nouriſh the body. And therefore they are of good uſe to coole, to open obſtructions, and keepe the body ſoluble: of the which both juleps, apozemes, and divers decoctions are made, according as the nature of the diſeaſe requireth. We uſe them likewiſe in the ſickes broths, according as we ſee occaſion. Now that herbs nouriſh but little, [a] *Galen* himſelfe avoucheth, affirming, that men cannot live upon herbes, although beaſts are therewith nouriſhed. And *Hippocrates* affirmeth, that thoſe who uſe this kind of food much, live a ſhorter while than others. And [b] *Galen* upon

[c] *Lib. de dieta acut.*

Co'd bread beſt, and not too ſtale.

Preparation of bread for the ſicke.

[d] *Lib. 22. cap. 25.* How the Antients waſhed their bread.

Our manner.

Bread ſoked in wine.

In fleſh broth.

[e] *Lib. de affection.*

Biſcuits and the like.

March-panes.

Vnleavened bread unwholeſome.

Herbs uſefull in the Diet of the diſeaſed.

[a] *Lib. de facult. natur.*
[b] *Comment. ad eam partic. lib. 6. Epidem. imbecilliora cibaria breviorem vitam habent.*

upon that place expoundeth the word *imbecillis cibus*, or a feeble food, to bee such as yeeld little or small nourishment to the body: such are herbes, and many sorts of fruits growing upon trees: and such, saith *Hippocrates*, are both of a short continuance, and make them short lived who use them: by reason such food maketh but short stay within the body. Out of this place then is confuted the opinion of [c] *Cardan*, affirming, that such as lived on fruits and herbes were longer lived than those who lived on flesh, which hee would prove by the antient fathers, and by *Eremites* living in deserts onely upon such food. But this may easily be answered, that it was our forefathers frugality, free from all manner of excesse and riot, and not the quality of their food which prolonged their lives. Besides, their lives were for other necessary and usefull ends then prolonged, as we have heretofore touched. As for *Hermites*, and others who live long by the use of such diet, I doubt not but with the moderate use of flesh, and keeping a moderation in all other things, they might have lived longer, and in as good health of body, whatsoever *Cardan* say to the contrary.

[c] *Lib. de sanit tuend.*

Those who live on herbes and fruits live not longer than such as live on flesh.

Now it may againe be demanded, whether fruits may be admitted into the Diet of the Diseased? I answere, it would seeme that by reason of their watery juice they should bee excluded: yet no doubt they may safely be used, at least some sorts; as apples for melancholy, capers for the spleene, pomegranats for hot and cholerick stomacks, the quinces in fluxes of the bellie; in costiveness, prunes and cherries; raisins and currants for the liver: and so of divers others according to severall occasions. [d] *Trallian* tells us that the *Ægyptian* Physitians fed their sicke of *Fevers* with cucumbers and melons; and that by reason they cooled much and nourished little. But [e] *Cardan* altogether disalloweth of any such diet. And it were farre more tolerable to use the distilled water of such fruits. I doubt not, but fruits may sometimes be exhibited to the sicke, provided they be first rosted, that by such meanes, the moist watery juice may either be corrected or dissipated. Now the antients had another fashion of rosting their fruits than we have, as may by the same late alledged Author appeare; who speaking of the use of peaches in a tertian, saith, that being hung up, they are to bee rosted by the onely heat of the fire. [f] *Galen* in two or three places explaneth this manner. *They tooke* (saith he) *a high pot, which they filled ful of water, & within the pot above the water they set in a grate, on the which they layed their fruit, and so rosted them at this vapor.* And [g] S^t. *Ierome* writeth, that cookes were wont after this manner to rost their phesants, which made them farre daintier to the taste. Our age hath in use to preserve divers sorts of fruits in the Autumne, and so to keep them both for necessity and delight. But I wish they bee sparingly used of the sicke, especially in *Fevers* and hot colericke constitutions, by reason that sugar wherewith they are preserved, is quickly in such turned into choler; besides, that the too frequent use of such things quickly cloggeth and overthroweth a weake stomacke, whereof we are to have alwaies a principall regard.

Whether fruits may be admitted into the Diet of the Diseased. *Answere.*

What fruits best.

[d] *Lib.* 12.

[e] *Lib. de abusu med.*

How the antients rosted their fruits.

[f] *Lib.* 2. κατα τοπους & initio lib. ευπορίστων

[g] *Epist.* 83.

Preserving of fruits.

Sparingly to bee used in *Fevers*.

CHAP.

CHAP. IX.

Of Fleſh, and what ſorts of fleſh are fitteſt for the ſicke, and how to be exhibited.

ALthough wee have already ſpoken ſufficiently both of the nature and nouriſhment that ſeverall ſorts of Fleſh efford the body of man; yet will wee now ſay ſomething more of this ſubject, as it hath relation to the ſicke. That fleſh was a ſtrong nouriſhment, *Pythagoras* was not ignorant, ſaith *Pliny*, who changed the wreſtlers diet from pulſe to fleſh; their fat and gluttonous ſubſtance, having neereſt affinity with mans radicall moiſture: and therefore, as well in ſickneſſe as in health, it yeeldeth ſtrength and vigour to the party that uſeth it. But all ſorts of fleſh are not promiſcuouſly and indifferently to be uſed of the ſicke: for, among foure-footed beaſts, ſome for goodneſſe and wholeſomneſſe, are farre before others to be preferred. And here for the uſe of the ſicke, are principally recommended Weather mutton and Veale. Among fowle, young pullets, Hennes, Cocks and Capons, Pigeons, Partridges, Pheſants, thruſh and ſome others: and all theſe kindes of fleſh are common to all diſeaſes; and beſides, there are yet ſome certain ſorts of fleſh proper to ſome particular diſeaſes. Such fleſh is in a double manner adminſtred unto the ſicke; either in ſubſtance, boiled or roſted; or elſe their juice drawne out by decoction, called broth; or elſe expreſſed and ſtrained; called commonly colices or gelees: or, laſtly, diſtilled; and ſo called deſtilled reſtorative water of Capon, or any other fleſh. Beſides theſe aforementioned, *Hippocrates* accuſtomed to feed his ſicke with other ſorts of fleſh; as with the fleſh of Hares, Hogges, Horſes, Aſſes and Whelpes, which with us are now altogether out of requeſt. But a queſtion may be here asked, whether fleſh be in diſeaſes a fit and convenient food. And it hath beene by ſome *Arabian* Phyſitians called into queſtion, who forbid fleſh in all ſorts of *fevers*; and that by reaſon it is eaſily, by the diſtempered heat of the *fever*, putrefied and corrupted. And by the ſame authority was it denied in the *inflammation* and *conſumption* of the *lungs*. And in the Ile of *Crete*, it was not permitted to feed the ſicke with fleſh. [h] *Hippocrates* himſelfe, in fractures of the skull, forbiddeth fleſh, untill the tenth day. But there he muſt be underſtood of ſolid fleſh, by reaſon hee forbiddeth any maſtication or chewing. But to forbid broths, colices or gelees, and the like, I ſee no reaſon: and therfore with the ſame *Hippocrates*, and the generall current of all our beſt Phyſitians, wee allow of the uſe of fleſh for the ſicke. Ewes fleſh is often uſed by *Hippocrates*, and commended by *Galen*: but wee to better purpoſe, uſe Weather mutton, to them altogether unknowne; and the which we have from the *Arabian* Phyſitians, who firſt uſed

Fleſh fitteſt for ſtrõg nouriſhment.

What foure-footed beaſts are beſt for the uſe of the ſicke.

What fowle.

Antient Phyſitians dieted their ſick with fleſh, uncouth to us.

Whether fleſh may be uſed of the ſicke.

[h] *Lib. de carn.*

Anſwer.

Ewes fleſh uſed by the antients.

Flesh of gelded creatures better than of others.

uſed it. And in this fleſh, it is alſo to be obſerved, that it is colder in quality than either Ewes or Rammes fleſh: and it is to be obſerved, that the fleſh of gelded beaſts is both ſweeter and cooler than of the ungelded. As for Veale, the antient *Greeke* Phyſitians ſeldome uſed it, and wee read not of it above once in [i] *Hippocrates*. And for this are wee alſo beholden to the *Arabian* Phyſitians, and [k] *Averroes* in particular, who averreth, that it may ſafely be uſed in all diſeaſes. [l] Another antient Phyſitian, would not have the ſicke to meddle with it, although in health he holdeth it to be a ſingular good nouriſhment. And ſome thinke it too moiſt, and that it was therefore in the Eaſterne countries quite forbidden. But it is now without any doubt by all our Phyſitians admitted into the Diet of the Diſeaſed. Hogges fleſh was both by *Galen* and *Hippocrates*, had in high eſteeme for the ſickes uſe, howbeit it be now altogether baniſhed from the Diet of the Diſeaſed. And wee read, that [m] *Galen* gave to the ſicke in a *tertian*, Hogges braines and feet: as alſo gives Hogges feet boiled in ptiſan for a reſtorative diet. How would this relliſh our dainty palats? And that [n] *Hippocrates* himſelfe did uſe it, may alſo appeare, by that hee warneth us to eat it without the skinne: and *Galen* in his commentary, taketh it for granted, that Hogges fleſh and Pigges ought to be eaten without the skinne, quite contrary to our cuſtome, who hold that the daintieſt of all the reſt: but I warne weake ſtomackes to looke to themſelves. Young ſucking Rabbets are for the ſicke, with us, in no ſmall requeſt, yet let them not be too young. Now, as concerning fowle, [o] *Galen* affirmeth, that if compared with fourefooted beaſts, their nouriſhment, as it is farre leſſe, ſo is it farre eaſier of digeſtion; eſpecially the wings of ſuch fowles as are in perpetuall motion, and affoord the body a wholſome and ſubtill nouriſhment. All manner of wilde fowle, ſaith [p] *Hippocrates*, are of a drier ſubſtance than foure-footed beaſts: and whatſoever creatures yeeld no ſpittle at the mouth, are of a drier ſubſtance than others. And the wilde fowle are drier than the tame of the ſame kinde. And therefore the fleſh of the ſtocke-dove is drier than that of our ordinary Pigeon: among all manner of fowle, our Hennes, Cocks and Capons for the ſickes uſe beare away the bell. Neither was it without a myſterie that the Cocke was conſecrated to *Æſculapius*. As for the Gooſe, Ducke, and other water fowle, they are ſeldome allowed the ſicke, eſpecially in acute diſeaſes. And it is to be obſerved, that in antient times the compariſon was betwixt the fleſh of the Cocke and the Henne, which of their fleſh was the beſt, ſome preferring that the Cocke: as for Capons, which wee acknowledge both in ſickneſſe and in health to be better than both the former, they were to the antients unknowne. Above all ſorts of pullaine, pullets, or pretty bigge Chickens are accounted the beſt for the ſickes uſe, eſpecially if they be of a white colour: for ſuch are not ſo hot as the others, and therefore fitteſt for *fevers* and hot diſeaſes. The antients uſed eſpecially the ſtones and wings of pullaine, as may by [q] *Galen* appeare; and this muſt be underſtood of young pullets, and not of old Cockes. Now, as for old

Veale ſeldome uſed in antient times.

[i] *Lib. de ratione victus.*

[k] *Lib. 4. collect.*

[l] *Lib. 1. ad Glaucon.*

[m] *Lib. de diæta acut. & Gal. in comment.*

Hogges fleſh, as alſo pigges to bee eaten without the skin.

Of fowle, and what nouriſhment they afford.

[o] *3. de alim. facult.*

[p] *2 de dieta.*

Among all fowle, pullaine moſt familiar for the uſe of the ſicke.

Capons unknown to the Antients.

Pullets beſt for the ſicke.

[q] *Lib. 1. ad Glauc.*

old cocks, they were of old chiefely uſed to purge the belly, being for that end and purpoſe ſtuffed with divers ingredients; which is even uſefull with us at this day alſo. As concerning Capons, a queſtion may here be moved, whether they ingender not the gout: and that this queſtion ſeeme not ſtrange, it hath beene by ſome of later times, called into queſtion: and howſoever it hath beene held both of [r] Cocks and Hens alſo, yet principally and chiefely of Capons; and that principally if they be old: the reaſon whereof is pretended, that theſe creatures are obnoxious to this diſeaſe, witneſſed by certaine knots growing ſometimes on old Capons legges. But in my opinion, this is but a needleſſe and frivolous feare, it being a thing moſt certaine, that in a good and ſtrong ſtomacke, they will be converted into a good and laudable nouriſhment. As for thoſe who feed every day daintily upon that or any other delicate food, uſing little or no bodily exerciſe, nor keeping a good moderation in their diet, be they young or old they ſhall find they ſhall either ingender the gout, or as bad, if not a worſe diſeaſe. So that I cannot adhere to their opinion, who hold any ſpecificall podagricall qualitie in this kind of fowle more than in any other food. The young pullets of Turkies may be ranked among our pullaine, and may likewiſe bee ſafely uſed of the ſicke. As for Pheſants, I forbid them to no body that can come by them. As concerning pigeons, it may be demanded whether they bee ſafe for the uſe of the ſicke? The *Arabian* phyſitians, by reaſon of their heat, utterly rejected pigeons from the uſe of the ſicke, which we underſtand of the elder. As for young pigeons, they are nothing ſo hot, eſpecially well blooded under the wing. And therefore, all the controverſie betwixt the *Arabian* and *Greeke* Phyſitians concerning the temperature of pigeons may eaſily, by diſtinguiſhing the ages, be compoſed. Old pigeons are hot and dry, and the young rather temperate, participating of ſome heat. [s] Wild pigeons by reaſon of their drineſſe accounted better (eſpecially in moiſt diſeaſes) and their young ones hatched in the Spring, better than thoſe in Autumne. Others hold that ordinary pigeons hatched towards Harveſt, when corne beginneth to ripen, are beſt, and feed fatteſt. There are ſome which hold an opinion that pigeons are good againſt the plague, and that ſuch as eate of them often in ſuch ſeaſons, free themſelves from peſtiferous and contagious diſeaſes. And for this cauſe, if the plague at any time had been in *Perſia*, *Plinius ſecundus* the Phyſitian was wont to make pigeons his chiefe food. It is moreover to be obſerved, that pigeons never bee roſted with their heads: for it hath been obſerved, that ſuch as have often eaten them thus, have by degrees ſalne blind: and it is moreover held, that thus they ingender the leproſie. [t] *Rhaſis* alſo relateth a hiſtory of a certaine *Caſipha* (as he calleth him) who having thrice in one day eaten of pigeons roſted with their heads, the ſame day died ſuddenly. As concerning Partridges, [u] *Galen* writeth, that the fleſh of young Partridges is of a laudable nouriſhment; but the elder of a more ſolid ſubſtance, and harder of digeſtion, which nevertheleſſe being two or three daies hung up, becommeth tenderer. Now concerning this fleſh betwixt the *Greeke* and *Arabian* Phyſitians, there is no leſſe

Old Cocks how uſed of old.

Whether Capons ingender the Gout.

[r] *Vide* Crat. *conſil. medicin. conſil.* 229, 235, *&c. Anſwere.*

Turkies.

Pheſants.

Pigeons whether ſafe to be uſed of the ſicke.

Temperature of pigeons.

[s] Ariſt. *de hiſt avium. lib.* 5. *cap.* 7.

Pigeons good againſt the plague.

Pigeons to be roſted without their heads.

[t] *Lib.*

Hiſtory.

[u] *Lib. de eucbym.*

Thruſhes,

leſſe controverſie than was about the former, and by diſtinguiſhing the ages, may as eaſily be compoſed. As for *Thruſhes* they are by *Galen* accounted among good and laudable nouriſhment, as ingendring neither too thicke nor too thinne humors: and it ſeemeth, it was accuſtomed to be preſcribed to ſicke perſons, by the antient *Romane* Phyſitians: as may appeare by the preſcription of them to *Pompey* in his ſickneſſe, [x] who would rather venture his life, than be beholden to *Lucullus* for them. The larke is of very good nouriſhment, and eaſy of digeſtion, and good in moiſt diſeaſes, eſpecially commended againſt the wind-colicke. It is ſomewhat dry, and therefore not ſo fit in *Fevers*; and if uſed, they are beſt boiled, by this meanes becomming moiſter. The Larke with the tuft on the head is the beſt. And it is to be obſerved that in *Fevers*, wilde fowle, by reaſon of the drineſſe, is not neere ſo good as the tame.

[x] Plutarch. *in vita Pompeij.*

Larkes.

CHAP. X.

Of Egges, and their uſe, whether they may ſafely be allowed the ſicke? Of divers liquid ſubſtances made of fleſh; as broth, colice, gelee, reſtorative diſtillations, &c.

NExt to fowle, for the affinitie, wee are to ſay ſomething of Egges, as being their proper birth and off-ſpring, as I may call them; and will withall ſubjoine next after them, for the affinitie, ſome liquid ſubſtances made of them. This then is a light, liquid and laudable nouriſhment for the ſicke. *There is no food* (ſaith [a] *Pliny*) *that nouriſheth more in ſickneſſe, and burdeneth leſſe the ſtomacke, ſupplying the place both of meat and drinke.* And yet is this food by ſome called in queſtion, whether it may be allowed the ſicke or no? and that for a double reaſon, both in regard of the plentifull nouriſhment it yeeldeth in *Fevers*, and by reaſon alſo of a ſuppoſed exorbitant heat in this aliment more than in another. And this hath beene not a feare among the vulgar onely, but even ſome learned [b] Phyſitians have held the ſame opinion. And if at any time, ſay they, the antients did allow of egges in *Fevers*, it was never in the beginning, but in the declining of the diſeaſe; unleſſe it were in extreme weakeneſſe, which overturneth and altereth all order in Diet. [c] *Galen* in tertian *Fevers* alloweth both the yolkes of egges, and rocky fiſhes; but withall giveth us warning, that this diet was onely for the daintier and nicer ſort: but that in others it were better according to the Hippocraticall rule, to uſe the juice of ptiſan untill the criſe. And againe in [d] another place, in a *Fever* with ſwounding he alloweth of egges before the fourth day, and afterwards fleſh. And [e] *Hippocrates*

[a] Lib. 29. cap 3.

Egges whether good for ſicke folke?

[b] Aloiſ. Mundella epiſt. 29. Latinus Henricus in quæſt. medicinal.

[c] Lib. 1. ad Glauc.

[d] 18. method.

[e] Lib. de rat. vict. in acut.

pocrates where there is no *Fever* permitteth the use of rere-rosted egges, which in a *Fever*, it is like hee would not have permitted. But it might be proved, that sometimes in the inflammation of the liver and of the lungs, where there is alwaies a *Fever* conjoined, he permitted the use of egges. But what talke we of antient times, when as people lived more frugally, and used not so liberall and plentifull a diet as now adaies, and we were never now able without danger of life to sustaine so strict a diet, as did the diseased in those daies? And therfore in our daies to give the sick egges to eate, yea even in acute diseases, we see no danger at all. As for the feare of heat in egges it is very frivolous, they being very temperate, allaying the acrimony and sharpenesse of humors, and withall moisten much. The [f] yolke of an egge applied to any part grieved with paine, easeth the same: and according to the cõmon consent of Physitians such things as ease paines, called properly *anodyna*, are of a temperate facultie. Besides, the white of an egge cooleth, as daily experience teacheth us. And although the white of the egge be cooler, yet is it withall harder of digestion than the yolke: and therefore *Galen* in the aforementioned place in a tertian admitteth of the yolke onely. And a late writer condemneth much the vulgar erroneous opinion of the heat of egs, *affirming withall that the* Italian *Physitians doe ordinarily exhibite them to their patients, even of hot constitution of body, and the like diseases, and that even in the heat of Sommer.* As for the feare of nourishing too much, we esteem that to be a singular prerogative in egges above many other meats, that they nourish much in a small quantity; as being that which we cheifly aime at in great weakenesses, and which we may easily regulate according to our pleasure, exhibiting a quantity answerable to present necessity. My meaning all this while is of hens egges, as being of all others the most temperate, and most appropriate for the sickes use. Such egges also are esteemed best, which are laid of a hen troden with a cocke: for others nourish lesse, are of lesser quantitie, and moisten lesse, if wee will beleeve *Aristotle*. In egges also the preparation or dressing is of no small consequence. They are commonly either boiled in water with the shell, or rosted likewise with the shell, or boiled a little in seething water or other liquor without the shells, called potched egges; or fried in a frying-pan with butter, and sometimes with an addition of herbes or others things. Of all these preparations the boiled in water without the shell, or potched are best and fittest for the sick, & potched in vineger or verjuice, as some use to doe, they coole, and withall corroborate a hot and weake stomacke. The next in goodnesse are accounted those are boiled with the shell in water, by reason they are all alike and equally boiled. Egges rosted in the imbers or otherwise are therefore held inferior to the former, because they are not so equally rosted: howbeit if care be had in the rosting, I hold them nothing inferior to the other, if not better. But for the use of the sicke a speciall care must be had, that they be not hard. Egges fried are worse than any of the former, and therefore altogether to be forbidden the sicke. Sometimes they have mingled with them divers sorts of herbes, tansey especially, (whereof this composition taketh the name) and ereame;

Egges permitted by *Hippocrates*.

Egges may safely be used even in *Feve* or any acute disea *f Dioscor. lib. 2. ca.* 43.

The white of the egg cooleth.

To nourish much in a smal quantity is a singular good property.

Hens egges best.

Of a hen troden with a cocke are best.

Preparation of egges.

Boiled without the shell, called potched egges.

Boiled with the shell.

Rosted egges.

Fried egges

Tansies.

which howſoever uſed, are no waies to be allowed ſicke folkes, being heavy of digeſtion even for the healthfull, eſpecially for weake ſtomacks. Of Egges alſo are made caudells, which being made of drinke that is not too ſtrong may without any danger be allowed the ſicke; of the making whereof there is hardly a woman in the countrie, I thinke, that is ignorant. But that we may diſcerne the good from the bad, it is materiall for us to know ſome certaine markes which may make this appeare. The Prieſts, it ſeemeth, in former times, as they ever loved their belly well, ſo ſet they us downe three marks whereby we may diſcerne the beſt: that an Egge be new laid, long in figure, and white in colour, according to the [f] old proverbiall verſe. But to know the new laid from old, ſtale and addle, wee muſt yet finde out ſome more markes. New laid Egges are commonly full, and the ſtale empty towards the broder end, which is alſo the cauſe that ſtale and addle Egges ſwim in the water, when as the new laid fall to the bottome. Beſides, new laid Egges, betwixt thee and the light looke brighter and clearer than the ſtale and addle ones, which looke more darkly and obſcurely. Another ſigne is, that when it is opened, an old and ſtale Eg, the yolke eſpecially diſperſeth it ſelfe, whereas the new and freſh laid clingeth cloſe together. I have the longer inſiſted upon Egges, by reaſon it is ſo uſefull an aliment for the ſicke, and the vulgar is ſo poſſeſſed with a needleſſe feare of a ſuppoſed exceſſive heat in this food, and therefore thought good to remove all ſuch rubs.

Markes of good Egs.

[f] *Regula presbyteri jubet hoc pro lege teneri, ut bona ſint ova, candida longa nova.*

Having heretofore ſufficiently ſpoken of ſolid fleſh, as alſo of egges, I come now to ſpeake of ſome liquid ſubſtances made of fleſh, and fit for the uſe of the ſicke. The juice of fleſh nouriſheth more ſpeedily and eaſily than the ſolid ſubſtance it ſelfe. It is farre eaſier, ſaith [a] *Hippocrates*, to be refreſhed with drinke, than with ſolid food: which is not onely to be underſtood of drinke, but of liquid and ſupping meats alſo. Whoſoever have need of a ſudden and ſpeedy refection, [b] ſaith the ſame Author, humid or moiſt diet, is the beſt to repaire ſtrength. And whoſoever have yet need of a ſpeedier way, it may be effected by ſmels. The antient Phyſitians therefore, taught by experience, that oftentimes the ſicke was not able to concoct ſolid food, found out this way of ſuppings. The [c] ſame Authours counſell is againe in another point carefully to be obſerved: that ſuch as are able to digeſt and concoct ſolid food, to ſuch, ſuppings are to be denied: for they exclude the uſe of other food: but to ſuch as cannot make uſe of anyo ther, to ſuch, ſuppings are to be allowed. Moreover, in the preparation of theſe liquid ſubſtances, there muſt be an eſpeciall care had of cleanlineſſe, both in the perſons that prepare them, and in the veſſells wherein they are prepared. The perſons muſt be neat and cleanly, skilfull in ſuch preparations, and carefull in skimming off skum and fat, offenſive to a weake ſtomacke. The veſſels wherein they are made muſt be cleane and free from all filth, evill ſmell or taſte. The matter of ſuch veſſells are beſt of earth, yron, or ſilver: but braſſe is the worſt of all other, and what is made therein is likelieſt to offend a weake ſtomake, eſpecially if it ſtand any ſpace in it, as experience daily teacheth us. Some braſſe, I confeſſe, is better than other, and yet the beſt bad enough.

Of the iuice of fleſh of ſeverall ſorts.

Πλεῖον πληρέωσις πόσις ἢ σῖτος.
Hippoc. [a] Aph. 11. lib. 2.

b *Lib. de aliment.*

c *Lib. de affection.*

In the preparation of theſe liquid ſubſtances made of fleſh, care muſt be had of the cleanlineſſe of the perſons, and the like care of the veſſells they are made in.

Earthen and iron veſſells beſt, braſſe the worſt.

Of

Of all theſe liquid ſubſtances, that which we commonly call broth, is moſt ordinary, and made after various and divers waies, according to the nature of the diſeaſe, and party diſeaſed, and the patients palate. Some is made with herbs, ſome without; ſome with plummes (as they call them) raiſins of the Sunne, or currants, or dried prunes, and ſome without any. The variety therefore of broths being infinite, it were a tedious taske to enter upon this ſubject. But one ſort of broth was wont to be made by the antients of an old Cocke to purge the belly, being for that end ſtuffed with many ſuch ingredients fit for that purpoſe, which is even uſuall with us at this day alſo. I will inſtance in one fit to be uſed in pectorall diſeaſes. Take an old Cocke, and after a long combat with another Cocke, kill him, pull him, and cleanſe him of all his intralls; then fill his belly with barlie prepared as it ought, raiſins of the Sunne ſtoned, violet leaves, maidens haire, a little hyſop and peny-riall, with a little ſalt: boile him till the fleſh come from the bone, then bruiſe him well, and ſqueeze out all his moiſture, and of this broth take a good draught. There are yet many ſorts of broth uſed for ſeverall ends and purpoſes; ſome to coole, ſome to ſtrengthen and cheriſh nature, &c. Amongſt reſtorative broths, there is one in frequent uſe, eſpecially in *conſumptions* and great weakneſſes, made with the outlandiſh root, fetcht us from beyond ſea, called from the ſoile, *China-root*. The proportion of this root to the liquour is not alwaies the ſame in every ſicke perſon. The *China-root* muſt be heavy, and not worm-eaten, and being thinne ſliced, muſt ſtand about twelve houres by a ſoft fire, not boiling at all, but ſimpering by it; and afterward provide a good bigge young red Cocke-chicken well dreſſed and cleanſed from his intralls, bruiſe him and put him to thy *China*, adding ingredients, as the nature of the diſeaſe and other circumſtances ſhall permit: as in pectorall diſeaſes, ſuch as wee nominated already, more or leſſe, as occaſion ſhall require, which cannot be determined: and in other caſes, the ingredients may be altered accordingly. It muſt boile till little above the fourth part remaine, and it looke red in colour, being ſtill well skimmed as it boileth, and towards the later end adde to your broth the bottome of a manchet, and two or three chives of mace: and when all is ſufficiently boiled, bruiſe your chicken in a ſtone morter, and ſqueeze out the juice, and adde to your broth; whereof, being ſweetned with ſugar, the diſeaſed may take a little draught an houre or two before dinner, ſupper, or both, if need be. In my opinion the quantity of *China* would not be under an ounce, and ſeldome exceed two. Howſoever, in time of need it is ſafeſt to be directed by learned counſel, which may direct the right preparation and uſe according to ſeverall circumſtances. Againe, ſometimes meat is firſt well roſted, and afterwards preſſed out in a preſſe or otherwiſe, and ſeaſoned with ſugar, or made a little tart with a little juice of a lemmon, or otherwiſe appropriated to the patients palat, as particular occaſions ſhall require: which they call in latin *expreſſum*, or a juice ſqueezed out of fleſh. And this is beſt given by it ſelfe without any other broth or liquor: and this is better for cold conſtitutions than for hot, and conſequently for the like diſeaſes. Now, when the fleſh is let boile untill all the ſubſtance of the

Broth made after diuers manners.

Broth made of an old Cocke in pectorall diſeales.

China broth in conſumptions and great weakneſſes.

It may alſo be made with Veale, or other meate, howbeit in weake and ſicke people, a chicken is commonly beſt lik'd of.

Expreſſion of the iuice of roſted meat, called *expreſſum*.

Colice called *cõsumptum.*

meat be boiled away in the broth, and then ſtrained thorow a clean linnen cloth, it is called in latine *conſumptum*, and in the Engliſh a colice, and may likewiſe be ſeaſoned and ſalted according to the liking of the ſicke. This colice is either taken of it ſelfe, or elſe mingled with other broth. Another liquid ſubſtance there is yet extracted out of fleſh, which we commonly call a gelee, which is made of a capon or a big cocke-chicken, and a couple of calves feet, and ſo let boile untill it fall to pieces, and being ſufficiently boiled, the ſkum and fat being carefully taken off, it muſt bee well ſtrained thorow a cleane linnen cloth, and the juice ſo ſtrained is to bee ſweetned with a little ſugar, and ſeaſoned with a little cinamon, and ſo ſet on the fire againe to boile a wame or two, adding thereto, if thou wilt, two whites of egges the better to clarifie it. After all is done, ſtraine it through an Hippocras bagge, which being cold will turne to a gelee, and may bee coloured with a little ſaffron or red ſanders, and with a graine or two of muske or amber-greze, if the patient pleaſe, this may alſo acquire a pleaſant ſmell. This gelee may alſo bee uſed either by it ſelfe, or elſe mingled with broth. If there be a *Fever*, it is beſt to boile it in faire ſpring-water: if there be neither *Fever*, nor yet feare of any, then the one halfe, or yet leſſe, may be of white wine, which will make it both pleaſant to the palat, and very comfortable to refreſh weake nature. Our Gentlewomen have in frequent uſe a gelee made of harts horne, which I hold very good, eſpecially in peſtilentiall and contagious diſeaſes, or in *pox* and *meaſels* is very ſoveraine. Thoſe of ability may adde to it a little of *confectio alchermes* or *de hyacintho*, and then it will bee very ſoveraine. And if thou wilt have this or any other gelee tart, thou maieſt adde a little juice of Lemmon or the like to it. Beſides all theſe, there is yet in uſe for ſicke folkes, a forme of reſtorative diſtillation made of a capon, or other reſtorative fleſh with an addition of cordiall ingredients for that purpoſe. Some find fault with this diſtillation, becauſe of the impreſſion of fire left in it, and may bee diſtaſtfull to the ſicke. But this may eaſily by a glaſſe ſtill in *balneo mariæ* be prevented. But the truth is, that by this meanes the phlegmaticke and watry part is onely extracted, which hath but very ſmall nouriſhing power in it: ſince that, which nouriſheth (as witneſſeth [d] *Galen*) ought to bee of a tough, thicke and glutinous ſubſtance, to the end it may bee the more firme and permanent. Theſe kinde of diſtillations are very frequent it *France* and ſome other countries; inſomuch that they are to bee found ready diſtilled in many Apothecaries ſhops; which a learned [e] *French* Phyſitian findeth fault withall, as being fuſty, and of no value at all; if they be kept but a litle while. With us theſe are not ſo in requeſt; yet to ſpeake mine opinion alſo, ſince they retaine both ſome taſte and ſmell of the meat they are diſtilled of, (if carefully done) although their nouriſhment be but very ſmall, yet ſee I not, why in great weakneſſes, and a loathing of all food, theſe may not ſometimes bee admitted, eſpecially, ſince thereby no damage or detriment whatſoever redoundeth to the ſtomacke, or other part, it paſſing ſo ſpeedily thorow

Gelee.

Gelee of harts horn.

Reſtorative diſtillations of capon or other fleſh.

d *Lib. de mercur. cap. 9.*

e Rondelet. *lib. de fabric. cap. de cauſo.*

thorow the body. There are alſo ſome reſtoratives made of fleſh bruiſed and minced, made up in ſolid formes, and may be uſed in chronicall diſeaſes, but are not for *Fevers*, nor other acute diſeaſes. But at this preſent, I will dwell no longer on this, nor this ſubject of fleſh, but will ſay ſomething concerning fiſh.

CHAP. XI.

Of Fiſh, and whether they may be allowed the ſicke.

NOw, becauſe ſicke perſons are not all and alwaies to be fed with one and the ſame food, and ſome in their ſickneſſe loath fleſh; it may then be demanded, whether Fiſh may not be permitted ſicke folke, although they be not ſo nouriſhing, & are alſo indowed with another manner of juice? and therefore whereas fleſh is forbidden in Lent, yet Fiſh are permitted. It may by many places both of [a] *Hippocrates* & *Galen* evidently appeare, that the antient Phyſitians fed their patients more with fiſh than fleſh. Beſides, when as the ſicke loathed their hony water and ptiſan, *Galen* allowed them rockie fiſh boiled in water, prepared with leekes, dill, ſalt, and a little oile. [b] *Cardan*, in the Diet of the Diſeaſed, preferreth fiſh before fleſh; and that becauſe they are of a cooler quality, moiſten more, and nouriſh leſſe. And that the *Arabian* Phyſitians allowed to their patients the frequent uſe of fiſh, it may by [c] *Averroes* appeare. Their manner was to fry them in oile, by which manner of food their opinion was, that the liver was much ſtrengthened. [d] A late Writer is of opinion, that moſt of the antient Phyſitians uſed to feed their patients with fiſh, rather of cuſtome, than that they eſteemed them better than fleſh. And this may yet the better appeare to be true, in that the Eaſterne people, and the *Greekes* eſpecially, uſed, and doe yet at this day, very frequently uſe fiſh; as is by [e] a learned Phyſitian, who, of late yeeres, travelled into thoſe countries, well obſerved. But if wee ſhall in even ſcales weigh both fleſh and fiſh, we ſhall finde that fleſh doth farre ſurpaſſe fiſh in good and wholeſome nouriſhment, and that even by the teſtimony of [f] *Hippocrates* himſelfe. Fiſh indeed, ſaith he, in the ſame place, are a light meat, both boiled and broiled, both by themſelves and with other meat. And yet they differ thus among themſelves: fiſh of ponds and pooles, the fatteſt eſpecially, as river fiſh alſo, are harder of digeſtion: but Sea fiſh living neere the ſhore, are lighter, and eaſier of digeſtion: and among them againe, fiſh boiled are eaſier of digeſtion than roſted or broiled. And therefore in caſe of reſtoring ſtrength, feed the ſick with the former: but if thou wilt either keepe the ſicke at a low ebbe, or yet abate ſome of his ſtrength, feed him with the later

a *Lib. de victus ratione in morb. acutis, &c.*

b *Lib. de ſanit. tuend.*

c *Lib.*

d *Mercur. variar. lect. libr. 2. cap. 25.*

e Bellonius *obſervat. libr. 2.*

f *Lib. de affection.*

Different nouriſhment which fiſh affoords.

latter, which are lighter and nouriſh leſſe. Fleſh therefore beeing wholeſomer than fiſh, yeelding a more laudable nouriſhment to the body, they are rather by way of permiſſion, to ſatisfie their languiſhing appetites, then otherwiſe allowed ſicke people; and that even in *Fevers*, where we affect a moiſtening diet. But then it may in the next place bee demanded, what fiſh are beſt for the uſe of the ſicke? All fiſh are either bred in freſh waters or in the Sea. Sea-fiſh againe, are either ſuch as frequent the ſhore, called *littorales*: or elſe live moſt among rockes, called *Piſces ſaxatiles*; or elſe they live in the depth of the maine Ocean, callen therefore *Pelagici*. [g] *Galen* preferreth ſea-fiſh before freſh-water fiſh: and againe among ſea-fiſh, thoſe who live among rockes; as the ſole, ſea-perch, and the like, he accounteth beſt. Neither yet are ſuch as live in the maine Ocean and neare the ſhore to bee miſliked. That kinde of fiſh, ſaith [h] *Celſus*, is lighter that liveth among the rockes, than among ſand; and againe, that which liveth among the ſand is lighter, than that which liveth among mud and ſlime. And therefore fiſhes living in lakes, ponds, pooles, or rivers, muſt needes bee inferior to the former. And yet notwithſtanding fiſhes living in cleere and rocky rivers, and which have a quicke current, are not to bee miſliked: ſuch as are the *Pyke* and *pickerell*, the *Perch* and *carpe*. The *Genion* eſpecially, called the river ſmelt, may as ſafely as any fiſh be allowed the ſicke. *Galen* would have all his fiſh prepared with his white broth, as he termeth it, being made, as wee mentioned before, with faire water, dill, leekes, and a little ſalt. But ſince *Galens* time the eaſe is much altered, and our *European* palats have ſince that time well improved their ſenſe of taſting. In acute diſeaſes eſpecially, a tart ſowre taſte gives our patients beſt content. And for this purpoſe we uſe, not without good reaſon, the juice of a Lemmon, as alſo of a ſowre Orange, a ſoveraine good ſauce in all *Fevers*, infections and contagions eſpecially, both unknowne in *Galens* time. And for a corrective in all fiſh ſauces, pepper and ſalt are with us in moſt frequent uſe and requeſt, the former not then ſo much by him uſed. In *France*, I remember, there was a frequent uſe of a broth made of muſhels with the yolke of an egge, made tart with verjuice of ſowre grapes, which pleaſeth the palat well, and is not impertinent for a weake ſtomacke, whereof in my *fever* I made now and then a triall.

What fiſh beſt for the uſe of the ſicke.

[g] *Lib. de euch. & cach.*

[h] *Lib. 2. cap. 18.*

What river-fiſh beſt.

Preparation of fiſh in antient times.

Preparation in our times.

Muſhell broth made with the yolke of an egge.

CHAP.

CHAP. XII.

Of the Drinke of the diſeaſed, and firſt of Water, with the frequent uſe thereof in antient times, whether, and how now to be exhibited, and how before to be prepared, and how to ſupply the defect thereof, where it is not to be admitted.

WHat cruelty it were, after ſo many and various ſorts of meat, it may be, ſcorched with ſcalding heat in the heighth of a *Fever*, without a comfortable refreſhing with that ſo much deſired drinke, thoſe who have beene ſcorched in this purgatory can beſt tell: and therefore with the aſſiſtance of the Almighty, I purpoſe to dwell a little upon this ſo uſefull and profitable a point. And how uſefull and profitable the handling of this point is, may from hence eaſily appeare, that many times the ſtomacke refuſeth all manner of ſuſtenance whatſoever, eſpecially in great weakneſſe and acute diſeaſes, and yet drinke is ſeldome out of ſeaſon. And in this ſame particular, we ſee by experience, it is a hard matter to make the ſicke keepe within compaſſe. But becauſe all times are not alike fit for drinke, therefore muſt we be a little more circumſpect in the choice of the time when it is fitteſt for the ſicke to drinke. And therefore when the time is not fitting, *wee muſt acquaint the ſicke, ſaith* [a] Celſus, *that when the fit is over hee ſhall drinke, and that as abſtinence from food will ſhorten the fit, ſo when the fit is overpaſt, the leſſe he now drinke, the leſſe deſire ſhall he have after to drinke. But becauſe often times little or no food ſerveth the ſickes turne, therefore muſt wee be the more carefull to gratifie them in their drinke.* Now, as for the time, if election may have place, wee are to make choice of that time when he goeth to reſt. [b] *Celſus* in another *place, would have the ſicke in the night time to reſt, and neither to eat nor drinke, if it be poſſible, and drouth be not too urgent, in which caſe hee would not have the ſicke too much tormented with thirſt.* But becauſe ſometimes the mouth and the throat are drie, and crave drinke; when as the internall and inferiour parts are plentifully ſupplied with moiſture; which is that we call *ſitim mendoſam*, or a falſe thirſt, as there is alſo a falſe appetite; therefore it wil not be amiſſe ſometimes to waſh the mouth & throat with a little cold drinke, ſometimes with a little faire water, and a few drops of wine vineger, or ſome ſuch other liquor; and ſometimes ſome preſerved or conſerved barberries, raſpes, ribes, ſome lemmon ſliced and ſugred, or the like acid things; and ſometimes a ſtewed acid prune, keeping the ſtone in his mouth, as the manner is, or any other like art may be uſed to deceive this counterfeit thirſt. But when the houſe is now all on a fire, we muſt needs have ſome liquour to quench this heat, and extinguiſh the fire: even ſo when this houſe of mans body is all on a fire, we

Vtility of drinke in acute diſeaſes.

[a] *Docendus eſt æger, ubi febris ſoluta venerit, protinus ſitim quoq; poturam, longiorem, ac ceſſionem ſore, ſi quod eo tempore ſumſerit alimenti, ſta celerius cum deſinere ſitire, qui non bibit. Neceſſe eſt tamen quanto facilius etiam famem quam ſitim tolerent, tanto magis ægris in poſtrema quam in ea bo indugere,* Celſ. lib. 3. cap. 6.

Moſt opportune time for drinke.

[b] *Lib* 8. *cap.* 9.

Sitis mendoſa.

A falſe thirſt.

Water the moſt antient and common drinke.

wee muſt needs have ſome moiſture to quench the ſame. Now what this muſt be, is our purpoſe here to diſcuſſe. The moſt antient drinke, and moſt common to all living creatures is water, of the which, as in generall uſefull to all, and in particular, as ſerving for drinke in healthfull perſons hath beene already ſpoken. Now we are to ſpeake of it as it ſerveth for the uſe of the ſicke, and whether it bee uſefull for all or not? The uſe of water we read to have been very frequent among the antients, and eſpecially the *Guidian* and *Rhodian* Phyſitians uſed it much, and that chiefly in acute diſeaſes; whom therefore [c] *Hippocrates* reproveth for not diſtinguiſhing the cauſes of diſeaſes, which may often alter our purpoſe of exhibiting water to drinke in acute diſeaſes, eſpecially where there is a burning *Fever* proceeding of choler. And this he there illuſtrateth by the example of the inflammation of the lungs, *where he affirmeth, that neither ſtaieth it the cough, nor maketh ſpit up eaſilier; but in a cholericke conſtitution is altogether converted into choler: and beſides, is hurtfull to the nether parts about the ſtomacke, overthrowing the whole body, eſpecially if dranke faſting. If there bee any inflammation of the liver or ſpleene, it increaſeth the ſame, ſwimming and floting in the ſtomacke, deſcending ſlowly, being hard and not eaſy to bee concocted: for the which cauſe alſo it looſeneth not the belly, provoketh not urine, nor furthereth any excretion.* And [d] *Galen* himſelfe alſo confirmeth this ſame opinion, adding, *that when as* Hippocrates *perceived the harmes and miſchiefes proceeding from the drinking of water, he abſtained from the uſe of it in all acute diſeaſes, and betooke himſelfe to drinks made of hony and water, of honie and vineger, and ſometimes to wine.* And with them yet agreeth [e] a late Writer, who out of divers places of both theſe Authors compared and parallelled together, mainteineth, that in acute diſeaſes water is altogether hurtfull. And of the ſame opinion is likewiſe [f] another learned Phyſitian, yet with this qualification, that if a ſmall quantity of water be added to a great quantity of choler, it is quickly converted into choler: but a great quantity of water drunke, tempereth and allaieth the heat of the choler, and ſo overcommeth it, whereas a ſmall quantity increaſeth this humor, being turned into the ſame. [g] Another antient Phyſitian notwithſtanding controlleth this opinion of *Hippocrates*, and affirmeth the quite contrary. But to compoſe this controverſie, our Authors meaning is to be underſtood of water actually cold, which indeed in pectorall diſeaſes, and for the breaſt it ſelfe is very hurtfull, and hindereth expectoration: but being once boiled, it groweth thinner and more ſubtile, and then onely fit in pectorall diſeaſes to further expectoration. And it cannot be denied, that cold water is very profitable and uſefull in acute diſeaſes, as may even by divers other places both of *Hippocrates* and *Galen* appeare: and beſides, moſt of our antient and moderne writers with one unaminous conſent approve of the ſame. But in the uſe thereof wee muſt diligently conſider, both the nature of the diſeaſe, and conſtitution of the Diſeaſed. And it is the ſaying of the ſame [h] *Hippocrates*; *whoſe bellies are hard and apt to bee inflamed, they are to drinke the lighteſt and pureſt water: but whoſe bellies are ſoft, moiſt and phlegmaticke, ſuch are to uſe hard, thicke and ſomewhat ſaltiſh waters, ſubſalſis* is his word. Now water is not in all diſeaſes

Water very frequent among the antients.

[c] *Lib. de dieta acut.*

[d] Gal. *in commen*

[e] Augerius Ferrerius *in caſtigat. practi.*

[f] Mercur. *variar. lect. lib.* 2.

[g] Trallianus.

How water is to bee exhibited without hurt.

What things in the uſe thereof to bee conſidered.

[h] *Lib. de aere, aquis & locis.*

to

to be uſed after one and the ſame manner. In burning *Fevers*, water is to be drunke cold, in pectorall diſeaſes, a little warmiſh. Now, that it was familiar in antient times to give cold water to drink in hot acute diſeaſes, I ſhall make it appeare. [i] *Galen* himſelfe findeth fault with *Eraſiſtratus* and his followers for denying cold water in burning *Fevers*. And againe, for the ſame cauſe [k] reproveth *Theſſalus*, and braggeth, that hee hath often cured diſtempered hot ſtomackes with drinking cold water, yea, even ſometimes cooled with ſnow it ſelfe. And againe, in [l] another place hee cureth that ſort of *Fever*, called *Ephemere* or *Diaria*, that is of one day, by this ſame meanes. And in the ſame booke, by this onely meanes hee preventeth this ſame diſeaſe. And in [m] another place giveth us yet warning, that this is a remedy fit for any ſort of *Fever*, providing it be drunke in great abundance. [n] A late *German* Phyſitian alſo braggeth how many *fevers* hee hath by this meanes cured; and I know it will ſeeme no ſtrange thing to heare a [o] *Portugall* relate what cures he hath by this meanes performed, as in his centuries is at length to be ſeene. Neither is it my purpoſe to ſpend time, and increaſe the bulke of this booke by relating of ſuch ſtories. And it is not only commended in all ordinary acute diſeaſes, but even in *maligne* and *peſtilent Fevers* alſo, as witneſſeth [p] *Celſus*, and is the opinion of the *Arabian* Phyſitians, who all ſeeme to have borrowed it of [q] *Hippocrates*, who relateth the ſtory of one ſicke of a peſtilent *Fever*, who having drunke great ſtore of cold water, and caſt it up againe, recovered preſently his health. And beſides, the ſame [r] *Celſus* in fluxes of the belly, and in all defluxions proceeding of choler, commendeth this as a ſoveraine remedy. The point then being reaſonably well cleared, it reſteth to be conſidered, how it is to be exhibited. [s] *Hippocrates*, in that hot countrie would have the drinke for the diſeaſed to be expoſed to the night aire, that ſo it might receive the morning dew, which might increaſe the coldneſſe thereof: but becauſe this procureth to it ſome acrimony, ſome would have other meanes tried; as ſalt-peter, ſnow, &c. Concerning the which, wee have ſufficiently ſpoken heretofore. But I would not have any ſuch extraordinary actuall frigidity by any ſuch meanes in this caſe procured, it being ſo prejudicial to heath, howſoever, peradventure at the firſt not ſo ſenſibly perceived. Now, in the exhibition of water to the ſicke, two things are to be conſidered, the fit and convenient time when, and the quantity thereof. The time is either generall, to wit, the courſe of the diſeaſe, or particular, the exacerbation or paroxyſme, which we call the fit. Concerning the generall time, all are not of one mind: for [t] *Galen*, and our *Greeke* Writers, would have us wait for ſignes of concoction in the urines and other excrements. The [u] *Arabian* Phyſitians are of another minde, and would have us give ſtore of cold drink in the very beginning of the diſeaſe. It is indeed very certain, that better it were to wait for ſignes of concoction, if the *fever* were not violent: but in extremity of heat, and for feare of further inconvenience by meanes of too long abſteining, it is better to yeeld to an inconvenience than to a miſchiefe. True it is indeede, that drinking of cold water before ſignes of concoction, may ſomewhat prolong the diſeaſe, and make the humour groſſer, and more crude: but againe, this ſcalding heat

[i] *Lib. 9. meth. &c.*

[k] *7 Meth med.*

[l] *10 Meth.*

[m] *Lib. de victu in acut. comment. 4.*

[n] Eraſtus *Antiparas. Part. 4.*

[o] Amat. Luſit. *centur. 4. curat. 14. centur. 1. curat. 3.*

[p] *Lib. 3. cap. 7.*

[q] *Lib. 7. epid. in agroto 7. qui fuit meton.*

[r] *Lib. 1. cap. 6.*

[s] *6. Epidem.*
How water is to be prepared for the uſe of the ſicke.

In the exhibiting of cold water, what things to be conſidered

[t] *11 Meth & commen. lib de victu acut*

[u] Rhaſ. *libr. 1. diviſ. ca. 148.* Avenh. *collect. lib. 7. cap. 8.*
The generall time.

would parch up the humours of the body before theſe ſignes of concoction. And therefore * *Galen* ſometimes fore-ſeeing this danger, was forced even in the beginning of the paroxyſme to take this courſe. As for the particular time, in intermittent *Fevers*, it is by [x] *Hippocrates* himſelfe determined, while as he willeth us in the fit to abſteine from all manner of food: and if hee forbid food, why not drinke alſo? ſince that by much drinking in the beginning of the fit, wee ſee it prolonged. While the feet are yet cold, wee are to abſteine not from ſuppings only, but from all manner of liquid ſubſtances, ſaith the ſame *Hippocrates*, and ſo the common currant runneth, that the ſicke ſhould not drinke during the fit, and yet are not all of this minde. And there is a [y] learned late Writer, who would not have the ſicke altogether debarred from drinke during the fit. *And although, ſaith hee,* Hippocrates *willed us during the fit to abſteine from all food, even from ſuppings alſo, yet muſt not this be extended to drinke. And* Galen *himſelfe, in the height of a burning* Fever, *ordaineth a good draught of cold water: and the fit of an intermitting* Fever *is correſpondent and anſwerable to the whole duration and continuance of continuall* Fevers. As for my part, as I would not be too rigid in denying any reaſonable gratification which might not prove prejudiciall to the patient; ſo would I not be too ſervile and obſequious without ſome great neceſſitie, it being moſt commonly ſeene, *that if wee give an inch, they will take an ell.* Beſides, there is difference betwixt our bodies here, and the *French* in the South parts of that Kingdome where this Author lived: and both in regard of the ambient aire, and their ordinary diet and drinking of wine, their bodies in any *fever* muſt needs admit of a higher degree of cooling, than our moiſt foggie phlegmaticke bodies in this our climat. But if any particular individuall patient ſhould be thus by exceſſive heat ſcorched up, as I ſhould not my ſelfe be too rigid, ſo I wiſh others to be wiſe. It reſteth in the next place to define the quantity, which would ſeeme to be controverted, ſome allowing of a great draught at once, and ſome againe, would have drinke taken by degrees. It is by the moſt, both *Greeke* and *Arabian* Phyſitians maintained, that the ſicke may drinke, *ad ſatietatem*; even to ſatiety. But [z] *Ariſtotle* ſeemeth to be of another minde, and it ſeemeth, it was the cuſtome of ſome Phyſitians of his time: for, ſaith he, Phyſitians uſe to give cold drinke by degrees, whereof he rendreth this reaſon; that being thus drunke by degrees it moiſteneth more than drunke plentifully and at once: even as wee ſee ſoft ſhowers moiſten more than great daſhes of raine. I anſwer, that wee intend not here ſo much humectation, as ſudden extinction of this exorbitant ſcorching heat: for even as we ſee in Smiths forges, that a little water kindleth the fire, and maketh it burne faſter; even ſo doth a little drinke rather increaſe the heat of the *fever*, than extinguiſh it. Now, becauſe ſo great a quantity of cold water, if it ſhould long lodge within the body, might breed ſome inconvenience, it is therefore by Phyſitians appointed, that the ſicke ſhould caſt it up againe, as both by [a] *Hippocrates*, and many other Authours may appeare. And [b] in another place relating the diſeaſe and death of the wife of one *Antiochus* in *Lariſſa*, to the end of his long diſcourſe ſubjoineth this, *that it ſeemed ſhee might have lived, if ſhee could have drunke*

ſtore

* 10 *Meth.*

Particular time.

[x] *Lib. de diæta acut.*

[y] Ioubert *des erreurs populaires partic.* 2. *cap.* 7. *Contre ceux qui ne permettent aux febricitans de boire durant, leur acces, &c.*

The quantity.

[z] *Probl.* 57. *ſect.* 1.

Obiect.

Anſwere.

[a] *De diæta acut.* Cell. *lib.* 3. *cap.* 7.

[b] *Lib.* 3. *epid.*

ſtore of cold drinke, and caſt it up againe. But now, to come home to our owne country wherein we live, and to ſee how the premiſſes may agree with us, I thinke it will not be impertinent. It is then to be obſerved, that all thoſe countries wherein the *Greekes* and *Arabians* lived, were very hot, and the inhabitants thereof much naturally addicted to drinking of water, their wine being there too ſtrong for ordinary drinke, as it is in many parts of *Europ* even at this day, where the vulgar drinke moſt water, or mingled with a little wine, and therefore in time of ſickneſſe cannot ſo much offend them. But with us water is not ſo uſuall for ordinary drinke, and therefore might more wrong our bodies. Beſides, water is hurtfull to weake ſtomackes, whoſe bodies abound not with blood, or yet are troubled with any tumour, or inward inflammation, and oppreſſed with tough and crude clammy humors. And therefore wee ſafely permit the uſe of ſmall beere, which neither indangereth the body, if not caſt up againe, neither can it much wrong the body by ſudden overcooling of the ſame. Beſides, the boiling correcteth the crudity; the barly is good in all acute diſeaſes, as after ſhall appeare; and the hoppe openeth obſtructions of the inward parts. If the patient, after a good draught can caſt it up againe, it will doe him good: and if not, it will finde a vent ſome other way, as being farre more penetrant than water. And as for the benefit might by caſting it up againe be procured, it may by meanes of a convenient vomit eaſily be effected, which may by a diſcreet Phyſitian be according to ſeverall circumſtances accomodated. But if the heat were yet very violent, and more cooling drinke be yet requiſite, we are not unfurniſhed of variety of diſtilled waters, whereof we can eaſily compoſe ſuch variety of cooling juleps, with the addition of tart acid juices and liquors, as may give content to the niceſt and daintieſt palats. And wee are not unfurniſhed of barly waters, poſſet drinkes of ſeverall ſorts, and many others, whereof we purpoſe ſhortly to make mention. And yet, if wee would make uſe of water in *fevers*, I ſee not but it might be very well, and to good purpoſe uſed. I would have then pure ſpring water well boiled, and afterwards well cooled againe, and then made tart with a ſpoonfull or two of good white-wine vineger, or ſome drops of the acid ſpirit of vitriole, ſome barberries, or the like. This would prove a ſoveraine good cooling and wholeſome drinke in all hot *fevers* whatſoever, contagious or others: and the poorer ſort might reap as much benefit by this, as any other drinke.

Accommodation to our owne countrie & climat.

Small beere with us in ſtead of water allowed the ſick, and ſo to be uſed.

How water may ſafeſt of us be uſed.

CHAP. XIII.

Of warme Drinke, and whether it be uſefull or no.

WHat hath hitherto beene ſpoken concerning cold water, and the many waies were uſed to coole it in hot countries, to pleaſe the palate, will eaſily finde credit with a vulgar underſtanding, hot drinke being of no living creature whatſoever deſired, and cannot therefore be naturall: for thirſt is nothing elſe but an earneſt deſire of a cold and humid ſubſtance. Now, *de facto*, that there were ſuch hot drinkes in uſe among the antients, if we ſhould deny, yet many Authors will make the truth thereof appeare. But whether this now uſed in ſickneſſe or in health, or both; as likewiſe *de iure* whether uſefull for the body or no, reſteth now to be diſcuſſed. It hath beene an uſuall ſpeech among people, *that wee ought to drinke as hot as our blood*, and that for feare, leſt naturall heat by cold drinke be quite extinguiſhed. And it would ſeeme that the antient *Romans* had this cuſtome in frequent uſe: for wee read that [a] in *Rome* there were ſhops where ſuch hot drinkes were ſold; called therefore *Thermopolia*, as may appeare by that the *Emperour Claudius* diſcharged this cuſtome, and tooke quite away all ſuch places. And againe, *Caius Caligula* put to death a Maſter of one of theſe ſhops, for ſelling of this warme drinke, during the funeralls of his wife *Druſilla*. And from this warme drinke was the Emperour *Tiberius* nick-named *Biberius Caldius mero*. And in great families, one of the ſervants had the charge of fetching ſuch warme water, which was alwaies in a readineſſe to be ſold, the which, if he brought too late, his puniſhment was 300 ſtripes. And that the *Romans* had it in ordinary uſe, eſpecially at their ſuppers, when as they fed moſt liberally, may alſo by many places of the old [b] Poets appeare. And the old comicke Poet [c] *Plantus* make thereof frequent mention, and many other Authors, whom for brevity I here paſſe by. [d] A late Writer rendereth a reaſon why ſome of the Eaſterne nations, as namely the inhabitants of *China* and *Iapan* uſe warme drinke, and yet live long, and in good health, to wit, that by reaſon of the extreme heat of the ambient aire, their ſtomackes and inward parts are cold, and therefore, to warme them within, uſe this warme drinke. [e] Others againe, uſed this warme drinke onely for wantonneſſe, to make them caſt up their meat, and ſo fill their ſtomacke againe with freſh food: the which, the ſame Authour alſo out of ſome antient Writers relateth, and that this was a common cuſtome among the *Rhodians*. [f] Some againe were of opinion, that the antients never dranke warme water of it ſelfe, but mingled with their wine. At leaſt, it ſeemeth it was the cuſtome of ſome, as likewiſe that nothing might

What thirſt is: Hot drinkes have bin in uſe of old.

a *Dio Caſſius.*

Thermopolia in *Rome*, places where hot drinkes were ſold.

Tiberius Caldius mero.

b *Quando vocatus adeſt calidæ frigidæq; miniſter.* Iuven. *Caldam poſcis aquam ſed nondum frigidatenit: Alget adhuc nudo clauſa culina foco*, Mar.

c *In Perſ. in Trinummo, Rudente, in pſendolo.*

d Stuck. *Antiquit. conviv. libr. 3. cap. 6. ex Mapph de hiſt. Iud.*

d *Idem ibid ex Antiphan., item ex Athen. & Dipnoſop.*

e *Mercur. variar. lect. libr. 1*

Frigida non deerit, non deerit calda petenti. Martial.

might be wanting at a great and ſumptuous feaſt, as the Poet intimateth unto us. [g] Some againe thinke that although they warmed their water, yet that they let it coole againe before they either drunke it, or mingled it with their wine: at leaſt it ſeemeth it was the cuſtome of ſome, as of ſome others, to warme both their water and their wine, and then to coole them being ſo mingled before they dranke them. [h] Some learned men are alſo of opinion that theſe warme drinkes were not alwaies water, but ſome other ſweet artificiall drinkes, and which people out of wantonneſſe were wont to drinke: as is the cuſtome both in high *Germanie* and the *Low-countries* to repaire in a morning to certaine ſhops where ſtrong waters are ſold, whereof they drinke ſome, being mingled with ſugar or ſweet ſirup. But certaine it is, the beſt courſe is to drinke our drinke cold, as it is in its owne nature: and if in extreme cold, as in froſty weather, or any otherwiſe be by extreme cold drinke offended; then may they qualifie this extreme quality, either by putting a warme toſt into it, or otherwiſe abate the extremity of the cold, but in no caſe to drinke it hot. And yet we ſee, that even among our ſelves we have a cuſtome ſometimes to drinke warme wine, burning it with ſpices, as is ſuppoſed, to qualifie the heat and ſtrength of the wine, and ſo drinke it warme. But in my opinion, this is a wrong both to the wine and themſelves alſo: burning away the ſpirit, which is the life of the wine, they procure unto it an accidentall and adventitious heat, more hurtfull to the body, than the naturall heat of the wine it ſelfe. And beſides, although it be often uſed in cold weather, yet to drinke it ſo actually hot is nothing ſo good, the wine howſoever it be actually cold, yet doth it alwaies by a potentiall heat warme the inward parts.

But let us now ſee whether warme water were in uſe with the ſicke or no? It would ſeeme to bee more uſefull for the ſicke than for the whole, and the *Arabian* Phyſitians adminiſter it in pectorall diſeaſes, by reaſon cold drinke is an enemy to all the pectorall parts. And an [i] antient *Roman* Phyſitian commendeth it in all *Fevers*. [k] Others commend it in that *Fever* called *diaria*, or of one day. Beſides, the *Greeke* Phyſitians uſed it ordinarily in diſeaſes of the reines. But yet that it is not ſo good for the ſtomacke, cannot bee denied. And although it be not now the cuſtome with us to give our patients warme-water to drinke, yet upon divers occaſions we uſe alſo warme drinks. as warme poſſet drinke to further the operation of vomits, and others to provoke ſweat. And howſoever we uſe not to exhibite this warme water, as did many of the antients; yet becauſe we are accuſtomed for the ſickes uſe and benefit to boile our water with addition of ſome ſimples, ſomething I will ſay concerning this point.

Water boiled is more ſubtill and of a more ſudden penetration, than crude as it commeth naturally out of the earth. The antients boiled it either with the heat of the Sunne, or of the fire. And the *Perſian* and *Ægyptian Kings* were wont to boile their water at the heat of the Sunne, were it never ſo thinne and pure in it ſelfe. With us we have in uſe a double boiling of water: the one by the heat of the

Idem Stuck. ex Philo. περὶ φιλοπονίας.

h Lambin. & Turneb. *in præd. Plauti loc. referente eodem* Stuckio *ibid.*

Cold drinke is beſt and moſt uſefull.

Burning of wine whether better for uſe than other wine?

Whether warm drink be uſeful for the ſicke

i Celſ. *lib.* 3. *cap.* 6.
k Trallianus & Paulus Ægineta.

Warme drinke in uſe with us alſo.

Boiled water.

Diſtillation with us in frequent uſe, to the antients unknowne.

the fire in ordinary veſſells, the other by way of diſtillation to the antients unknowne. Which of theſe two wayes is the beſt, we are now to inquire. Our Phyſitians are for diſtilled water, and muſt needes be the beſt. Indeed boiled water is to bee preferred before the crude, and is farre more familiar for the ſtomacke: but in this, diſtillation hath the preheminence, that whereas by decoction many thinne parts are evaporated, this is here avoided. And indeed by diſtillation all uncouth taſte, if any, is removed, and by reaſon of this refining and attenuation, it will alſo keep a long time without putrefaction. But this point is ſo cleere, that I ſhall not need to proſecute it any longer. And although we are not accuſtomed to diſtill ordinary water, yet is it very frequent with us to diſtill waters out of ſimples of all ſorts, both hot and cold, whereof here to ſpeake is not now my purpoſe. Onely this one thing I adde, that whereas ſome object that waters diſtilled in ſtills made of metall, either are not ſo good by reaſon of ſome relicks of the mettall communicated unto them, or elſe have ſome ſmoakie or firie impreſſion left behind in theſe waters: I anſwere, the firſt feare is frivolous, and builded on a falſe foundation, and the other may by care and diligence be much prevented. But if any be ſo curious and fearefull, they may have their waters diſtilled *per balneum Mariæ*, in glaſſe ſtills, if they will be at coſt. But it is the cuſtome of many people, that they would fare well and pay little for it. Now before I finiſh this point, I muſt give warning to ſuch as attend the ſicke, that they doe not unſeaſonbly too much obtrude upon the ſicke theſe their warme drinks, or ſuppings, wherein women doe very much exceed, and many times quite debilitate and overthrow their weak ſtomacks. And this ſhall for this particular now ſuffice: as occaſion ſhall offer it ſelfe, I ſhall now and then touch upon ſome particular abuſes and failings in this kind; and now I proceed to ſome other drinks, and firſt concerning wine, and whether the ſicke may be ſuffered to drinke any.

Diſtilled waters to be preferred before others.

Needleſſe feare of ſom conceived in the uſe of diſtilled waters.

CHAP. XIIIJ.

Of wine, and whether it may ſafly be adminiſtred to ſicke? Of artificiall wines; of aqua vitæ, uſquebath, *and other ſtrong waters.*

IF wine we have already ſpoke at great length and of all the ſeverall ſorts thereof, the right uſe and abuſe, it reſteth now to ſay ſomething thereof, as it hath relation to the ſick. Of the excellent vertues of this king of liquors there is no doubt to be made; but yet the event is often doubtfull, whether it may prove a profitable medicine, or a deadly poiſon. And therefore [a] *Pliny relateth, that a famous wiſeman called* Androcides *wrote good counſell to* Alexander *the Great as an antidote againſt his intemperance: when thou art to drinke wine, O King, remember that thou drinkeſt the blood of the*

[a] Androcides *ſapientia clarus ad* Alexandrum Magnum *ſcripſit intemperantiam eius cohibendam ſic ſcripſit. Vtinam potaturus rex, memento te bibere ſanguinem terræ. Sicuti venenum eſt hominicicuta, ita & vinum. Quibus præceptis ſi ille obtemperaviſſet, profecto amicos in temulentia non interemiſſet* Plin. lib. 14. cap. 5.

the earth: For as hemlocke is to man a poiſon, even ſo is wine. To which precepts if he had hearkened, he had not in his drunken fits embrued his hands in his deereſt friends blood. So that of it may truely bee ſaid, there is nothing more conduceth to the ſtrength of the body, nor yet more dangerous delight than this, if not regulated according to reaſon. No mervaile then, if there ought to bee great caution and circumſpection in exhibiting this to ſicke folkes: and indeed there hath beene ſome alteration among Phyſitians, whether wine might ſafely bee exhibited to ſicke people? For ſince diſeaſes are cured by contraries, and wine in the eſtimation of all Phyſitians is reputed hot, it will follow that to drinke wine, eſpecially in hot diſeaſes (for of others there is no controverſie) is to increaſe the diſeaſe. [b] *Plutarch* writes that *Alexander* the great falling into a *Fever*, and drinking wine liberally, by that meanes died; howbeit we are not ignorant, others hold an other opinion concerning his death: & yet it cannot be denied, but wine might haſten his end. It may be then admired and wondered at, why [c] *Hippocrates* in *Fevers* and hot diſeaſes permitteth the uſe thereof. Neither yet did [d] *Galen* in like caſes deny his patients the uſe of wine. If the like care and caution they uſed in the exhibiting of it were obſerved, no doubt, it might be without feare yeelded unto. The wine they uſed was thinne, weake white wine, called by him *vinum aquoſum*, or watery wine, much degenerating from the nature of ſtrong hot wine: and there he findeth fault with the *Guidian* Phyſitians, who were altogether ignorant of the right uſe of wine; affirming, *alſo that we may ſafely, even in a* Pleureſie *or* inflammation *of the* lungs, *exhibite ſuch wines: providing ſtill there bee neither great headach; nor deliration or perturbation of mind; as likewiſe that the ſpitting up of tough phlegme bee not hindered, nor urine ſuppreſſed, &c.* And a little after, *thou muſt know that it will be leſſe hurtfull to the bladder and upward parts, if it be thinne and wateriſh, as he termeth it: but better for the guts if it be ſtronger.* It appeareth then plainely, that even in the opinion of *Hippocrates* ſuch ſmall wines might be uſed of the ſick. And therefore theſe wines, which in compariſon of others may bee called [e] cold (of the which both *Hippocrates* and *Galen* are to be underſtood) are often without danger adminiſtred to ſicke perſons. But in the uſe thereof wee are diligently to conſider, beſides the quality, whereof we have already ſpoken, the quantity and opportune time of offering the ſame. The quantity cannot well be determined, yet muſt it be by moderation regulated, and feverall circumſtances not neglected. The fit and opportune time is by the ſame authors aſſigned, when ſignes of concoction appeare, or in the declining of the *Fever*. As likewiſe in a *pleureſie* or *inflammation of the lungs*, the matter being now concocted, and the inflammation abated; and by this meanes expectoration is furthered, not hindered. Something notwithſtanding, is to be yeelded to cuſtome and old age. If any from their youth bee brought up with wine, they will hardly admit of any other drinke, neither will the ſtomacke commonly admit of any other liquor. But heare what *Pliny* ſaith concerning this ſame ſubject. [f] *As concerning Fevers, ſaith he, it is certaine we ought never to give wine in that diſeaſe, but to ſuch as bee of good yeeres, and that in the declining of the diſeaſe onely. And*

b In vita Alexandri magni.

c De victu in acutis.

d In comment. & alibi

Wine may ſafely ſometimes be exhibited the ſicke.

e Vide Gal. *ſub finem lib. de euch. & cacoch.* Circumſtances conſiderable in exhibiting wine to the ſicke.

f Quod ad febrium ægritudines attinet, certum eſt non danandum in febre, niſi veteribus ægris vinum, nec niſi declinante morbo. In acutis vero periculis nullis niſi qui manifeſtas remiſſiones habeant, & has noctu potius. Media enim pars periculi eſt noctu: hoc eſt ſpe ſomni bibentibus, nec a partu abortuve: nec a libidine ægrotantibus, nec in capitis doloribus, nec quorum acceſſiones cum frigore extremitatum fiunt: nec in febri tuſſientibus, &c. Et paulo poſt, dari utiq; non niſi in cibo debet, nec a ſomno, nec præcedente alio potu: hoc eſt utiq; ſitienti, nec niſi in deſperatione ſumma, &c.

And in acute diſeaſes to none but ſuch as have manifeſt remiſſions, eſpecially in the night time, the halfe of the danger being in the night time, that is, hope of ſleepe to ſuch as ſhall then drinke. It muſt therefore be given onely with meate, neither after ſleepe, nor yet after any other drinke, that is onely taken when the diſeaſed is dry, and almoſt in the caſe of greateſt extremity, all hope almoſt now failing us. In ſuch places then where ſuch ſmal wines grow, as in the Ile of *France* about *Paris*, and in the countrey of *Xantonge*, eſpecially about *Rochell*, they may freely give the diſeaſed ſuch ſmal wines without any danger at al. And of ſuch a thinne acid, and ſomwhat tartiſh wine, compoſed of moſt white grapes, and a few red, I my ſelfe made a triall in a double tertian during my abode in *France*. This they cal *couleur du peſche*, or peach coloured wine from the colour of the peach flowre or bloome: and this wine mingled with water did both quench thirſt without any apparent heat, and provoked both ſweat and urin. But let us now draw nearer home, and ſee whether wine may be allowed our ſicke? It is not unknown that our cold moiſt climat bringeth not this noble liquor of the grape to any maturity or perfect ripeneſſe, ſo that whatſoever wine we uſe, we are beholden to our neighbour countries for it: beſides, that wine not being our naturall drinke in time of health, is neither in time of ſickeneſſe of us to be uſed, eſpecially in hot acute diſeaſes. And our wines are commonly ſo ſtrong, that it is not fit to adminiſter them to ſicke folkes; howbeit if any, I thinke our *Rheniſh* were the ſafeſt and fitteſt, if it were free from brimſtone, or ſuch other traſh, wherewith our vintner, wine-brewers doe oftentimes marre our beſt wines. But God of his ſingular goodneſſe hath furniſhed us with a wine befitting our owne countrie and climat, which being alſo in ordinary uſe in time of health, may freely and without any danger be allowed the Diſeaſed in time of ſickneſſe, But becauſe in imitation of wine, this our northern wine (for ſo I may cal it) wee are likewiſe furniſhed with divers ſorts, differing in ſtrength one from another, we may, according to the nature of the diſeaſe and conſtitution of the diſeaſed, allow the ſicke ſuch as ſhall be thought moſt fitting. But in acute diſeaſes the ſmaller the beere be, it is ſo much the better; provided it be neither too new, too ſtale, nor taſte too much of the hop, which will make it more heady and hotter. Let people therefore beware of their march beere and ſtrong ale in all ſuch infirmities, which may as much offend their bodies, as ſtrong wines doe others in hot countries. But in any caſe, let this beere be very cleere, and not thicke and muddy. Moſt of our ordinary people, in the country eſpecially, are perſwaded, that wine and ſtrong drinke will recover all diſeaſes whatſoever, bee they never ſo hot and acute. And a bottle of good wine is commonly the firſt phyſicke they ſend for to the next market towne. But many times before their recovery, they are forced to their coſt to recant their former erroneous opinion, and often cry a too late *peccavi*.

Now beſides naturall wines made of the juice of the grape onely, there bee alſo ſeverall ſorts of artificiall wines made for divers uſes: ſome made with purging ingredients to purge the body, and ſo for divers dayes to be drunke, according as the Phyſitian in diſcretion ſhall thinke fit, and the ſtrength of the patient, and nature of the diſeaſe ſhall

Plin. lib. 28 cap. 2.

Wine called *couleur du peſche*.

Accommodation to our climat.

What wine with us fitteſt.

Beere better for our ſicke than wine.

In acute diſeaſes the ſmaller the better.

Erroneous opinion of the vulgar, eſteeming ſtrong drinke a Panacea or catholick medicine againſt all diſeaſes.

Artificiall wine.

ſhall ſuffer. Some, againe, are appropriated for other uſes: as for ſtrengthening of the ſtomacke, opening of obſtructions, and innumerable others. But becauſe theſe artificiall wines are commonly to beſt purpoſe made with new wines, when they are new preſt out of the grape, therefore wee are deprived of the benefit of making ſuch artificiall wines. In ſtead of them, wee uſe to boile in our new wine, our wort I meane, ſuch ingredients as we thinke fitting for that we intend; either purging ſimples or others: as ſage, wormewood, &c. And thus wee make ſeverall ſorts of diet drinkes, and ales, for ſeverall ends and purpoſes. But amongſt many others, there is a drink made with ſcurvy-graſſe, much uſed by our Ladies and Gentlewomen in the ſpring of the yeere for clearing of their blood. Many, I am ſure, make uſe of this drinke without any uſe or need at all, but only out of a wanton cuſtome, and a certaine preconceived opinion of making them looke faire.

Diet drinkes made of ale or beere.

Scurvy graſſe ale.

Scurvy-graſſe is good againſt obſtructions of the ſpleene, and accidentally cleareth the blood, and is therefore good againſt the Scurvy.

Out of wine is alſo extracted a noble liquor or ſpirit, called for the noble effects (as being eſteemed the true balſame of a mans life) *Aquavitæ*, or water of life. This liquour by many hath been much magnified, and no ſmall commendations aſcribed unto it, for the preſerving and mainteining the life of man for many yeeres. Among many there is § an *Italian* Writer, who doth exceedingly extoll and ſet forth the praiſes thereof, and relateth many hiſtories of ſuch as have by meanes thereof prolonged their lives for many yeeres. *As one Phyſitian called* Antonius Sapelius, *who, after hee had atteined to* 80 *yeeres of age, by the uſe of this liquor, lived yet* 22 *more. The like hee relateth of another famous Phyſitian called* Iacobus Parmenſis, *who attributed his long life of* 90 *yeeres to the uſe of this noble liquor.* But what? me thinks I heare ſome ſecret complaints of *aurum potabile*, as though it were ſomewhat thereby diſparaged; by meanes whereof, notwithſtanding, they ſay men may live multitude of yeeres. But I heare nothing but words, their ſmoakie promiſes not being ſeconded by anſwerable events, as I have already proved. But I wiſh people to be wiſe, and cautelous in the uſe of this or any other ſuch hot fiery liquor. Thoſe of whom this late alleaged Author made mention, were Phyſitians, and of a good age, and no ſtrangers to the ſtate of their own bodies, and well able to judge what might beſt make for the preſervation of their own healths, and ſo might find that benefit therby, which another might long ſeek, and at length, perhaps, for his labour, find a late repentance. If it be uſefull for any, it is eſpecially for old and cold moiſt conſtitutions; and ſo no queſtion, moderatly uſed now and then, it may produce a marvellous good effect in ſpinning out of divers yeeres, the thred of mans life. And therefore let youth, and hot and dry conſtitutions be very wary in the uſe of this, or any other ſuch hot waters. There is alſo a ſpirit extracted out of our Northern wine, beere or ale, I meane, the which, although inferiour to the former, yet may it well in time of neede, with good ſucceſſe be uſed. That which is moſt commonly ſold under this name of *Aquavitæ*, and in moſt frequent uſe, is nothing elſe but a liquour diſtilled out of the dregges and waſhings of ale and beere barrells, and might rather from the evill it breedeth in the body, be called, *Aquamortis*. The right ſpirit of wine, if it be as it ought, will ſuffer drops of oile to ſincke to the bottome, and will diſſolve Camphir:

§ Savonarola *tractatu de aqua vitæ*

Hiſtorie.

Another.

Aurum potabile produceth but few witneſſes of its efficacy.

Strongwaters ſparingly & warily to be uſed.

For whom moſt uſefull.

Spirit of ale or beere.

Ordinary aquavitæ pernicious to the health of man.

The right ſpirit of wine how to be diſcerned.

beſides, being once ſet a fire, it is quickly all waſted away. And ſuch a liquor would be uſed onely in extremity, in ſwounding, and the like, and then but a very ſmall quantity at a time. I deny not but it may be of good uſe alſo, which commeth ſomewhat ſhort of this abſolute perfection: howſoever, I adviſe thee, as thou loveſt thy life and health, know well what water thou medleſt with, and eſpecially ſhunne ſuch ſtuffe as I have already diſclaimed. Somewhat milder than this *Aquavitæ* is that ſtrong water, wee commonly call *Vſquebach*, ſo much in uſe among the *Iriſh*, having for this ſame purpoſe ſome Liquirice and raiſins of the Sunne, and withall ſome Cloves, Mace and Ginger. This is likewiſe cautelouſly to be uſed, and eſpecially of cold phlegmaticke conſtitutions, and in a cold and moiſt conſtitution of the aire. But ſtill beware of exceſſe, even in thoſe whom it beſt befitteth.

Great variety of ſtrong waters.

There are yet an infinit other varieties of ſtrong waters, both ſimple and compounded, deſtilled both with wine, ale and beere, and take the denomination from that ſimple or ſimples wherewith they are diſtilled: as *Wormwood-water*, *Balme-water*, *Cinnamon-water* and the like; and they reteine the vertue of the ſimples whereof they are diſtilled, whereof we have at large already diſcourſed. Some of theſe waters againe, are compounded of many ſeverall ſimples; and take the denomination either from that which is moſt predominant; as the *Theriacal-water*: or elſe from the ſublime and extraordinary effects; as *aqua cæleſtis*, *aqua mirabilis*, *&c.* and ſometimes from the Author alſo; as *Doctor Stevens* his water.

Great danger in the too frequent uſe of theſe ſublimate waters, eſpecially in the yonger ſort.

But whoſoever is too buſie, or bold with any of theſe hot waters in ordinary uſe, either for furthering concoction, or otherwiſe, ſhall at length finde them produce the like effect, as lime laid to the roots of trees; which howſoever it haſten the fruit for the preſent, yet killeth it the trees in a ſhort time. And this I have in ſome of my very good friends and patients often found too true; with whom I wiſh ſound reaſon might have more prevailed than their owne diſorderly appetites. I have obſerved in ſome, who had theſe hot liquors in too frequent uſe, as they pretended, to warme their ſtomacks, that at length they came to this pitch, that whether they drunke any of theſe ſublimate waters, or the beſt ſacke or other wine whatſoever, they found no more heat in it than of a cup of cold water powred downe their throats. But this was not all the harme from thence enſuing, but was after accompanied with an extraordinary great diſtempered heat, both in the liver and kidnies; and in ſome an irrecoverable *ſcirrhus* in the liver, a diſpoſition to a dropſie, and in concluſion, an untimely death. I could eaſily, at great length, dilate and diſcourſe largely upon this one point, but that I haſten to the other matters which yet remaine to handle.

CHAP.

CHAP. XV.

Of divers drinkes made of hony: mulſum, mulſa, or hydromel, and oxymel, with the various waies of compoſition, and their excellent vertues.

ALthough wee have already handled hony with the vertues thereof, and divers other things concerning this ſubject; yet now wee are to ſpeake of it againe at more length, at leaſt of ſome drinkes made thereof, of no ſmall uſe in the Diet of the Diſeaſed. And the praiſe of it may from hence appeare, in that the Land of *Canaan* was commended, and that by the Authour of truth himſelfe, to be a Land flowing with milke and hony. Of this many excellent drinkes were made by the antients, which with us at this day are not in ſo great requeſt. Howbeit even at this day, ſome nations, where hony is plentifull, make thereof ſome drinkes very uſefull both in ſickneſſe and in health: as namely, the *Polonians*, *Lituanians*, or country of *Lettow*, and other territories ſubject to the *Polonian* Crowne, where good wine is ſcant, and good hony plentifull; and therefore in ſtead of wine uſe this drinke. And wee have already made mention of *Metheglin*, made in *Wales*. Now, of hony were made three ſorts of drinkes, differing one from another: The firſt of thoſe was called *Mulſum*, or a drinke made of hony and wine: another *Mulſa*, or *Hydromel*, a drinke made of water and hony; the third of hony and vineger, water ſometimes being mingled therewith, and by them called *Oxymel*; at this day with us in no ſmall requeſt, in pectorall diſeaſes eſpecially. The firſt of theſe then is that which the antients called *Mulſum*, and ſo celebrated by that *Roman Pollio*, as wee have already mentioned. And that this was a very antient drinke, may by a [b] late learned Writer appeare, who proveth the ſame againſt *Plutarch*, who held it in his time to be but a new invention. His opinion hee proveth both by the authority of *Homer* and *Hippocrates*, who call this drinke μελίκρατον. Of this drinke [c] *Pliny* maketh one *Ariſteus a Thracian* the author, and the which drinke he brought into that credit and reputation, that in theſe daies there was no ſort of drinke in greater requeſt, howſoever, now in our daies neglected. It was made of tart or ſharpe wine and hony, taking its name *a mulcendo*, from mitigating and qualifying the ſharpneſſe and tartneſſe of the wine. *Pliny* would have it made of old wine, as being eaſilieſt incorporated with the hony. That this is that *Oenomeli* mentioned by *Dioſcorides*, may by comparing that place of *Pliny* with his, eaſily appeare. [d] *Plutarch* writeth, that honie ſpoileth and corrupteth the wine, and may therefore be queſtioned, whether it be wholeſome or no? I anſwer, that being new made, it is windy; but being well boiled, and

Three ſorts of drinks made of hone in uſe among the antients.

b *Mercur. variar. lect. lib. 6.*

c Plin. *lib. 14. cap. 56.*

d 4 *Sympoſ. Problem.*

kept a good while, it becommeth a moſt wholeſome drinke. And many ſaith the ſame *Pliny*, have by the continuall uſe of this drinke, atteined to old age, as hath been already in *Pollio* inſtanced. This drinke is in ſome places of *Hippocrates* preſcribed in pectorall infirmities. The likeſt to this drinke, is that famous *Metheglin*, ſo much uſed in *Wales*. [e] In ſome ſea-cities of *Germanie*, they make this *Mulſum*, and mingle therewith many aromaticall ſimples. There was another drinke made of the ſame hony and water onely, and in no ſmall requeſt among the antients, called therefore *Hydromel*. Of this drinke, there were divers manners of compoſition: [f] *Dioſcorides* maketh it of two parts of old river water, and one part of hony boiled together, and ſet a long time in the Sunne. [g] *Pliny* compoſeth it of hony and raine-water long kept, boiling the water with the third part of hony, untill the third part of it were waſted away. There was alſo another drinke made of hony, in requeſt among the antient *Greekes*, called *Apomeli*, and was made of the hony-combes, waſhed and boiled in faire water. [h] *Galen* maketh yet mention of another manner of compoſing this drinke; taking of vineger one part, of hony two parts, of faire water foure parts, and ſo boiled them, where no mention is made of the combes. The *Arabian* Phyſitians made their *Mulſa* or *Hydromel* after this faſhion. They tooke one pound of very good yellow hony, and not too old, which they boiled with eight times as much ſpring-water in an earthen or ſtone veſſell, skimming them well, and boiling altogether at a great fire, and then ſtraining it thorow a cleane linnen cloth. In [i] *Hippocrates*, wee read of two ſorts of this *Mulſa*, or *Melicratum*, one rayw, another boiled. The former was made of three parts of ſpring-water, or old raine-water, and one of very good hony well mingled together, and ſet a long time in the Sunne. The ſecond ſort which was boiled, was compoſed of the ſame quantity, but preſently boiled to the waſting away of the third part. Beſides, he maketh there two ſorts of this drinke, according to the predominancy of the one or the other of theſe two: for when the quantity of water exceeded that of hony, it was called *Melicratum aquoſum*, but when there was greater ſtore of hony than water, then it was call *Sincerum Melicratum*, or pure and plaine hony-water. In our daies, ſome make this drinke of good pure hony one part, and ſix times as much good ſpring water, well boiled and skimmed, till the fourth part be waſted away. To know whether it be ſufficiently boiled or no, put into it an egge, and if it ſwimme on the top, it is ſufficient, but if it ſincke to the bottome it is not. When it is tunned up, for better defecation and purging, in hot weather, eſpecially in hot countries, it may be ſet into the Sunne for certaine daies. It may be about a quarter old before it be drunke. When it is very old, the uſe of it is condemned, even by [k] *Pliny* himſelfe. This drinke might be of good uſe in many infirmities of the body, of the breſt eſpecially, excepting alwaies hot and cholericke conſtitutions. It might be made tarter by meanes of ſome vineger, or ſome other acid or ſharpe juice, provided alwaies it exceed not.

There was yet another drink made of hony, in no ſmall requeſt among the antients, called *Oxymel*, or ſirup of vineger; the which is even at this day in no ſmall eſteeme and account. This drinke is both by *Hippocrates*

[e] Placotonius *lib. de cerevisia & mulsa*

Hydromel, and divers compoſitions thereof.

[f] *Libr.*

[g] *Loco super citat.*

Apomeli.

[h] *4 De san. tuend.*

How *Hydromel* or *Mulſa* was made among the *Arabian* Phyſitians.

[i] *Lib. de victu acut.* Two ſorts of it among the *Greekes*.

Melicratum Aquoſum, & ſincerum.

To know when it is boiled enough.

[k] *Lib. 31. cap 6.*

Oxymel, or ſirup made of vineger.

Hippocrates and *Galen* highly commended and esteemed of; affirming it to bee of an opening and cleansing faculty, without any danger of heat; and that increaseth not the *Fever*, and yet openeth and cleanseth effectually, and that it is very usefull for all ages. A [m] late Writer affirmeth, that this is a very wholesome drinke, and may safely be used in all *Fevers*, and that there is no better drinke to quench extreme thirst. And [n] another saith no lesse in the commendation of it. Some differences of opinions there are concerning the composition of this drinke. *Hippocrates* maketh it of hony, vineger and water, not expounding the quantity of any one. [o] *Galen* mentioneth a threefold manner of compounding this drinke, but to none of them addeth he salt, as doth *Dioscoride*: Take of veneger one part, well skimmed hony two parts, let them boile with a gentle fire untill their qualities be well united together. With water it is thus made: for one part of hony, take foure parts of faire spring water, and let them boile over a soft fire, untill it yeeld skumme, and when a great part of the water is wasted away, then adde thereto halfe as much vineger as remaineth of the water, and boile them well, untill there be a firme union of all their qualities together. Thirdly, it is thus made: al the three are at the very first mingled together, taking for one part of vineger two parts of hony, and foure parts of faire spring-water, boiling them untill there remaine a third. This *Hippocrates* often mentioneth, though not alwaies under one name. We have the composition therof set downe in our late dispensatories. [p] Some take one part of vineger, two parts of spring water, and foure of pure hony, letting them all boile untill they attaine to the forme of a liquid sirup, I meane not so high boiled as some sirups: for it will thus keepe well enough. [q] Some againe make it after this fashion: take of good hony foure pounds, faire spring-water two pounds: let the water and the hony be boiled together untill the water be quite wasted away, and the hony well skimmed, and then adde thereto two pound of good sharpe wine vineger, and boile it to the thicknesse of an ordinary sirup. This *oxymel* or sirup of vineger is a very excellent medicine for expectoration, or cleansing and cutting tough phlegme stuffing up the pipes of the lungs, and exceeding good in many pectorall diseases. But many, by reason hony is not so pleasant to their palats, therefore they use in stead thereof sugar, which indeed is not so forcible, nor effectuall as the former: but we are falne into such times, wherein people are all for toothsomnesse, and little for wholesomnesse. In the composition of this drinke, there must a speciall care be had of the hony it is made of, that it be of the best, such as we have already described. The vineger would be of the best sharpe white wine vineger, if it can be had, and the water must be pure spring water, and approaching as neere as may be to our description of such water of best note. Besides these ordinary *Oxymels*, there are yet some other compounded with divers ingredients, both purging and others: as with hellebore, with squills and the like, all which here to set downe were both tedious and needlesse; such as would make use of any such, may, as occasion and necessity shall require, have them prescribed by the learned and judicious

[l] Lib. de dieta acut. Gal. in commen. & 8. meth. & 11. meth.

[m] Augerius Ferrerius in castigat. pract.

[n] Thaddeus Dunus in epist. medicinal.

[o] 4 de sanit. tuenda.

Divers compositions of *Oxymel*.

[p] Iohann. Renod. in Institut. Pharmacent. lib. 2. cap. 4.

[q] Val. Cordus ex me antidotario.

Choice to be made of the ingredients of this drinke.

Divers compounded *Oxymels* are made of hony.

Great error in the ordinary use of *Oximel*, and other expectorant medicines.

Physitian. But in the use of this, as in many other medicines, there is a great error in the ordinary use of it committed; and that by reason, the vulgar use it promiscuously in any matter whatsoever, distilled or falne downe upon the lungs, be it thicke or thinne; whereas in a sharp thinne tickling rheume this can doe no good at all, but rather harme. But because this is not the proper place to convince and confute these errors, this being spoken but by the way, I will here leave this point. Neither yet will I insist at this time upon any other compositions made of hony, it being only my purpose in this place to discourse of such drinkes as are made of hony, and by the way to give a taste, what was the opinion of antiquity concerning hony, and the high esteeme they had thereof, and how usefull a thing it is both in sickenesse and in health, howsoever in this degenerate and wanton age, wherein we now live, it be too much contemned and despised.

CHAP. XVJ.

Of divers drinkes made of barly, very usefull for the sicke, and in frequent request, as ptisan, barly-water, creame of barley; and wherein our formes differ, from those of antient times. Some thing concerning emulsions both almond milke, and others.

Temperature of barly.

[a] *7 simplic. medicin de alim. lib. de in victu acut.*

THis graine (barly I meane) in *Greece* hath been in no small esteeme and request, and that by reason of divers drinkes made therof for the use of the sicke. It is temperate in quality, in all likelihood and probability, howbeit [a] *Galen* maketh it cold and dry in the first degree. Howsoever, it is very fit and proper in *Fevers* and hot diseases, and that after severall sorts and fashions prepared. And besides, it participateth likewise of an abstersive or cleansing facultie, whereby it is to good purpose used in pectorall infirmities. Of this graine the antients made a water for the sicke, from thence called *barly-water*. And of the same graine was there yet made an other composition, which they called *Ptisan*. Of this *Ptisan*, [b] *Hippocrates* maketh frequent mention. Of this now wee reteine the name onely, *ptisan* being nothing else (saith a [c] late Writer) but a drinke made of licorice, and a little barly, and sometimes without it. The *ptisan* in use among the antients, especially with *Hippocrates*, was nothing else, but that which we commonly call *creame of barly*, and served the sicke in stead both of meat and drinke. It was made of divers sorts of graines, both of wheat, rice and barly, &c. But that of barly for the sicke was alwaies in highest esteeme. And this diversity ministred occasion to [d] *Aristotle* to aske the question, whether *Ptisan* made of wheat or barly were the best for the use of the

[b] *Lib de victu in acut. & al. bi.*

Ptisan what in old time, & what with us.

[c] *Rond. in lib. pharmaceut lib. 5. cap. 11.*

Ptisan made of divers graines.

[d] *Problem. 27. sect. 5.*

the ſick? And *Ptiſan* made of wheat was for theſe reaſons preferr'd before that made of barly: firſt, by reaſon that ſuch as eat bread of wheat are cõmonly more vigorous and ſound of body than thoſe who uſe barly bread. Againe, ſay they, barly is harder of concoction than wheat. And thirdly, barly bread was never in ſo high an eſteem, as that of wheat, but alwaies eſteemed of farre meaner account. The anſwer is eaſy, that the compariſon here is not abſolute, but relative; having relation to the ſicke. Indeed abſolutely compared together, wheat doth excell the other; but in relation to the ſicke barly is farre better, eſpecially in *Fevers* and pectorall diſeaſes, being more cooling and cleanſing than the other, which indeed is rather harder to be concocted, and apter to ingender obſtructions. And for this cauſe *Hippocrates* uſeth this moſt commonly in reſtorative diet, and that of barly in acute diſeaſes. The manner of preparation of this antient *ptiſan* or *creame of barly*, as we may call it, [d] was after this manner: they tooke graines of barly full, perfectly ripe, neither too old nor too new; this they ſteeped a little in water, then beat it in a morter, to cleanſe away the chaffe and husks, afterwards waſhed it and rubbed it with their hands, and afterwards let it dry: when they made uſe of it, for this *ptiſan*, they tooke one part of barly thus prepared, and twelve parts of faire water, which they let boile at a ſoft fire while it ſwelled, and was boiled to a thinne pap, having loſt all the windineſſe, and being ſo boiled they gave it their ſicke. Some added to this meſſe ſweet new wine boiled, which they called *ſapa*, and ſome a little hony, wheat or flowre; and ſometimes a little oile, vineger or ſalt. In many places of this kingdome there is commonly in uſe for this purpoſe, a certaine kind of ready prepared barly, to be ſold in ſhops, called *French* barly, whereof both this *cream of barly* is commonly made, and whereof wee make uſe in our broths alſo, and barly-water. This barly we uſe to boile and ſhift twice or thrice the waters untill it colour them no more, and then boile it with a ſufficient quantity of faire ſpring water (the proportion of the antients may be obſerved) and then ſtraine it through a clean linnen cloth, adding thereto a little ſugar or ſugar-candy, and a little roſe-water. To correct the crudity (eſpecially in a weake ſtomacke, and it bee often to bee uſed) wee may boile with it ſome whole mace: or elſe when it is ſtrained, we may adde thereunto a little ſmall cinamon-water, which will both correct the crudity, and not overheat the body If ſome acid juice of lemmon or other ſhall be added thereunto, if need ſo require, thou mayeſt uſe thy diſcretion; in acute and maligne *Fevers* eſpecially, but not in pectorall diſeaſes. In defect of cinamon-water a little powder of cinamon may be uſed. In this decoction who liſteth may alſo boile other cooling or pectorall herbs, according to the nature of the diſeaſe and party diſeaſed: as violet leaves, ſtrawberry leaves, ſuccory, endive, agrimony, or the like. But beware the taſte be not marred, leſt the patient reject all; and boile no ſorrell nor other acid or ſharpe thing in it, eſpecially if it be to be kept for oftner than once or twice: but the freſher it be, the better it is. This is very ſoveraine good in all *Fevers* and pectorall diſeaſes, eſpecially for young people, for hot and dry cholericke conſtitutions. But I will advertiſe thee

Whether *ptiſan* made of barly or wheat be better?

Anſwere.

[d] Gal. *lib de ptiſana.* How the antient Greeke Phyſitians prepared this *ptiſan* or *creame of barly.*

Manner of preparation with us.

How to prepare our owne barly to make this and other drinks made of barly.

thee of one thing, that whereas there is an opinion held among many that no barly but this, they call *French*, will ſerve the turne; our owne barly may bee eaſily ſo prepared, that it may very well ſerve our uſe. And to this purpoſe it may either be beaten in a bagge, as wheat is commonly ordered for frumenty; or elſe, which is the cheaper and leſſe chargeable, provide a deep ſtone or wodden trough, wherein put a little quantity of rough barly with a little warme water, and then with a beetle with a long head for the purpoſe, beat it untill the husks come off: afterwards winnow it, ſtill rubbing it with thy hands, and then let it dry, and when thou wilt uſe it, waſh it in warme water, which thou maieſt ſhift untill it looke cleane and white, and colour the water no more. And this may with a ſmall labour, and I am ſure with leſſe charges, be made ready as often as need ſhall require. And this may be uſed whenſoever we need the uſe of barly, either for this we have ſpoken already, for broth, barly water, almond milke, or any like uſe. And thus they prepare it in the north parts of this kingdome, in all the kingdome of *Scotland*, and in *Ireland* alſo, where they uſe much barly in their brothes, and for other uſes alſo; and yet never make uſe of any but this. And beſides, in *Scotland* of this graine there is made a diſh, which they there call orgemond; and is made of barly thus prepared, together with milke and hony, and is anſwerable to our frumenty here; but in my opinion farre wholeſomer: and this is a diſh, at moſt of the country merry meetings in no ſmall eſteeme there among them.

Orgemond, and what it is.

There was yet beſides this they called a *ptiſan*, a barly-water in uſe among the antients, wherof [e] *Hippocrates* indeed maketh mention, howbeit ſetteth not downe the manner of preparation, no more then doth *Galen* explaining that place. To the *Arabians* therefore for this *barly-water* are wee moſt beholden, who uſed it much. [f] *Oribaſius* maketh particular mention of the ſame, where hee would not have the barly prepared, as we have already ſet downe, but onely a little bruiſed, and twice waſhed in warme water, and afterwards boiled in a gallon of water till it was burſt, *ad crepaturam hordei*. This liquor being ſtrained was reſerved for the uſe of the ſicke, and was called *barly-water*. *Barly-water* was in very great requeſt among the *Arabian* Phyſitians, both made of whole barly, and of barly prepared and cleanſed. That of prepared barly was of two ſorts, as may bee collected out of [g] *Aeſue*, firſt thus: take of barly prepared and cleanſed one pound, boiling it in twenty times ſo much faire ſpring-water, in an earthen glaſed pot, untill the halfe, or two parts of the water were waſted away: this they called a *phyſicall barly-water*. The other was thus made: take of barly as before well prepared, often waſhed in warme water, one pound, which they let boile a wame or two in twenty times as much faire ſpring-water, and after this was caſt away, they added againe as much more water, and let it boile untill the halfe of the water was waſted away, and this they called a phyſicall food. But the immoderate uſe of this barly-water is dangerous, in cold and windy ſtomacks, eſpecially, and in hypocondriacke melancholy, being it ſelfe alſo ſomewhat windy. But by correction this may eaſily be amended, as wee have ſaid

Barly-water.
[e] *Lib. de dieta acut.*

Gal. *in comm.*

[f] *Collectan lib:*

Barly-water of two ſorts.

Of prepared barly two ſorts.
[g] *Cap. de pleurit.*
Preparation.

Caveat concerning the uſe of barly water

Our barly-water.

ſaid already. We ſeldome now uſe the decoction of barly alone, but with addition of other ſimples; as divers ſorts of cooling herbes, and ſometimes of opening roots and ſome prunes, ſweetning it with ſugar to liking: and wee may alſo adde ſome juice or ſirup of lemmon, or ſome other acid juice; as ſome drops of the acid ſpirit of vitrioll or ſulphure. The poorer ſort may make for themſelves a decoction of ordinary barly a little bruiſed, boiling therewith ſome cooling herbes, and a ſticke of licorice or two, and after it is ſtrained adde thereto a little white wine vineger, and a ſticke of cinamon; or elſe ſome whole mace may bee boiled in it. Or they may boile faire ſpring-water with ſome mace, or without, and afterwards adde a ſticke of cinamon, and a little vineger and ſugar, or elſe boile in it a little hony; and ſo may they make for themſelves a wholeſome and pleaſant cooling drinke, which they may ſafely uſe in all hot diſeaſes.

Barly water for the poorer ſorts.

Another drink to be uſed in any Feyer.

Beſides theſe drinkes made of barly, wee have yet amongſt us the frequent uſe of a drinke which was not uſed among the antients, made of ſweet almonds in manner of a milke, and is therefore commonly called by the the name of *Almond-milke*. This milke is much uſed, in *Fevers* eſpecially, and in pectorall infirmities, being often alſo called by the name of emulſion. This drinke is ſometimes made of water and almonds alone without any addition, and after ſweetned with ſugar; or elſe are boiled in the decoction many other ingredients. And howſoever Almonds bee in themſelves a little hot, or rather temperate, yet being prepared, and made into an emulſion after this manner, they qualifie and moderate the heat of the body, and withall doe cut and attenuat tough and phlematicke humors in the breaſt, and further expectoration. And this emulſion ſerveth often in ſtead both of meat and drinke, and is often uſed, when as all other food is refuſed. And I thinke it often with us, ſupplieth the roome of that *Ptiſan* ſo much and ſo often by *Hippocrates* commended; although wee have it alſo in uſe with us. But for the moſt part we uſe a decoction made with barly, cooling herbes, raiſins of the ſunne ſtoned, and ſometimes in pectorall infirmities, a little licorice, and ſo make a decoction, whereof we make our almond milke. The barly may be of our ordinary barly without any other preparation, ſave a little bruiſing. The almonds are to bee blanched in warme water, and cleanſed from their thinne skinnes (unleſſe in ſome looſeneſſe, where we require aſtriction) and then beaten in a ſtone morter with a wooden peſtell, the liquor by little and little added, and ſeverall times ſqueezed out, untill all the milkie ſubſtance be expreſſed. And take heed the almonds be not too old, as being then too oilie; and withall let the liquor bee warme, when it is added to the almonds. Sometimes wee adde ſome ſeeds unto this emulſion, as lettice or poppy-ſeeds, eſpecially in long watching, where ſleepe is wanting, and ſo give a draught of it towards bed-time. Sometimes we adde alſo ſome other cooling ſeeds, as melon ſeeds, cucumber ſeeds, eſpecially in diſeaſes of the kidnies; and then the greater ſeeds

Of emulſions or almond milke.

In what caſes moſt uſefull.

The quantity of the Almonds muſt be according as it is made thicke or thin, howbeit the vulgar make it cómonly too thick and fulſome.

The manner of preparation.

Addition of certaine ſeeds, and how to be uſed.

must be cleanſed from their skums, and ſo mingled with the almonds ready blanched, and beaten with them, and the other ſeeds mingled and beaten without any other preparation: and of theſe greater ſeeds we mingle ſometimes a greater, and ſometimes a ſmaller quantitie, and ſo of the others, as neceſſitie requireth. In the ſweetning of emulſions or almond milkes we are to obſerve this caution, that in *Fevers* we adde alwaies leſſe ſugar, for feare of increaſing choler: but in pectorall diſeaſes, where there is no *Fever*, we may be the bolder. It is alſo in the uſe of theſe emulſions to be obſerved, that they be neither too frequent, nor yet too fulſome or thicke of the almonds; and it is beſt after the expreſſion of the almonds, to give it a wame or two upon the fire, and then adde ſome roſe-water to it, if thou wilt. The richer ſorts, if they pleaſe, may make their emulſion all with roſe-water or ſtrawberry-water. If any acid thing, as juice or ſirup of lemmons or the like be added, it muſt onely bee added to the draught the patient takes at one time; otherwiſe it would quickly ſowre it all. The poorer ſort may uſe a milke or emulſion like unto this made of the kernels of haſelnuts or filberds blanched as are the almonds, and made with a convenient decoction of cooling herbs or other things, as wee have ſaid already. There are yet beſides theſe, divers other ſorts of emulſions made without almonds, for divers intentions; as in peſtilent and contagious diſeaſes, made of many ſeverall cordiall ingredients: as namely, of the aforenamed ſeeds and others; as alſo of corall, pearle, amber, hartſ-horne, all extracted with appropriated decoctions or diſtilled waters, fitted and appropriated for that purpoſe, on the which I cannot particularly inſiſt. And I have ſo much the longer dwelt upon theſe drinkes of the Diſeaſed, in regard it doth ſo much concern the ſick, as alſo in regard of the great neglect in this particular point, and the wrong and injury is thereby offered the ſicke. Now concerning milke, and what is made thereof, if, and how it may bee adminiſtred to the ſicke? and ſo I will finiſh this point of their meat and drinke.

Cautions to bee obſerved in emulſion.

They muſt not be too fulſome nor too frequent.

Some uſe to make the emulſions or almond milks with the decoction of fleſh; but if the partie bee weake ſtomacked, it may make him loath both that and all other food.

Divers ſorts of emulſions in time of need may be prepared.

CHAP.

CHAP. XVIJ.

Of milk of divers kinds, whether fit to be used of the Diseased and what is the best, how to be used. As also of whey, posset-drinkes of severall sorts. Of butter and cheese and white meats.

FRom artificiall milke it is high time we come now to natural, there being at this time more frequently used both to nourish the body, and to alter and change the quality of the humors. Milke is milked from divers beasts: as from mares, asses, goats, ews, cowes, &c. And womans milke is both used for the nourishment of her owne infant, and sometimes also sought for thein *consumptions*, as a principal restorer of decaied nature. In *Spaine* they use Camels and asses milke both in *consumptions* and *dropsies*: and in old time sowes milke was also in request. Asses milke is yet in great request in those countries, where such beasts abound: as in *France*, *Spaine and Italy*. At this day the *Tartars*, as well as the old *Scythians*, use little other diet either for meat or drinke but mares milke. The [a] antient *Numidians* also used for their chiefe diet mares milke. And some particular persons have lived all their life time on nothing else but milke; as [b] *Plutarch* reporteth of one *Sostrates*. And [c] a late Writer maketh mention of a maide living then in the Low-countries, sixteene yeeres of age, who from her nativite had never tasted of any food but milke. And [d] another instanceth in a country-fellow in *Holland*, who in all his life time never used any sustenance but milke, and yet was very lusty and healthfull in body. The milke of all others most temperate, and best, is womans milke, which is used to bee suckt out of the breast, the which is the best way: for if it be but a little kept, it sowreth, and is not so apt to nourish. Of this milke *Hippocrates* maketh no mention, which may seeme somewhat strange. The best excuse wee can for this pretend, is to say, that he regarded not so much in milke this alimentary power, as the abstersive faculty, in cleansing the ulcers of the lungs. In goodnesse of nourishment next to it is thought to Ewes milke by some, as being thickest and most nourishing, then next goats milke, after which followeth cowes milke, and after it mares milke, asses and camels comming in at the last. In abstersion and cleansing of the lungs, asses milke hath alwaies challenged the first place, and with us, next to it is goats milke, for camels milke wee cannot come by it. But of all others Cowes milke both in sickenesse and in health with us is most usuall and ordinary. And goats milke moisteneth much, and is not so hot as some imagine, who hold that the goat is never without a *Fever*. As for

Several sorts of milke.

Asses and Camels milke in use for some diseases.

Mares milke in great request among the *Tartars*.

[a] Leo Africanus.

[b] *Sympos. lib. 4. probl. 1.*

[c] Bruyer *in lib. 1. de re cibar cap. 24.*

[d] *Foreest. schol. ad observat. 5. lib. 4.*

Womans milke best and most temperate.

Ewes milke.
Goats milke.
Cowes milke.
Vse of asses milke in ulcers of the lungs.

Cowes milke with us most ordinary and familiar.

Commendation of asses milke.

for asses milke it is thinner, more cooling and moistening than any of the other, and ingendreth no obstructions, as other milke doth; and is therefore more physicall. And concerning this milke, this much upon mine owne experience I can testifie, that during my long sickenesse in *France*, I found more benefit by a moneths use of this milke, than by all the other coolers I used: in so much that whereas before no drink could satiat my unsatiable drouth, I was with my mornings draught of this milke so refreshed, that I little regarded any other drinke for all that day following. But because cowes milke is with us in most frequent and common request, wee will bend our speech most to this kind of milke. And because the goodnesse of the milke dependeth not a little upon the goodnesse of the beast from whence it is milked, we are therefore to consider the estate and disposition of the creature. A browne womans milke is accounted the best, even in the judgement of *Hippocrates*. The beast from whence milke is to bee milked, ought to be of an indifferent size of body, neither too fat or corpulent, nor yet too leane. And here the colour commeth also to bee considered. A blacke Cowes milke is by most esteemed the best, howbeit some like as well of a red or kindled coloured, as they call it. Some againe esteem browne beasts milke the best, as being of a strong constitution of body. But indeed none of these can come amisse, howbeit I thinke that of a blacke cow rather best than otherwise: but of white beasts, the milke is worst and weakest. The difference in the goodnesse of the milke is likewise taken from the goodnesse of the food the beast feedeth on. In the beginning of the Spring therefore, by reason the herbs are then moist and waterish, therefore the milke is then also thinner, and nourisheth lesse: it is better towards the latter end of the Spring and beginning of Sommer, and yet better in the midst of Sommer. In Autume it is thicker, and nourisheth farre more, although then, especially in Winter, it is not so physicall. The worst milke is that which is milkt from beasts feeding on graines, in such places where they brew much: as in some populous townes, where in the Winter-time they feed their beasts with graines; the which, although by this meanes it is more copious, yet is it thinne, waterish, and of small value, as the beast likewise feeding on this food is the worse. Beasts feeding on high and hilly places yeeld farre better milke, than they that feed in vallies and moist places. In the goodnesse of milke wee are likewise to observe the age of it; that is, how long after the birth. For milke after the birth, but a small space being betwixt them, is thicke, uncleane, and not so wholesome for use. Neither yet is that so good, that is very old, being too waterish, and therefore not so nourishing. That then betwixt both these extremes is the best. In the next place we are to consider the qualities and markes of the best milke. It ought then to be white in colour, of equall consistence, which being dropped on the naile standeth round and firme without dispersing, or spreading abroad. All which properties if they bee found in any milke, we may freely pronounce that it is good and wholesome. Asses milke wee must here except, which by reason of the thinnesse, cannot obtaine all these aforenamed properties.

Historie.

The beast from whence the milke is milked.

The colour.

The food on which it feedeth.

In what time of the yeere best.

The place where the beast feedeth.

The age of the milke.

Best milke how to be discerned.

In

In the next place wee are to conſider for whom milke may be fit (ſince for all it is not ſo uſefull) and for whom not? It is therefore no waies good for ſuch as are much ſubject to wind, and rumbling in their bellies, who have the forepart of their belly ſtretched out, and as it were pulled up, and obſtructed; nor yet for ſuch as are very thirſty, or are much inclined to head-ach, nor in *Fevers*, to weake ſtomackes, and ſuch as uſe to belch up crudities, and often of an evill taſte, or that are oppreſſed with weakneſſe or impurity in their ſtomackes: but to ſuch as are accuſtomed to this liquor, whoſe ſtomacks are ſtrong and themſelves free from any obſtruction of liver, and ſpleene, &c. being free from the burthen of bad humours, and their ſtomackes neither too hot nor too cold: for in the former, the milke is quickly converted into choler, and in the later it is quickly curdled. But howſoever, it is good to be ſparing in the uſe of it, unleſſe thou have beene long accuſtomed to this food: for it is hurtfull to the eyes and teeth, and if the uſe thereof be too frequent, it ingendreth the ſtone in the kidnies and bladder. The diſeaſed then, who is to uſe it, muſt firſt have his body by purging prepared, and then it muſt be taken in a morning faſting, leſt by the admixture of other aliments, it be corrupted in the ſtomacke. After the taking of milke, the patient is to abſteine from all manner of other ſuſtenance, untill ſuch time as it be voided out of the body, if given to looſen the belly: or elſe untill it be turned to nouriſhment, if given to that purpoſe. Now, whether the patient reape any benefit thereby or no, may be diſcerned, if he caſt it not up againe, and if he feele no raw evill favoured belchings. After the drinking of milke the ſicke is to reſt, leſt by the motion and agitation of the body, the heat be attracted from the center of the body to the circumference, and ſo the concoction thereof be hindred. But it may be asked whether the ſicke may not ſleepe after it? I anſwer, that it is onely to very weake perſons permitted, and not to others, for whom it is very hurtfull, eſpecially if drunke in any great quantity; leſt head-ach, heavineſſe and drowſineſſe of the whole body follow after. Womans milke is beſt ſuck'd out of the breſt, which if the ſicke refuſe to doe, then it is thought expedient that it be milked in a cleane veſſell, ſtanding in water a little warmiſh, and ſo preſently drunke up. Milke of beaſts is to be drunke warme immediatly after the milking, with the addition of a little ſugar roſat, or other ordinary ſugar in defect thereof. The antients added hony and a little ſalt to it, eſpecially when they would have it to purge: and ſo might wee well at this day, if our palats were not now adaies growne ſo dainty and nice, that no ſweetning now will ſerve our turnes, unleſſe fetch'd from *Madera*, *Barbary*, or *Braſill*. Howſoever, the poorer ſort may uſe it after this manner. The ordinary meaſure to take at once, ſome would have it to be three or foure ounces, or about a quarter of an *Engliſh* wine pint, according as the nature of the diſeaſe and diſeaſed ſhall indicate to vs. [e] *Galen* in a *Fever hectticke*, beginneth with two ounces, and then addeth halfe as much more, increaſing the quantity, untill ſuch time as hee ſaw it ſufficient for the ſicke. Phyſitians of old, were wont to give milke to the ſicke in a very great quantity: and [f] *Hippocrates* gaue at once almoſt five quarts of Aſſes milke, and

For whom it moſt fit. *Lac non propinandum flatulentis, aut ventris borborygmis laborantibus, non ſtiticuloſis, nec febriculoſis, nec cruda & nidoroſa ructantibus aut ventriculi debilitate & imperitiae donatis*, Hippoc. aph. 23. *lib.* 5 Dioſcor. *lib.* 2. *cap.* 4. Gal. *lib.* 11. *ſimpl.*

Harmes proceeding frō the too frequent uſe of milke.

How, and with what preparation to be uſed.

After the uſe thereof what to be done.

To know whether the patient reape any benefit thereby.

Whether the patient may ſleep after milke

Womans milke how to be uſed.

Milke how to be corrected before the uſe.

How the antients uſed it.

The quantity or meaſure to be taken at a time.

e *Meth. med. lib.* 10.
f *Lib. de intern. affect. & 7 epid. & alibi exhibet interdum ad* 16. *heminas, interdum ſeſquicongium quandoq; etiam duos congios lactis aſinini.*

ſometimes leſſe. But hee giveth onely Aſſes milke in this abundant quantity, ſo farre as we can read: and elſewhere, he giveth ſometimes above a gallon and a halfe, and ſometimes above two gallons of this ſame milke. [g] *Rondeletius* addeth this caution in the uſe of Aſſes milke, that if it be uſed to cleanſe and purge, wee may uſe an *Engliſh* pint at a time, but if it be uſed for aliment, then a leſſer quantity will ſerve the turne, leſt it trouble the ſtomacke. I dranke as much as was milk'd from the Aſſe at a time, the quantity I remember not. But ſuch as have in their health beene accuſtomed to the uſe of milke, may drinke as much as they pleaſe. Sometimes the antient Phyſitians, and *Hippocrates* himſelfe alſo, in benigne and milde *Fevers*, and in internall heats uſed to boile good ſtore of water with their milke, and ſo gave it their ſicke to drinke.

[g] *Lib. de ponder. & menſuris.*

Water boiled with milke.

But becauſe milke in its owne entire ſubſtance is not alwaies ſo ſafe for the ſicke; beſides, there being ſo many cautions to be obſerved, and ſo many caſes wherein it is not ſafe to exhibite it; it therefore being compoſed of three ſeverall ſubſtances, the mercuriall or wateriſh part, called *ſerum*, and in *Engliſh* whey, may farre ſafelier in any diſeaſe be exhibited than any of the other. This ſerous ſubſtance doth cut tough humors, cleanſe and looſen the belly: and therfore whatſoever milk moſt aboundeth with this moiſt ſubſtance, is moſt wholeſome, and although often uſed, yet hurteth leaſt. Such are Womans, Goats, Aſſes & Camels milke: for the whey of ſuch milke is accounted good againſt the *Iandiſe*, *dropſie*, ariſing from the obſtructions of the inward parts, as alſo againſt *Scabs*, *Morphewes*, *Tetters*, *Freckles of the face*, *and Cataracts of the eyes*. Of all other wheyes, that of Goats milke is eſteemed the beſt: for it participateth of a ſharpe nitrous quality, whereby it cleanſeth; a thinne and ſubtile quality, whereby it openeth obſtructions; cold and moiſt, whereby it cooleth and moiſteneth in all *Fevers*: it is good againſt *Dropſies*, *Iandiſe*, the *Spleene*, melancholicke diſeaſes, obſtructions from choler, diſeaſes in the kidnies, and all *inflammations*. The antients uſed alſo often to infuſe their medicines in whey, made eſpecially of Goats milke; although ſometimes mention be alſo made of whey of Cowes milke, which now is moſt in requeſt. [h] Antient Phyſitians make mention of two ſorts of whey; one of the whole ſubſtance of the milke as it is, and another of milke already skimmed: but the firſt is the beſt, and looſenth the belly moſt. Both theſe ſorts were prepared after a double manner; one without commixtion of any other ſubſtance, called a ſimple manner, and was thus prepared: the milke being very hot, they ſuddenly ſet within it another veſſell full of cold water, and ſo by this ſudden concurſe of hot and cold, was made this ſeparation. Some would have this veſſell of [i] ſilver, ſome of braſſe, others care not what the metall be. Boiled with a very hot fire, it often alſo quickly curdleth, and then by ſtraining, one ſubſtance is ſeparated from another. Another way of ſeparation, was called compounded, by addition of ſome other ſubſtance, rennet, juice of the figge tree, &c. And many other things, as well hot as cold, will eaſily curdle milke. It is moreover to be obſerved, that whey acquireth unto it ſelfe divers qualities according to the various preparations thereof: for that which is made with

Whey, and the uſe thereof.

The faculties of whey

Beſt whey.

Whey of Goats milke, in what diſeaſes moſt uſefull.

[h] Meſue *lib. 2 diſtinct. 3. cap. 4.* Gal. 10 *de ſimpl. medicin. facult. &c.*

[i] Dioſcor. *li. 2. ca. 64.*

Separation called compound.

Qualities acquired by preparation.

with rennet is ſharper than that which is made without any addition of any other ſubſtance. That which is made with ſowre juices, as of lemmons and the like, is more cooling and pleaſing to the palat, and more appropriate, and fitting for hot and maligne diſeaſes; howbeit more hurtfull for any internall ulceration, or excoriation. Now, for the quantity, it muſt be meaſured according to the nature and conſtitution of the patient, obſerving alſo theſe cautions following: to wit, that it be drunke blood-warme in a morning faſting. Some give above a pint, if for the qualifying of ſharpe humours; but if to purge, then about three pints, and *Hippocrates* to almoſt two pints more. Wee follow rather the *Arabians* directions, who give it from halfe a pint to a wine quart and upwards; and this quantitie muſt be taken by degrees, not all at once, and the patient muſt walke a turne or two betwixt, as is the manner in drinking of minerall waters. And as did the antients, ſo doe we likewiſe, often boile in our whey divers ſorts of ſimples, and with us is much uſed in the Sommer-time, for cooling and clearing the blood. We uſe Endive, or Succory, fumiterre eſpecially, dock-roots, &c. According to the particular occaſion, and the parties conſtitution, &c. Who uſeth it. And this is often uſed even of healthfull perſons.

The quantity or meaſure.

Cautions to be obſerved in the uſe.

Clarified whey.

Wee make our whey for the ſicke after a farre other manner, which we commonly call poſſet-drinke, and is made after divers manners. In *fevers*, and hot diſeaſes, we turne the milke only with the juice of a lemmon; and this we call lemmon poſſet, being both cooling and cordiall: and in the abſence of lemmons, wee may make uſe of the juce of ſorrell, or ſome wine vineger, which the poorer ſort may uſe, whenſoever they have need. And in the uſe of poſſet-drinke, this is to be obſerved, that it be alwaies made cleare for the ſick; and if it be not ſo at firſt, with an addition of ſome ſuch acid juice, as wee have already named, it may eaſily be effected. That made with ſorrell is in very great requeſt, eſpecially of the wood-ſorrell, or ſorrell *dubois* is the beſt, and differreth in ſhape and forme from our ordinary ſorrell. We uſe often alſo to boile holy thiſtle in our poſſet-drinke, in *fevers* eſpecially. Poſſet-drinke made after this manner, is good in all peſtilentiall and contagious diſeaſes, and are with us every where in great requeſt. Againe, wee uſe another manner of making this poſſet-drinke; when as wee mingle ſome cold beere, ale or wine with our hot milke, and ſo make a poſſet-drinke not altogether ſo cooling as the former, yet ſafely uſed in many infirmities. In diſeaſes that are not of ſo hot a nature, wee may make our poſſets with a little white wine, as alſo in the declining of *fevers*, which is good both to provoke urin and ſweat. And this I thinke be the fitteſt and ſafeſt way to uſe wine for the ſicke, unleſſe in chronicall and long continuing diſeaſes. Wee uſe alſo ſometimes plaine and ordinary poſſet-drinke, made of ordinary drinke, which is much uſed for the furthering of the operation of vomits, aud ſometime uſed as a lavative after the taking of purges; in which caſes I wiſh the milke be not skimmed, but even as it commeth from the Cow: as for the curd, I wiſh ſicke folkes eſpecially, altogether to abſteine from it. And as for our eating poſſets (although many country people are of opinion, that a poſſet, a cup of wine, or ſtrong water, will cure any diſeaſe) I adviſe the ſicke

Of poſſet-drinke. Severall waies of preparing poſſet drinke for the ſicke.

Lemon poſſet drinke.

Caution.

Sorrel poſſet-drinke.

Poſſet-drinke in contagious and peſtilentiall fevers.

White wine poſſet-drinke.

Plaine ordinary poſſet drinke.

The curd.

Eating poſſets uſed moſt for wantonnes.

ſicke altogether to abſteine from them. And to ſpeake the truth, in beſt health, they are uſed rather for wantonneſſe than need, being altogether ſuperfluous, being uſed eſpecially after a good meale, as they are often uſed after ſupper. In *Scotland*, the better ſort make their potſet onely of milke and white wine, with a little ſugar and cinnamon, which they drinke, and give away the curd, which is the beſt way of uſing it, and leaſt hurtfull to health.

Beſt poſſet drinke in in health.

Now, in milke, the next ſubſtance to be conſidered, is that which ſwimmeth upon the top, and is called the creame of the milke, or *flos lactis*, which we commonly call butter, and uſe it for dreſſing of meat, and many other uſes, as in other countries they uſe oyle. It is a very wholeſome diſh for healthfull people, moderatly, and in due ſeaſon uſed; beſt in a morning, at the beginning of dinner, or at breakefaſt. If immoderatly and unſeaſonably uſed, it ſwimmeth on the top of other meats, hindreth concoction, fumeth up into the head, dulleth the ſenſes, and hurteth the eye-ſight. In ſicke folkes it is ſeldome to be uſed, eſpecially in a weake ſtomack, as it is moſt commonly: and their meat dreſſed with much butter oftentimes, ſo cloggeth their ſtomackes, that it maketh them altogether unfit for any other food, and eſpecially butter much boiled, as it is not good in health, ſo is it yet farre worſe for weake and ſicke people: and therefore I adviſe all thoſe who dreſſe the ſickes meat, to be very circumſpect in the uſe of butter.

Butter, and the beſt uſe thereof.

Whether it be uſefull for the ſicke, and how to be uſed.

The third ſubſtance in milke, is the terreſtrious ſubſtance, which we commonly call cheeſe, and concerning this, it may be demanded, whether the ſicke may ſafely eat cheeſe, or no? I anſwer, that in acute diſeaſes, where ſolid food is not allowed, farre leſſe are we to give way to this ſolid and terreſtrious ſubſtance. But in the declining of the diſeaſe, & when the ſick beginneth now to feed more on ſolid food, if eſpecially it be earneſtly deſired; and in chronicall diſeaſes, if the ſicke hath before bin accuſtomed to this food, then a little ſometimes, to ſatisfie a longing appetite, may be allowed: provided it be good cheeſe, made of unskimmed milke, neither too old, nor too new, and in a ſmall quantity. Others, I wiſh to be ſparing in the uſe of this aliment. In all manner of laskes and looſneſſes, the uſe of it is moſt ſafe, if there be no other impediment. Old hard cheeſe is neither good in ſickneſſe nor in health; nor that which is made of too cleane skimmed milke, whereof I have ſeene ſome in *Saxony* which might well have ſerved in ſtead of chalke; and to mend the matter, was well ſeaſoned with blacke poppy ſeeds. And what good can any expect from the uſe of rotten putrified cheeſe, crawling full of maggots, ſo greedily, notwithſtanding of ſome gluttons gaped after? Now, whereas I ſay, that too new cheeſe is not to be uſed, I doe not exclude the uſe of new cheeſe, after it is a little kept, as is the cuſtome in many places of this Kingdome, and none better than in *Northampton ſhire*, without any diſparagment to other places. And of ſuch cheeſes, I thinke, is hee to be underſtood, who wrote theſe [a] verſes following:

Of cheeſe.

Whether the ſicke may ſafely uſe cheeſe. *Anſwer.*

Cheeſe ſparingly to be uſed.

[a] *Baptiſta Pieria.*

Caſeolos niſi lactantes & ab ubere Preſſos
Ne crebro comedas conſuluiſſe velim,

Inde

Inde putri mordax veſice pondus adhæſit,
Gutta nec inde boni ſanguinis ulla venit.

To eat cheeſe oft, I would not wiſh that thou ſhould make a trade,
Vnleſſe it be ſome new milke cheeſe, new from the udderne made.
For from thence to the bladder doth a ſmarting paine proceed,
And not a drop of wholeſome blood from thence will in thee breed.

Cheeſe is moſt ordinarily eaten after other meats to cloſe up the ſtomacke, which is indeed the beſt way. And by this meanes it openeth the belly; howſoever, cheeſe in it ſelfe bindeth: and yet taken at the beginning of the meale, it produceth a contrary effect, and beſt to be uſed in fluxes, according to this vulgar verſe.

Caſeus ante cibum confert, ſi deſluat alvus,
Si conſtipetur terminet ille dapes.

If thy body be laxative, cheeſe before meat is fit:
If coſtive, then thou ſhalt doe well to end thy meale with it.

Howſoever, cheeſe is to be uſed ſparingly, eſpecially in weake ſtomacks, and ſuch as lead a ſedentary life, and uſe but little exerciſe: for in ſuch, too frequently and too liberally eaten, it wil breed the ſtone, and all manner of obſtructions, the colicke, and many other diſeaſes. And therfore it is a good caveat which was included in this verſe following:

Caſeus eſt ſanus, quem dat avare manus.

A ſparing hand in the uſe of cheeſe I hold alwaies the beſt.

Caution in making of cheeſe:

And in making of cheeſe this caution is to be obſerved, that it taſte not too much of the rennet, which is nothing ſo pleaſant to the palat, and maketh the cheeſe hotter. And therfore the *Italian Parmeſan* cheeſe is for this cauſe in farre higher eſteeme, by reaſon they ſay it is made with thiſtles, only, without any rennet at all. As for ſtrong ſtomackes, and laboring people, with Oſtritch ſtomacks, which would overcome yron, and whoſe beſt meales are often made with cheeſe, theſe rules doe not ſo much concerne them.

Sowre milke.

And now in generall, concerning the uſe of milke in healthfull people, I deny not, but for many people it is very ſoveraine good and wholeſome aliment, eſpecially for hot bodies, and in Sommer time, and ſo it moiſteneth very much, and may be corrected with ſugar or ſalt from curdling in the ſtomacke, or with ſome ſpear-mints put into it. Sometimes milke ſowreth of ſelfe, eſpecially in the Sommertime; and ſometimes it is alſo of purpoſe ſuffered to ſowre, and that for the *ſerum* or ſowre whey it aftewards yeeldeth, which is very pleaſing and uſefull for a hot and dry body, and exceeding good to quench thirſt, and allay the extremity of heat in any hot diſeaſe, being an eaſie and cheape drinke for the poorer ſort, eſpecially. This kinde of drinke is in very great requeſt in the Northerne parts of this Iland, where it is called of ſome whigge, and of others wigge. Butter-milke, which remaineth after the chirning, is cooler than other milke, yet not ſo good for nouriſhments, and being a little ſowriſh, it is beſt for hot and dry bodies. For ſicke people, it is beſt to make with this milke a poſſet, with a little white wine, which will be a very pleaſant and wholeſome drinke, the curd being ſeparated from the drinke. And it is to be obſerved, that that whey which is laſt preſt out of the cheeſe is the thickeſt, apteſt to

Whigge, or whegge.
Butter milke.

Butter milke.
Poſſet drinke.

ingender obſtructions, and not ſo uſefull as that which is thinner. Milke is beſt, as we have ſaid, for hot & dry bodies, and good ſtrong ſtomacks, and if uſed of moiſter and more phlegmaticke bodies (for whom it is not ſo good) it will be beſt to boile it, adding thereunto a little ſugar or ſome hony and ſalt, and a little powder of cinamon & other ſpice. And it is alwaies beſt to eat milke by it ſelfe, a pretty diſtance from other food, and after the uſe of it, waſh well thy teeth & gums with beere, wine, or vineger. As for the proverbiall ſpeech, *If thou wilt live ever, waſh milke from thy liver*, it is moſt abſurd and erroneous; this being a meanes to make it curdle the ſooner, which is that wee labour here to avoid. But of milke are made many other diſhes, which wee commonly call white meats, whereof a word or two before wee conclude this point. White meat is not only here, but in many other places of Chriſtendome in very great uſe, and in no ſmall eſteeme among many; of all which, to ſpeake, were here too tedious. In generall then, all manner of white meats are apt to ingender obſtructions, to fill the body with groſſe, crude, and phlegmaticke humours: and therefore altogether unfit for weake ſtomackes, and ſuch as are ſubject to any kinde of obſtructions, either in the breſt or nether belly: and are worſt for old age, cold and phlegmaticke conſtitutions, and all ſuch as lead a ſedentary life, although I ſhall hardly perſwade women that they receive any harme by the uſe of them. Of all other white meats, there is here with us one ſort of white meat made of milke and wheat, called frumentie, in greateſt and moſt frequent requeſt, which is a ſtrong nourliher, and therefore requireth a ſtrong ſtomacke, it being hard of concoction, and a great enemy to any oppilations, eſpecially if it be thickened with flowre, as moſt doe ordinarily uſe it; howbeit corrected with cinnamon or other ſpices, it is ſo much the better, and ſome adde alſo ſugar and currants, wherewith I can finde no fault. Rice pottage made after the ſame manner, of Rice and milke, is much of the ſame operation, howbeit the later, I thinke, is more binding, and therefore may both be very well uſed in laskes and fluxes of the belly. And of the ſame nature is that which the *French* uſe much, made of millet. And beſides, of milke there are no ſmall variety of diſhes made for ordinary food, and for feaſts and great banquets, the which were here too long to relate. But all white meats, eſpecially the more liquid they be, would be eaten before any other meat, or betwixt meales: and all ſuppings, or liquid meats, brothes, or the like, muſt be uſed at the beginning of our meales, and ſo ought cruſtards, although cuſtome hath much prevailed to the contrary. But all theſe white meats muſt be left of our ſicke, eſpecially of acute diſeaſes, as being hard of concoction, apt to ingender obſtructions, and by conſequence like to prolong the diſeaſe. In ſome chronicall diſeaſes, as in fluxes, ſome of them may with diſcretion, to good purpoſe be uſed. And this ſhall ſuffice to have ſaid of milk, as alſo concerning the whole drink and Diet of the Diſeaſed; now come wee to certaine other things belonging alſo to this ſubject.

When milke is to be eaten.

Of white meats.

For whom unfit.

Of frumenty.

Rice milke, or rice pottage.

Dumill, or pottage, or white meat made of millet.

When to be eaten.

Cruſtards.

CHAP.

CHAP. XVIII.

Of exercise, which terminateth in rest: the necessity and utility thereof; together with the divers and various sorts of exercise, as well generall as particular, with severall circumstances to be observed.

HAving handled somewhat at large both the elements, the aire especially, and the relation they have unto the body of man in sickenesse and in health: as also aliments of all sorts, conteining the whole matter of the diet of whole and sick persons: there remaine yet, notwithstanding, divers other things concerning this subject, of Diet to be handled. In the next place, therefore, wee are now to say something concerning motion or exercise, and rest from the same. To prove the utility and necessity of exercise, and agitation or motion of the body, it being so undeniable a truth (yea, even among vulgar judgements, with whom, nevertheless, other truth in this profession, find oftentimes but hard entertainment) I hope I shall need to spend the lesse time in proving the same. But that in the mouth of two or three witnesses, the truth may the better be established; Besides some reasons, I will produce some authorities of antient Physitians and Phylosophers, that so it may appeare this is not mine owne bare assertion onely. Now, the utility of exercise duely and orderly used as it ought, is threefold: the increase of naturall heat, a more speedy motion and distribution of the spirits thorow the body, and addition of strength to all the members therof: and besides the cherishing of naturall heat, fuliginous excrements are expelled, concoction furthered, and strength added to the nerves, and all the parts of the body. And of these, [a] *Galen* discourseth at great length; and not onely he but [b] *Hippocrates* himselfe. *Whosoever eateth*, saith he, *unlesse he use bodily labour and exercise, cannot long continue in health.* * And againe, in another place, *It ought to be the care of such as will be carefull of their health, not to satiate themselves with food, and not to be averse from exercise.* And the [c] same author averreth, *That Nature her selfe, without the counsell or advice of any other, hath found out certain motions for the better performance of her actions.* [d] *And labour and exercise*, saith he, *are very usefull for the ioints and musculous parts, but food and sleepe for the inward parts of the body.* And *Galen* in many places of his workes, doth not a little extoll and magnifie exercise, as in these words following. [e] *To mainetaine our bodies in good health, we must beginne with labour and exercise.* And elsewhere. *To maineteine the body in good health, the moderate exercise of the body is marvellous usefull and necessary: but on the contrary, rest, ease and idlenesse are very hurtfull.* And in the same book hee affirmeth, *That both himselfe, and a companion of his, for the space of many yeeres, lived in very good health, hee attributed to the moderate and seasonable use of their exercise: by meanes whereof crudities were avoided.*

Necessity and utility of exercise.

a *Exercitatione tria cõmoda primum adveniunt. ex membrorum nanq; attritu illorum durities: tum vero spiritus fit concitatiore, calorq; innatus augetur.* Galen 2. *de sanit. tuenda.*

b *Qui comedit nisi etiam laborious utatur, sanus esse non potest.* de victu ra. lib. 1. Ανευρίσκῃ ἡ φύσις ἐυτῇ ἐωυτῇ τὰς ἐφοδους, ἢ ἐκ διανοίης. Idem Hippoc. 6. Epid sect. 5

d Πόνος τοῖσιν ἄρθροισι, καὶ σάρκι, σῖτος ὕπνος, σπλάγχνοισι Id. * Ἄσκησις ὕδατος, ἀκαρὴν πρόφασις, ἀσκνὴν πόνον Idem ibid. sect. 4.

e *Sanitatis tutula a labore est incipenda.* Gal. 2 de sanit. tuenda.

e *ad sanitatis tutelam mirum in modum præstat moderata corporis exercitatio at contra quies & diuturnum otium maximè est nocumẽto.* Gal lib. de Euch. & Cacoch.

And of the ſame minde is the learned [g] *Celſus*, *Sluggiſhneſſe*, ſaith he, *dulleth the body, exerciſe and labour maketh it firme and ſtrong: the one haſteneth on old age, the other prolongeth the time of youth.* And the opinion of [h] *Plato, is, that excreiſe ſtrengtheneth, but eaſe and idleneſſe corrupteth the body.* But fearing to treſpaſſe too much upon the readers patience in the enumeration of more Authorities, I come next to the time, and then to the ſeveral ſorts of exerciſes, of us ſeriouſly to be conſidered. The fitteſt and moſt opportune time for exerciſe is agreed upon among all our Phyſitians, in the generall, to be beſt before meales, when concoction is accompliſhed, to be ſeene in the urines. And as for the particular time of the day, the morning is both by *Hippocrates*, and of others preferred before any other time of the day. Howſoever, let this alwaies carefully be obſerved, that thy exerciſe be not undertaken before thy food be well concocted, and that now the time of thy next repaſt approach. And this a late Writer proveth both by reaſons, and the example of *Alexander* the great. And *Hippocrates* mentioning the moderate uſe of divers things, which concerne the life of man, ranketh labour and exerciſe in the firſt place. [i] *Let labour or exerciſe, and meat and drinke, carnall copulation and ſleepe, all be uſed with moderation.* And [k] *Celſus wiſheth thoſe who in the day time have been buſied, either with their owne private, or elſe with the publike affaires of the Common-wealth, to ſet apart ſometime wherein they may take care of their owne body. Now, the principall care thereof conſiſteth in the uſe of exerciſe, and ought alwaies to be uſed before meales: and hee that hath taken leſſe paines, and his food be well concocted, may uſe it more freely: but he that hath beene toiled out with labour, and hath not well concocted his food, let him uſe exerciſe more ſparingly. And this was the ſauce the noble* Cyrus *uſed in all his warlike expeditions:* for ſaith [l] *Xenophon, he never ſupped before he had ſweat, or had performed ſome warlike exploit, or ſome ruſticall and country imploiment, and by this meanes, inioyed his health perpetually.* And beſides, being not only ſollicitous of himſelfe, but alſo of all his ſouldiers & ſervants health, he had an eſpeciall care that they were never admitted either to dinner or ſupper before they had laboured hard. And the [m] *Egyptian* youth by the command of *Amaſis*, did not eat before they had run about * 20 miles: and *Tully* relateth, that *Denis* the *Tyrant*, having ſupped with the *Lacedemonians*, ſaid, *hee cared not much for their blacke-broth, which was, notwithſtanding*, the principall diſh of the feaſt: *whereunto the Cooke replied, that it was no marvell: for*, ſaith hee, *the ſauce was wanting. What ſauce*, ſaith the Tyrant? [n] *Labour and exerciſe*, ſaith hee, *in hunting, ſweating, running, hunger and thirſt: for theſe be the ſauces wee* Lacedemonians *uſe.* And [o] *Hippocrates* hath one particular precept to this purpoſe, to uſe exerciſe before our meales. *Labour and excreiſe*, ſaith he, *muſt goe before our meales.* But to uſe exerciſe, eſpecially if it be violent, immediatly after meals, is altogether unfit for the health of man. And that by reaſon it filleth the body full of crudities; from whence proceed ſtrong and often invincible, and incurable obſtructions, the orignall, and as I may ſay, the mother of moſt *Fevers*, and a multitude of other diſeaſes: for the foode being before concoction violently expelled out of the ſtomacke, muſt needes much annoy the body. Let ſuch therefore looke to themſelves, and be warned, who, immediatly after meales give themſelves

[g] *Ignavia corpus habetat, ſtimat labor: illa naturam ſenſitutem, hic longam adoloſcentiam reddit*, Cell. l. 1 c. 1. & 2.

[h] *In* Timeo.

[i] Πόνοι σῖτία, πότα, ὕπνος, ἀφροδίσια, μέτρια *Hippoc. 6. epid. ſect. 6.*

[k] *Quem interdiu vel domeſtica, vel civilia officia tenuerunt, huic tempus aliquod ſervandum curationi ſui corporis eſt: prima autem ejus cura eſt exercitatio, quæ ſemper antecedere cibum debet, &c.* Cell. lib. 1. cap. 2.

[l] *Lib. 2.* Ἀπομνήμον.

[m] Herodot.
* 180 *ſtadia.*

[n] *Labor in venatu, ſudor, curſus ab Eurota, fames, ſitis: hiſce enim epulis Lacedæmoniorum condiuntur epulæ*, Cicero. 2. Tuſcul.

[o] Πόνοι σιτίον ἤσειδωσαν, *6 Epid. ſect. 4.*

Violent exerciſe immediatly after meals hurtfull.

ſelves to any violent exerciſe; as jumping, dancing, and the like violent motions, and agitations of the body. Having now ſufficiently diſcourſed of the time, wee come next to the place. Now the place where exerciſe is uſed, is not of ſmall conſequence: as whether it be in a towne, or in the country: and in particular, whether within doores or without; in a warme aire, or in a cold; whether in a bluſtring windie, or in a calme and quiet aire. We are againe to conſider the place wee tread on, or whether it bee hard or ſoft; graſſie, duſty, ſandy, wet with water or ſnow; or whether hard or dry. And againe, we are to conſider the [p] time of the yeere, whether in Sommer or Winter, &c; which doe intend or remit the manner of exerciſe. Violent exerciſe in Sommer in the heat of the Sunne, heateth much, diſſolveth and melteth the humors, and procureth diſtillations: and where the braine aboundeth with humors, the head weake, and the ſtomacke ſtuffed with crudities, it occaſioneth ſometimes death, or at leaſt very dangerous diſeaſes. And in Winter exerciſes in the Sun, being violent, cauſe wearineſſe, inward impoſtumes, as *pleureſics*; in hot countries, I thinke eſpecially, ſuch as is *Spaine*, where this author lived. In the ſhade it is ſafer, yet ought it to be ſhorter in Sommer, and leſſe violent: but in Winter it may bee more violent. In the uſe of exerciſe, againe we are to conſider the perſons to be exerciſed: as whether men or women, young or old, weake or ſtrong: for according to theſe and other the like circumſtances, the manner of exerciſe muſt bee ordered and altered. The ſtrong may uſe ſtronger exerciſe than the weake; and the man other exerciſe than the woman: and againe, the ſame patient is to alter his exerciſe according to the ſeaſons of the yeere and other circumſtances. Children againe are not to uſe ſuch exerciſe as able young men; and old age muſt uſe ſuch exerciſe as becommeth that age. Cholericke perſons alſo are not ſo much to exerciſe their bodies as the phlegmaticke and other conſtitutions, and withall their exerciſe muſt be gentler: and the like is to bee ſaid of thinne, extenuate, dry bodies, who by ſtrong and violent exerciſe are much indamaged. And exerciſe in the quality muſt alſo bee accommodated according to ſeverall circumſtances, as hath beene touched already, and ſhall more particularly hereafter appeare. And in it we conſider firſt the manner of exerciſe; whether violent or no? whether by lifting any great weight, a lighter, or of a middle ſize: and whether it bee continued or interrupted; whether the motion bee ſwift or ſlow. Wee are againe in it to conſider the ſite and poſture of the bodie moved: as whether it ſtand upright, bee crooked, or turne and winde about in a circular motion. Exerciſe of the body ſtanding upright, is more beneficiall, and eaſier; bending and ſtooping is more laborious and painfull: but circular motion or turning round is of all others the worſt, procuring giddineſſe and caſting, eſpecially where the body is thereunto moſt prone. As for the time of duration or continuance of the exerciſe, which we comprehend under the name of quantity, it is likewiſe various according to the nature of the partie exerciſed: and is either great, ſmall or a meane betwixt both. That Phyſitians call great,

Of the place where exerciſe is to be uſed.

[p] *Mercatus tom.* 4. *lib.* 2. *claſſ* 2. *quæſt.* 166.

The perſons to be exerciſed.

The quality of exercise.

The quantity or time of duration.

which ſooneſt cauſeth laſſitude or wearineſſe; that ſmall which neither increaſeth the heat of the body, nor cauſeth a more frequent reſpiration: a meane betwixt both, which both increaſeth the heat, and maketh a more frequent reſpiration. It is notwithſtanding a very hard matter to determine to any the quantity of exerciſe he is to uſe, [q] there being ſuch a variety and difference in the individuall conſtitutions of particular perſons; and withall, ſo many ſeverall circumſtances to be conſidered; the exerciſe being to be accommodated to the nature, ſtrength, age, and neceſſity of the partie to be exerciſed. And as there ought to be a due proportion betwixt the quantity of food, and the duration of exerciſe, ſo is this not ſo eaſy to find out. But in the uſe of exerciſe we muſt obſerve this rule, that the reſpiration grow more frequent, or elſe it deſerveth not the name of exerciſe: and in ſome exerciſes we ſomtimes ceaſe not untill [r] we ſweat; which is alſo variable according to the conſtitution of the body, time of the yeere, &c. Howſoever, whenſoever thou feeleſt any laſſitude or wearineſſe, and the alacrity and vigor of thy body any white abated, know for a certaine, it is then high time to give over. Now beſides the premiſſes, the antients obſerved an order in their exerciſe, uſing in the firſt place frictions and inunctions, as a preparative for other exerciſes, as may at length in [t] *Galen* appeare. Now theſe frictions were in very great uſe among the antients, and now among us in little or no uſe, howbeit in ſome particular caſes they might bee yet of good uſe among us; but here I will not inſiſt upon them, but proceed to the diviſion of exerciſes. Of exerciſes, therefore ſome exerciſe the body alone: as jumping, dancing, digging, &c. Others againe exerciſe the mind alone: as all manner of ſerious cogitations and ſtudy. Some exerciſe both the body and the mind: as playng at hand-ball, at tenice, &c. Againe, ſome exerciſe the whole body; as playing at tenice, and many others: ſome but one part; as ſinging, ſpeaking, and reading aloud, exerciſeth the lungs; ringing, the armes eſpecially, and pectorall parts; digging the reines and loines, &c. Another difference of exerciſe there is alſo according to the end ſome being onely exerciſes; as wreſtling, running, walking, and the like, our end in them being onely our pleaſure, recreation, or exerciſe of the body: but in others there is more labour and toile, and in the which we propound to our ſelves ſome profit, at which we principally aime; as in digging, plowing, harrowing, [u] and divers other ſorts of husbandry; and the like may be ſaid of divers manuall trades and handicrafts. And according to the quality, ſome exerciſes are valid and ſtrong, and ſome more mild and eaſy. Strong and violent exerciſes are wreſtling, foot ball play, and the like, which are ſparingly to be uſed; howbeit tennice play uſed with moderation, I thinke hath ſcarce its fellow, as exerciſing the whole body, and that without any hurt. Hunting and hawking howbeit they exceed many other exerciſes, yet are they more obnoxious to hazard and danger than many others; and being exerciſes and recreations chiefly appropriated to the gentry, they doe not ſo well beſit tradeſ-men and people of inferior condition. And in theſe ſame recreations I wiſh the gentry would

[q] Hippoc. 3 *de dieta.*

[r] Hippoc. 1. 6. Epid. ſect. 3.

Order of exerciſe.

[t] 2 *de ſanit. tuenda*

Differences of exerciſe.
1 Difference, ſome exercile the body, ſome the mind, ſome both.
2 Difference, ſome exercile the whole body, and ſome a part.
3 According to the end.

4 According to the quality.

Strong and violent exerciſes ſparingly to be uſed.

would use a moderation, and not make of a recreation a trade and vocation, and mis-spend so much pretious time, which was alloted them for a better end, and whereof they must one day give an account. And I wish them seriously to consider, that the end why they were placed in this world, and adorned with so great dignities and preheminences above the inferiour ranke of people, was not to [t] eare and drinke and play, as was reproached to the people of the *Jewes*: but the more God hath graced great ones, the more honour and service he requireth at their hands. But to our purpose againe. There are againe some exercises, wherein sometimes the party exercised is the principall agent and mover himselfe; as in walking, running, and the like: and sometimes the motion dependeth on an other; as in sailing, riding, travailing by coach or waggon, by ship, &c. And the kinds of exercise differ both one from another, and sometimes even one and the same kind of exercise from it selfe: as namely, the motion of a coach or waggon is farre more unequall than that of a horse, and the more uneven and rugged the way is, the more unequall is the motion: as riding on a hard trotting horse is farre more violent and laborious than riding on an easy ambler. And therefore it is not without good reason, that such as ride post use to sweath themselves about the midle, and eate little: for by this meanes they become subject to the lesse danger. And it is to be observed, that hard riding is hurtfull for a weake backe, and sometimes is the meanes of breaking some small veine, whereupon often insue incurable ulcers in the kidnies or bladder, being also an enemie to weake legges; and besides, hard riding often overturneth the stomacke, especially if it bee weake and full, and yet more if the partie be not accustomed to ride. Sailing differeth likewise according to the water whereon one saileth. On the Ocean where are great waves, and good gales of wind the motion is more unequall, and sooner maketh a weake and full stomacke to vomit, and so proveth a good helpe for our health. But to saile on a fresh-water river on a calme day, is far easier, and troubleth the body far lesse. Next to this is the carrying of one in a chaire on mens shoulders: and carrying in a litter is a meane betwixt the two former. Now besides the premisses, there are yet a multitude of exercises; both universall, which exercise the whole body; and also particular, which exercise some part thereof. The whole body was exercised in that play with a little ball, which [u] *Galen* so highly commendeth in a booke made in the cõmendation therof, which, as appeareth, differed much from our tennice play, in that there was in it mutuall imbracings and graplings. But in my opinion, as I have said already, tenice-play moderately used yeeldeth to no other exercise whatsoever. We may here take in walking, which used with moderation, is hurtful to no age, sex, & may (contrary to other exercises) be even used after meals. Besides these, foot-ball play, wrestling and cudgell play exercise the whole body, (howbeit the taste lighteth many times on some one part) and many more which I willingly here passe by. There are also som particular exercises, which exercise some one part of the body or more: and some of those againe, besides the part moved, move the whole body also. And againe

Hunting and hawking moderatly to be used.

[t] Exod 32. 6.

5 Difference, from the principall agent.

One and the selfe-same exercise differeth sometimes from it selfe by reason of circumstances.

Hard trotting horse for whom hurtfull.

Sailing, and the difference thereof.

Carrying on mens shoulders.

[u] *De laxa parva pila.*

Tennice-play a good exercise.

Exercises of some particular parts.

gaine, of theſe ſome are appropriate and peculiar to ſome particular part onely; as namely, the voice to the breſt and lungs, maſtication to the jawes, ſeeing to the eye. And therefore all ſuch members as have a free motion, and for ſome proper utility and uſe, ought to be exerciſed; as the lungs, breſt, armes, legges, &c. But the head, becauſe it obtained not motion from any proper utility or profit, but onely to avoid dangers, therefore needeth it no exerciſe. Crying therfore or reading with a loud and audible voice is very beneficiall for the lungs, if they be not too weake, and no ulcer either preſent or imminent, either there or in the breſt; and therefore very good for preachers that have ſtrong lungs. If it continue long, it heateth the whole body, helpeth the ſhortneſſe of breath, waſteth the ſuperfluous moiſture in the muſcles of the pectorall parts, concocteth crudities in thoſe parts, and furthereth expectoration: but withall, if violent and of long duration, it hurteth the head, if weake already, cacochymicall, replete and burſten bodies. Great, loud, long, crying and ſinging, ſounding the trumpet, playing on pipes, and the like inſtruments, are hurtfull to ſchollers eſpecially, in that it attracteth the heat upwards. To row with oares exerciſeth the armes and upper parts ſtrongly. Ringing of bells, ſwinging with a rope, playing at ſhittlecocke, and the like, exerciſe the armes and upper parts eſpecially, and conſequently the whole body alſo. And ſo doe ſhooting with bow and arrowes, gouf-playing, and the like. But cleaving of wood, ſawing, drawing of water, howbeit they exerciſe the armes and pectorall parts, yet communicate they not ſo much motion to the reſt of the body as the former. Cleaving of wood ſhaketh the head more than the reſt. Digging exerciſeth the kidnies and the backe. Walking exerciſeth the feet and nether parts principally, but conſequently the reſt of the body alſo. This exerciſe as hath been ſaid already may bee uſed of any age or ſex, and may at pleaſure be intended or remitted according to pleaſure. After meales, if moderate, it may ſafely be uſed, eſpecially after ſupper. It helpeth to concoct crudities, is good againſt the *wind colicke*, helpeth infirmities of the ſtomacke, is good to prevent the *ſtone* in the *kidnies* and the *bladder*, beſides many other benefits it procureth to the body of man; and is very uſefull for ſuch as lead a ſtudious and ſedentary life. Some profeſſions there are, who ordinarily uſe ſome parts of the body more than others: as Tailors and Shoomakers, their hands and armes; Weavers, their feet; Smithes, and ſuch profeſſions as handle the hammer, their hands and armes. Such perſons therefore, when they are to exerciſe their bodies, let them exerciſe thoſe parts which are moſt deprived of motion. Such perſons as exerciſe little; muſt detract ſomewhat from their ordinary diet, and feed more ſparingly.

Crying, reading loud ſpeaking in what diſeaſes helpefull or hurtfull.

Crying aloud, ſinging and playing upon inſtruments.

Mixt particular exerciſe.

Commendation of walking

Obſervations of exerciſes according to the trade of life.

CHAP.

CHAP. XIX.

Of the exercises of the mind: whether at our meales wee may discourse and deliberate of serious affaires, and what was the custome and practice among the antients. Accomodation of exercises to the sicke, and how safe it is for them to use exercise.

AS there are exercises of the body, so are there likewise exercises wherwith the mind is busied and imploied: and such are all manner of thoughts, serious cogitations, cares, and all manner of imploiments, wherewith the mind of man is imploied. This must also be moderate and seasonable, otherwise it overthroweth the whole man. And this of all others concerneth most such as lead a contemplative and sedentary life; as Schollers, and such as are imploied about weighty affaires in Church or common-wealth; and therefore it is with an unanimous consent of all our Physitians agreed upon, that wee are at meales to banish farre from us all sad and serious thoughts and cogitations, as hindering and distracting the worke of naturall heat, which is to concoct the aliment in the stomacke. And for this cause was it that Physitians did inhibite study for the space of certaine houres after the repast, according to this triviall verse.

What are the exercises of the mind.

Caution for Schollers.

Nec propere à mensâ studijs vacaveris unquam,
Sed tribus aut horis quatuor inde vaca.
Haste not from study to thy booke, from study still refraine.
Three or foure houres, then therennto thou mayest repaire againe.

But this is not of any ordinary, but of very serious and weighty study to be understood, which is not a good while after meales to be undertaken. Now it would be well considered, what bodies are most hurt by much serious study and intent cogitations of the mind. Dry bodies, especially such braines are most indammaged and indangered thereby. And therefore hot and dry bodies, or yet cold and dry melancholicke bodies must use a moderation in this particular, or else they will repent when it is too late. I cannot here enter upon particulars concerning this point, but advise every man narrowly to have an insight into the temperature of his owne body, and to order it accordingly. Phlegmaticke and sanguine constitutions are freed from this feare, this exiccation which wee so feared in the former, being for them beneficiall rather than any wayes prejudiciall.

But here ariseth a question from that which hath been said concerning serious and intent cogitations at meales, whether we may not during meales discourse or deliberate about serious and weightie affaires,

Whether at meales we may discourse of of any serious matter or discusse any serious affaires.

affaires, or discourse of any serious Philosophicall or other grave question? Now that this was an antient custome both to deliberate of serious affaires in their feasts as also to discourse of divers philosophical questions, is by divers antient authors apparent. And therefore *Nestor* in [a] *Homer* is brought in at a great feast, all the Peeres of *Greece* there assembled, perswading *Agamemnon* to take some speedy course to helpe the then distressed *Grecians* against the *Trojans*. And the *Persians* in their great feasts being full of wine, were wont to consult of warre, and every man thus full of wine was suffered to give his voice for the warre. But the next day after they were wont to meet againe, and not till then being sober, to make a full conclusion of all affaires. This same probleme is of set purpose handled by some antient authors, and the affirmative by them mainteined, that during feasts and great meetings we may freely talke and discourse of serious affaires. And this is the opinion of two famous antient Writers, [b] *Plutarch* and *Macrobius*, the one a *Greeke*, the other a *Romane* Writer, who have both of set purpose handled this same question. *If Philosophy bee banished from banquets* (*saith the aforenamed* C. Macrobius) *then let her nurce also, to wit, honesty and modesty, packe them hence: and then let both piety and sobriety also be gone: for which of these discerne greatest commendation, I can hardly discerne.* But the same Author in that place setteth downe at great length many directions concerning this same point: Amongst others, *that we are to not enter upon the depth of any philosophical point, but such as may be both easy and profitable.* And of the very same opinion is *Plutarch* also. And indeed in a publike meeting such things are to be discussed, as the whole company may understand, and may, if need be, reply to the purpose; lest it fall out, as it did with the Fox and the Crane. [d] *The Fox at a certaine time invited the Crane to dinner, and set upon the table a messe of thinne pottage, which the Crane with his long bill could not take up to satiat his hungry appetite: the Crane therefore in requitall inviteth the Fox to a feast, where was set upon the table a vessell full of food, having a long narrow mouth, into the which the Cranes long bill could easily enter, and eat up his food, when as master Fox went home almost famished.* And besides, it is by [e] *Aulus Gellius* also apparent, that these philosophicall discourses were at such meetings in very great request, and by *Plato* himselfe. This limitation then being carefully observed there is no doubt, it seemeth, but we may often discourse of honest serious matters, and such as may be profitable to the hearers. And therefore a [f] late writer discoursing of this subject, hath these words. *Who* (saith hee) *at such a solemne meeting could indure a Physitian prescribing strict rules of meate*

Answer.

[a] *Iliad.* 1. & Athen. *in dipnosoph.*

[b] *Sympos. probl.* 1.

[c] *Saturnal. lib.* 7.

Limitation of conviviall speeches.

Fable of the Fox and the Crane.

[d] Idem Plutarch. ib.

[e] Lib. 6. cap. 13.

[f] *Porro si veteres illi philosophi veræ philosophiæ sapientiæq; ignari ac imperiti, non in scholis tantum, sed etiam in triclinys de rebus gravibus atq; seryis ad bene beateq; vivendum disserere fuerunt soliti, quanto magis nos Christianos veræ solidæq; sapientiæ cognitione imbutos decet in nostris symposijs sermones inter nos conferre graves, honestos, bios, religiosos, qui ad ædificationem, ut* Apostolus Paulus *loquitur, hoc est, partim ad Dei gloriam, partim ad mutuæ fidei charitatisq; confirmationem spectent. Et tamen sunt nonnulli qui omnem sermonem de Deo, de religione, de rebus divinis atq; cœlestibus, de Christiani hominis officio in convivio valde indecorum, eiq; minime convenientem esse existiment Itaq; ut olim nonnulli Philosophiæ illi humanæ: sic hodie plurimi Christianorum divinæ illi nostræ atq; cœlesti Philosophiæ, hoc est, Theologiæ in convivijs nullum volunt locum esse relinquendum. Sales tantum, jocos atq; dicteria non modo levia, nugatoria atq; ridicula, verumetiam blasphema in Deum, atq; contumeliosa in proximum in convivijs voluni locum habere. Verum longe alia fuit summi illius nostri sapientissimiq; magistri atq; Domini nostri Jesu Christi mens, sententia ac consuetudo: Is namq; teste Evangelica historia, non modo in templo, in scholis sive synagogis, alysq; in locis; verumetiam in triclinys, in ipsa mensa non dubitavit, tum hujusce vitæ pie honesteq; transigendæ, tum æternæ illius adipiscendæ optima saluberrimaq; tradere, ut Luc. 11. 14. & alibi passim videre est.* Idem *Stuck.* loco nuper citato.

and

and drinke? A divine to enter upon that profound point of predeſtination? A lawyer upon ſome intricate caſe of law? or a philoſopher to enter upon a diſcourſe of the firſt matter, or any other intricate point of metaphyſicke? an Aſtronomer to diſcourſe of his circles, epicycles, and the like? But that there was a cuſtome of handling and diſcuſſing of ſome ſerious matter, which might even exerciſe the wit, among many nations, by the practiſe of the *Philiſtines* may plainely appeare, to whom *Sampſon* (no doubt according to their ordinary cuſtome at ſuch meetings) propounds his riddle. Now (ſaith the ſame author) *if theſe antient wiſe philoſophers, altogether ignorant of the true heavenly philoſophie, did notwithſtanding, not onely in their ſchooles, but even in their parlours; thinke it not unſeemely to diſcourſe of ſerious matters, conducing to the leading of a comfortable, quiet and happy life, and of letters and the liberall arts: how much more doth it then become us Chriſtians, inſtructed in the true knowledge of heavenly wiſedome, in our publike meetings to accommodate all our diſcourſe to honeſt, pious, profitable and religious matters, and ſuch as might tend to edification, according to the Apoſtles rule; that is partly for the Glory of God, and partly for the ſtrengthening and confirming of our mutuall faith, hope and charitie. And yet, ſaith he, ſome there are, who thinke it a thing very abſurd and unſeemely at ſuch publike meetings, to admit of any ſpeech of God, of divine matters, or a Chriſtian mans duty: howbeit, on the contrary they admit and allow of the free uſe of ſcoffing, flowting, of unſeemely jeſting, quips and ſatyricall tants, not only vaine, idle and ridiculous; but even oftentimes blaſphemous againſt God, and contumelious to our neighbors. But farre different from this was the cuſtome of our moſt wiſe Lord and Maſter* IESVS CHRIST, *who, as in the whole Evangelicall hiſtory may appeare, not onely in the Temple, in the Synagogues and other places; but even at table tooke all occaſions of giving good and wholſome precepts, not onely for leading an honeſt and civill life here among men, but even to atteine to eternall life alſo. And this ſame cuſtome was alſo in the primitive Church imitated, as witneſſeth* Tertullian. [s] *So they talke* (ſaith hee) *as knowing that the Lord heareth them; that is, their diſcourſe is chaſt, pious and religious, of the which they know they have an eare-witneſſe, even the allſeeing, and all-hearing God himſelfe. In the ſame place he mainteineth certaine hymnes and praiers, which did both proceed and follow theſe love-feaſts. And S.* Chryſoſtome hath to this ſame purpoſe a worthy ſpeech, not to be paſt over in ſilence: *Would to God* (ſaith he) *that both in the wine Tavern, at their merry meeting in their feaſts, in their hot-houſes, yea, and every where men would diſcourſe of hell-fire: for the often remembring of hell, would prove a meanes to keep men out of hell. And for this ſame cauſe was hell made and threatned, that by the feare thereof being bettered,*

[s] *Ita fabulantur ut qui ſciunt Dominum audire, hoc eſt, ſermones inter ſe conferunt, caſtos, pudicos, pios, religioſos, quorum noverunt ſe auritum habere teſtem ipſum Deum cuncta videntem atq; audientem. Facit ibidem mentionem cantionum atq; precationum, quæ Agapas illas antecedere atq; conſequi ſolebant. Idem ex* Tertul *Apolog. cap. 39. Vtinam in Tabernis vinariis, in comeſſationibus & balneis; imo & ubiq; de* Gehenna *diſputaretur: non enim ſinet in* Gehennam *incidere* Gehennæ *meminiſſe. Propter hoc ipſum quippe illam & paravit &*

minatus eſt ne in ipſam incidamus, timore ipſius meliores facti, Idem ex Chryſoſt. *Homil. 13. in Epiſt ad* Roman. *Ab huiuſmodi cum Chriſti tum Chriſtianorum primogeniæ eccleſiæ ſermonibus convivialibus quantum diſcrepent noſtri ſermones conviviales quotidiana experientia ſatis teſtatur. Erant illi graves, modeſti, caſti, pudici, pii, religioſi, noſtri contra ſunt leves, nugatorii, mendaces, ſcurriles, turpes, obſcæni, blaſphemi, contumelioſi, quibus Deus patiter atq; homines graviſſime offenduntur. Sanctè profectò veteres* Hebræorum *ſapientes dixerunt,* eos qui in conviviis ſermonem de rebus divinis non habent perinde ſe habere, ac ſi de ſacrificiis mortuorum comederent. Contra vero, qui Dei verbum, legem & divinæ ſapientiæ opera celebrant, ſuper hos quieſcere divinitatem, & non ſecus eos habere, atq; ſi de menſa ipſius Dei comederent. *Contra hodie plerig; Chriſtianorum ſacrum ſermonem plane τὸ θεῖον convivio maxime exiſtimant, quem ſiquis inferat, illum ſeu hominem incivilem, ruſticum & agreſtem explodunt atq; ſubſannant. Tametſi prob dolor! tanta eſt hodie noſtrorum conviviorum luxuria atq; intemperantia, ut ſiquis ſacrum aliquem & divinum ſermonem iis inferat, ille tanquam margaritas canibus atq; porcis objiciens reprehenſione dignus eſſe videatur. Idem ibidem, ubi etiam plura de hac materia fuſius ſcripta videre eſt, ex antiquis ſcriptoribus & patribus, ut ex Plinio* Iuniore, Cicerone, Iulio Capitolino, Seneca, Clemente Alexandr. Auguſt. Chryſoſt. &c. *excerpta.*

wee might not fall therein. Beſides theſe ordinary grave Philoſophicall and religious diſcoureſes during their meales, they had oftentimes alſo others, who, during their meales, read to them ſome antient hiſtory, or ſome other memorable matters, as the ſame Author out of many antient Writers, maketh it evidently appeare. And it is recorded of *Alexander Severus* the Emperour, that during dinner or ſupper, or elſe, after, either he himſelfe read ſomething, or elſe gave diligent attention to others while they read. And of the ſame Emperour it is alſo recorded, that whenſoever hee dined or ſupped in private, then hee admitted into his company *Vlpian*, and other learned men, by whoſe learned diſcourſes, hee confeſſed he was both refreſhed and fed. The like is alſo recorded of *Charles* the great, that during dinner and ſupper, hee had ſome hiſtories or exploits of antient *Kings* read unto him. And not onely the Chriſtians of the primitive Church, did in laudable imitation of antiquity accommodate this cuſtome unto themſelves, in cauſing read ſome portions of holy Scriptures during meales; but is now become cuſtomary in ſome Colleges of our Vniverſities. I will adde yet but a few words out of this ſame Author, they being ſo pertinent, before I finiſh this point. *Now, from theſe conviviall conferences, as well of our Saviour Chriſt, as of the Chriſtians of the primitive Church; how farr doth our table talke differ, daily experience ſufficiently doth teſtifie unto us. Their ſpeeches and conferences were grave, modeſt, chaſt, pious and religious: ours againe, are light, vaine and idle, filthy and obſcene, blaſphemous, contumelious and opprobrious both to God and man. And it was a holy ſaying of the antient* Hebrewes, *that ſuch as in their feſtivall meetings had no talke of divine matters, were as if they had eaten of the ſacrifice of the dead. But on the contrary, ſuch as doe magnifie the Word of God, his Law, his workes of divine wiſedome, upon thoſe reſteth the divine benediction, and are as if they had eaten at Gods owne Table. But now with us the cuſtome is farre contrary, many Chriſtians being of opinion, that all religious ſpeeches are then altogether out of ſeaſon, and if any one ſhall ſpeake any thing tending this way, hee ſhall be eſteemed an uncivll and unmannerly perſon. And now (alas, the greater is the pitty) our feaſts are ſo full of intemperance and gluttony, that if a man ſhould inſert any holy and pious ſpeech, it will be but as pearles caſt to Dogges and Swine.* I need no comment to explaine theſe words; the text is plaine enough, and I leave the explication.

Accommodation of that which hath been ſaid of exerciſes to the ſicke.

In the exerciſe of the ſicke two things to be obſerved.

It reſteth now, that I ſhould ſay ſomething of the exerciſe befiting the ſicke, it being the thing I here principally aime at; howbeit it was neceſſary I ſhould make an enumeration of them all; and as the matter of the diet both of the whole and ſicke, is one and the ſame; ſo are their exerciſes alſo, not differing ſo much as their diets doe. In the exerciſe then of the ſicke, two things are to be obſerved: firſt, in what diſeaſes exerciſe may be uſed, not being uſefull in all; and the moderation thereof in ſuch diſeaſes where it may ſafely be uſed. Some diſeaſes then are acute, and others againe, chronicall. Of the former, ſome are called ſimply acute, ſome peracute, and ſome perperacute; which are certane degrees of ſharpe diſeaſes. Of theſe two later ſorts, the accidents are commonly ſo violent and fierce, and the diſeaſes ſo dangerous, that in a very ſhort time they are terminated either to life or death; and by reaſon therof, they are not to uſe any exerciſe at all. Of the firſt ſort againe

againe, to wit, of acute diſeaſes, ſome are of longer continuance; and ſome of ſhorter; ſome give ſome intermiſſion, ſome ſcarce any remiſſion. Such as give intermiſſion, admit of exerciſe alſo, and in that time when they find moſt eaſe, and ſuch as they were in health accuſtomed unto, and if it may with convenience, about the ſame time, eſpecially when the intermiſſion is of any long duration: provided alwaies, that the exerciſe be anſwerable to their ſtrength and other circumſtances. Where there is no intermiſſion, and the accidents not very violent, with ſome remiſſion, ſome gentle exerciſe may in the remiſſion be allowed. Now, where any exerciſe may be either in acute or chronicall diſeaſes admitted, walking may ſafely for the moſt part be uſed: provided ſtill there be not a great debility in the nether parts, which yet by the helpe of a ſtaffe, or leading by the armes may be helped, and the defect ſupplied. As for chronical diſeaſes, although they are commonly of longer continuance than acute, yet unto ſome of them is denied the uſe of exerciſe which conſiſteth in motion, their nature requiring reſt and quietneſſe: ſuch as are *ulcers* in the *lungs* and *breſt*. As for other chronicall diſeaſes, moſt of them may admit of walking, unleſſe in great debility of the legges; as in violent paroxyſmes and paines of the gout, or ſome ſuch other infirmities. And in many diſeaſes where the ſicke is not ſo well able to move himſelfe, yet may he be moved by another, as in a chaire: and if hanging beds were here in uſe for the ſicke, they would proove of very good uſe, and with more facility procure ſleepe to the ſicke, as I have touched heretofore. And frictions, although they be now almoſt out of uſe with us, yet were they among the antients of very good uſe in many diſeaſes by way of diverſion; as alſo ligatures of the extremities are for the ſame purpoſe of very good uſe: as in *ſwounding*, in *immoderate fluxes*, of *blood* and other *humours*. In violent *fluxes* tending downewards therefore, wee are to uſe frictions and ligatures of the armes, wriſts and fingers: and in the ſuppreſſion of any wonted evacuation, we uſe theſe meanes, neere and tending to the part affected, to further this evacuation. But to enter upon particular exerciſes befitting ſeverall particular diſeaſes, this is neither the proper place, nor yet my purpoſe, where I can onely inſiſt upon generall directions. And as for exerciſe of the minde, the anxiety and trouble of mind by reaſon of the ſickneſſe, and the manifold, painefull and troubleſome accidents, as individuall companions attending the ſame, together with many future (howbeit ſometimes needleſſe and frivolous) feare doe often ſo wholly poſſeſſe the mind of the ſicke, that he needeth no other imploiment: beſides, that many times there is ſomewhat to doe about the diſpoſing of a mans temporall eſtate. I wiſh therefore that the ſicke (eſpecially in acute diſeaſes, *fevers*, and the like) be troubled, as little as may bee with any ſerious or weighty affaires, either ſtudies or others. I except alwaies the care of the ſoule, which is never unſeaſonable, which nevertheleſſe, I wiſh, it be not put off to the laſt, as is too common with the moſt part. It is now, I confeſſe, thought ſufficient, if the ſicke (death eſpecially being apprehended; or elſe be ſure of ſilence) ſend to the Parſon of the Pariſh, and ſometimes to ſome other, whom perhaps he fancieth beſt, to

What kind of acute diſeaſes admit of exerciſes.

Some chronicall diſeaſes admit not of exerciſes.

Hanging beds uſefull for the ſicke.

Frictions in frequent uſe among the antients.

Ligatures of extremities.

to say some good prayers by his bed-side, although all his life time he never cared for praier or any other good exercise; and then after *opus operatum*, this formality being now performed, with a *Lord have mercy upon us*, whatsoever the former life hath been, without any more adoe, thinketh to goe straight to heaven in a feather-bed. And here is the greatest miserie, that many times they meet with some *Empiricke divine* (for there are many *Empiricke divines* as well as Physitians; the more is the pity!) who after a formall confession of their sinnes in the generall, apply presently their plaister of mercy to all indifferently, without any further searching into the wound, and like a skillfull spirituall Physitian laying first before them the terrors of the law, searching into the sore, humbling them for their sinnes, and then powring in the oile of mercy. Therefore as in bodily health, I advise every man to looke narrowly to his Diet, to refraine from such things as may prejudice the health of his bodie, and prevent diseases, or at least make them farre more easy to bee endured when they come: so I wish every one to bee warned to have a speciall care of the spirituall estate of the soule, in feeding it with the wholesome food of Gods Ordinances, the Word and Sacraments and other good meanes; and in any case not to surfet thy soule with sinne (that so thou mayest prevent many dangerous diseases) which will never with a formall *Lord have mercy on us*, and some prayer booke of thine owne, thy minster or others (for with many to pray without booke smelleth ranke of puritanicall precisenesse) without a true and serious Repentance from the bottome of thy heart, ever bee expiated. If this were carefully observed and practised, and people would make their reckonings ready in their life time, and not post off all to the last, but often too late repentance, the sicke would not often be so much dismaied at the pronouncing of his finall sentence; nor the Physitian oftentimes so much troubled, how and in what manner to deliver this unwelcome message. But I know some will say now: *Suitor ultra crepidam*, and therefore since the pens and pulpits of our learned Divines give daily warning of this danger, I will cease from digressing any further; but among many other worthy workes published concerning such subjects, I wish the reader to bee acquainted with two, published by a [h] reverend Divine of *Northampton-shire*: the one a *Comfortable walking with God*, and the other, *Instructions for comforting afflicted consciences*.

In time of health every one ought to prepare for death.

[h] *Robert Bolton* preacher of Gods Word at *Brougton* in *Northampton shire*

Now after all exercises and motion and agitation of the body, there must be in due and convenient time a cessation and rest, and into this must all motion and exercise terminate and end, and alternatively succeed each other. Now as motion and exercise is accounted usefull for all men, and after to succeed; so would it seeme that no person, in health I meane, and able for exercise, is to bee freed therefrom, and so to live in ease and idlenesse. And yet [i] *Hippocrates* seemeth to command the contrary, wishing hot and colericke constitutions to rest, and not to use exercise. And [k] *Galen* hath likewise something tending to the same pur-

Cessation and rest from exercise.

[i] 6. Epid. sect. 4.

[k] 5. *de sanit. tuenda.*

purpose. *This is not a little to bee admired, saith he, that whereas* Hippocrates *is of opinion, that it is farre better for hot constitutions to live at rest than to use exercise, yet many Physitians there are who scarce are able to discerne such constitutions, and therefore indifferently appoint every one exercise alike.* But wee are not here simply and litterally to understand *Hippocrates* of a meere idle sluggishnesse, which was never of any wise Physitian yet allowed; but whereas he denieth such constitutions exercise, hee is of strong and violent exercises to bee understood, and such as may safely bee allowed to other constitutions. And indeed, hot and cholericke constitutions, by meanes of violent labour and exercise, especially in Sommer and hot seasons, fall often into hot and cholericke diseases, which by avoiding this violent motion might bee avoided.

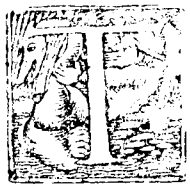
Hot and dry constitutions are not to use so violent exercise as others.

THE

The Diet of the Diſeaſed.

THE THIRD BOOKE.

THE ARGVMENT.



He reſidue of the ſixe things called not naturall, and ſuch things as thereunto belong, are here in this laſt booke handled, the firſt whereof is repletion and inanition; and in the firſt place of repletion in generall, and the diviſion thereof, as likewiſe of inanition or evacuation, and the divers kinds thereof: afterwards is phlebotomy handled in particular, and the diverſity thereof, where is ſet downe the utility therof, the perſons fit to be phlebotomiſed, the veins to be opened, the quantity, quality, convenient time, together with the preparation before, and the ordering after phlebotomy are plainly and largely ſet down; where ſomething concering the ſigne, whether in phlebotomy to be obſerved, with a confutation of that and ſome other points of judiciall aſtrology: *after follow purgations, whether or no we ought to purge? what perſons are to be purged, of the nature of the humors to be purged, and concerning their preparation. Of purging medicines, reiteration of them, their quãtity, quality, time of exhibition both generall and particular. Of* vomits, gliſters, *and* ſuppoſitories. *Severall formes in which medicines are exhibited, together with the manner of governing the ſicke, in and after phyſicke. Of ſweating, and meanes to further the ſame. Of bathing and baths, both naturall and artificiall: of the nature and properties of divers minerall waters, both in this Iland, and other parts of* Europe, *and in what infirmities moſt effectuall. Alſo concerning urines, the ſeccall excrements or ordure: of ſpittle, ſpitting, or ſalivation, and of Tabacco, and the uſe therof, as alſo of ſnot or ſnevell, and of rheumes & diſtillations deſcending upon the nether parts, the lungs eſpecially, and how remedies are for this to be uſed. Of carnall copulation, the right uſe and abuſe thereof: of watching and ſleeping, and dreames in ſickneſſe & in health: of the ſoule and the chiefe paſſions thereof: of love, and love potions, and whether they can procure love or no? of effaſcination, and ſomething concerning Mandrakes, and the erronious opinion of ſome concerning this ſimple: of anger, joy, ſadneſſe or griefe, and the effects that follow thereupon. The concluſion of this whole diſcourſe.*

CHAP.

CHAP. I.

Of Repletion and inanition in generall, what they are, and the variety of particular circumstances therein to be considered.

Hitherto have wee discoursed of the nature of the aire and other elements, and other things pertinent to that purpose, as well in sickneſſe as in health; as also of severall sorts of aliments; and lastly, of severall sorts of exercise: there remaine yet some things to be discussed, which concerne not a little both the sicke and the whole: and among these wee are now to speake in the first place of those things which our Physitians commonly call *excreta & retenta*; or such things as are to be reteined within the body of man, and such as ought to be expelled out of the same. The [a] old Father of Physitians according to his Laconicke manner of speech, includeth the whole body of physicke within these two words, *adiectio, & subſtractio*: that is, in adding or supplying that which is wanting, and detracting that which is superfluous, or superabounding. Now, as in all living creatures there must be a daily addition of aliment, so must there be something also reteined for the nutrition & preservation of the body nouriſhed. Againe, by the continuall addition of aliment, it is not possible but there must be some excretion of superfluous excrements, or of such humours as abound in quantity only. That which doth thus superfluously abound in the body of man, we commonly call repletion, the which is remedied by evacuation. If there be accumulated within the body of man a greater quantity of humours, good or bad, of one kinde, or more than is usefull for the mainteining of health, and performing of such functions as become the state & condition of such a creature, they become a burthen to the body, aud by consequent to be expelled. Now, in the body of the daily additon of aliment for the reparation of that radicall moisture (which nevertheleſſe by degrees, doth still insensibly decay and waste away) there are continually some superfluities or excrements ingendred, which must be expelled: and for this purpose the great and wise Creator and Governour of all things, hath appointed certaine emunctories, or passages whereby the body might of them be unburthened. It commeth, notwithstanding, often to passe, that these humours, whether abounding in quantity, or quality, are by some meanes still reteined within the body, and so either threaten some disease, or else have already produced it; and then wee are by such physicall helpes as are fitting, to further the excretion of such humours. This oppression, or over-burthening of nature, if generall through the whole body, commonly called repletion, is either of all the humors jointly, and called by the name of *plethora*, and is to be remedied by

Excreta & retenta.

[a] *Hippocrates libr. de flatibus.*

Repletion, and how ingendred.

Emunctories and passages in the body of man whereby superfluities are evacuated.

Plethora, or repletion in generall.

Cacochymia, and of what humours.

by phlebotomy; or elſe of ſome corrupted humours; as phlegme, melancholy, choler, jointly or ſeverally, and called by the name of *cacochymia*, the which is to be expelled by purging medicines. There is yet beſides the premiſes, a retention of certaine profitable humors abounding, onely in quantity, and ought at certaine time, for the benefit and better being of the body, to be expelled: as the ſeed of generation in both ſexes, and the menſtruous fluxe in women: and ſometimes more excrements; as ſweat, urine, ordure, &c. are deteined within the body. All theſe in their due ſeaſons are by fit and convenient meanes, by the counſell of a judicious Artiſt preſcribed, by their emunctories and proper paſſages to be expelled. And ſometimes theſe evacuations either naturall, or procured by art, by their too great abundance, threaten danger; and then wee are to uſe our beſt art and skill for the ſpeedie and ſafe ſuppreſſing of any ſuch evacuation. Of all theſe in order, by the helpe of the Almighty, I purpoſe to ſay ſomething, after ſome generall rules premitted, which concerne all ſorts of evacuation; for the which purpoſe it ſhall not be amiſſe to beginne with the definition of evacuation. *Evacuation is an expulſion either naturall, or procured by arts induſtry, of ſuch humours as abound in the body of man, and that by fit and convenient paſſages, whether it be univerſall, whereby the whole body is evacuated; or particular, whereby ſome part is purged.* Now that this may be, ſafely and profitably undertaken, divers things are firſt to be conſidered: as namely the fulneſſe of the bodie, the ſtrength, temperature, the plight or ſtate of body, occurring accidents, the age, the time of the yeere, the former cuſtome, and the part it ſelfe to be evacuated, and the place by which we are to evacuate, together with the quantity. Among all theſe, the fulneſſe of the body, together with the ſtrength of the party, have the pre-eminence. Now, this fulneſſe exceeding meaſure and mediocrity alwaies indicateth evacuation, whether it come by the abundance of blood, or other humours, and that both in ſickneſſe and in health: howbeit ſome particular individuall bodies there be, for whom either abſtinence, a ſlender diet, or frictions may ſuffice. The ſtrength is here likewiſe diligently to be conſidered: to wit, the animall faculties in the braine, the vitall in the heart, the naturall in the liver: and among all theſe, the ſtrength of the vitall faculties doe chiefely indicate evacuation: as on the contrary, the imbecillity of the ſame inhibiteth evacuation. Againe, wee are to conſider the temperature and plight of the body to be purged, for thinne colericke bodies indure more eaſily evacuation by vomit and ſweat; but melancholicke and phlegmaticke conſtitutions, having hard and thicke bodies, are more eaſily evacuated downeward. Cuſtome doth alſo often indicate the manner of evacuation, nature it ſelfe often inclining that way, to which it was wont and accuſtomed in former times. Againe, the quantitie of evacuation is not to be neglected, which may by a skilfull and wiſe Phyſitian eaſily be atteined unto. In great repletion of what ſort ſoever, great evacuation muſt be anſwerable, and in the leſſer ſmall evacuation; and a meane repletion requireth an evacuation in the ſame proportion; of all the which more hereafter, when we ſhall come to diſcourſe of each evacuation apart. The time fit for evacuation, is

Profitable excrements

Evacuations do ſometimes too much abound.

What evacuation is.

What things before evacuation to be conſidered.

The ſtrength diligently to be conſidered, eſpecially of the vitall parts.

The plight and temperature of the body. *Habitus & conſtitutio corporis*

Cuſtome.

The quantity.

The time. *Cum indicans turget vel urget.*

is when that which doth indicate is ſwollen up, and increaſed, forceth us to evacuation. The time of the yeere, day and other things thereunto belonging ſhall in their proper places hereafter be diſcuſſed. Beſides the premiſes, wee are yet diligently to conſider the waies and paſſages moſt convenient for our evacuation: and that is performed if we have one eye intent upon the proneneſſe and forwardneſſe of nature, and the other upon the part by the which the evacuation is to be conveied. Now, ſince all and every one of the humours may be conveied by ſeverall paſſages and waies; as choler by vomit, ſweat or urine; wee are therefore to looke into the inclination and propenſeneſſe of nature, and ſo if we perceive it incline upward, manifeſted by a nauſeous inclination to caſt, it is then to be purged by vomit upwards: but if it take the courſe downewards, and we perceive any propenſeneſſe that way, then wee are likewiſe to follow natures direction according to the golden precept of [b] *Hippocrates*. And hence it commeth to paſſe, that wee often cure exceſſive caſting by the ſame meanes, and fluxes of the belly by gliſters, or ſome gentle abſterſive purges, howbeit the vulgar often wonder at ſuch proceeding, and out of their ſtupid ignorance often traduce this ſo laudable and warranted way. The convenient places or paſſages by which humours are evacuated, are ſuch as receive theſe noiſome humours without any hurt to themſelves; in the which, nevertheleſſe, wee are to conſider as well the nature of the part whereunto wee expell the humour, as the conſent and affinity it hath with the other parts. To this end wee muſt conſider, that it be no principall part (by which we can never purge without prejudice to the party purged) and beſides, that it be a place for this ſame end and purpoſe of nature ſet apart; as the guts, bladder, wombe, the pores of the skinne, &c. Now, although nature ſometimes attempt ſome ſuch evacuation; as in critical excretion of blood by the noſe, the blood paſſing by the braine; an impoſtume of the lungs by the urinarie paſſages, the guts, and the hollow paſſages of the heart; yet the Phyſitian is not to take this courſe, unleſſe when of two evills, we are to chuſe the leſſer. By the conſent and ſympathy of the parts, the way of evacuation is alſo found out, and hence is it, that the hollow part of the liver, by reaſon of the ſympathy it hath with the ſtomacke and guts, is purged by thoſe waies: but the backe, and boſſed part of the liver, for the connexion it hath with the kidnies and bladder, is by them for the moſt part evacuated. And ſometimes when great ſtore of groſſe humours conveied thither from the meſentary and hollow parts of the liver are there ſeated, then the skilfull Phyſitian is carefull (leſt by their abundance and thickneſſe they ſtop up the narrow paſſages of the kidnies and bladder) with farre greater conveniency to convey them to the large paſſages of the guts. The paſſages by which the humours are to be purged, muſt not likewiſe be of too exquiſite feeling, leſt by this meanes inſue ſwounding, fainting, gnawing of the ſtomacke, and a ſudden overthrow of ſtrength. We muſt likewiſe beware, leſt the matter to be purged be conveied by the part already ſurprized with the diſeaſe. But if nature of it ſelfe ſhould attempt any evacuation a wrong way, then this were ſuddenly to be ſuppreſſed, and the matter to be drawne backe againe another way,

Convenient waies & paſſages.

[b] Ἃ δὲ ἄφελε ἐκκαθαίρει μάλιστα ἕξιν ἢ φύσις ταύτη ἄγειν διὰ τῶν ξυμφερόντων χρεών. *Aph.* 21. *lib.* 1.

Convenient waies of evacuation.

The nature of the part to be conſidered.

The ſympathy or conſent of the parts to be conſidered.

The ſenſe and feeling of the parts to be conſidered.

Evacuation muſt not be by the part affected.

way, except ſome other rub come in the way, And [c] *Hippocrates* teſtifieth, that many thicke groſſe and tough glutonous humors are eaſilier evacuated downewards by the guts: but thinne, ſharpe ſerous humors more eaſily by urine and ſweat. [d] And againe, elſewhere he teſtifieth that cholericke humours are eaſilier purged upwards, and melancholicke downewards. And [e] againe, that in Sommer, it is beſt to purge upwards, and in Winter downewards: as concerning acute diſeaſes, they are moſt ordinarily purged by vomit, by ſweat, by the guts, and by bleeding at the noſe: except in contagious, maligne, and peſtilent diſeaſes, where antidots and cordialls, expelling by ſweat, are of moſt uſe; and where humours abound, or ill accidents occurre, ſome of the aforenamed evacuations may be of good uſe. And this ſhall ſuffice for evacuations in generall, now come we to particular evacuation, and firſt, of phlebotomy, ſo famous a remedy both in antient times and in this our age alſo.

c *Loco nuper citat. 22. epid. ſect. 2.*

d *Aph. 9 lib. 4.*

e *Aph. 4. lib 4.*

CHAP. II.

Of Phlebotomy, what it is, the ſeverall ſorts, and ſundry things therein to be conſidered.

IN the body of man, of the aliment he receiveth is ingendered blood in the liver, and conteined in the veines and arteries, and by nutrition communicated to the whole body. This blood, as it conferreth no ſmall benefit to the whole body; ſo from thence are many miſchiefes thereunto procured; and that not onely by the exceſſe thereof in quantitie, in quality, or both, but alſo by the multitude of ſuperfluous excrements from thence proceeding; which often proove the fountaine and well-ſpring of a multitude of diſeaſes in the body of this miſerable microcoſme. Now, according to the repletion of this or that humor, ſo is the evacuation of the ſame anſwerable. All evacuations then are either naturall or artificiall. If naturall and withall beneficiall, we are ſo farre from ſuppreſſing any ſuch evacuation, that we are rather to further it. Artificiall evacuations, of which at this time I intend to ſpeake, are either generall or particular. Generall or univerſall evacuations I call, ſuch as doe in generall evacuat all the humors indifferently both good and bad; or ſuch as doe evacuat the bad humors of all ſorts, and that jointly or ſeverally: and thirdly, which doth evacuat indifferently from all the parts of the body. The firſt is effected by phlebotomie, the ſecond by purgation, and the third by ſweating. The firſt of theſe then is phlebotomy, the which as it is an inſtrument uſed by the Phyſitian, we thus define. *Phlebotomy is an artificiall evacuation of humors abounding in quantitie, and that by the opening of a veine or artery, to this end, that the veſſells diſtended*

Many diſeaſes proceed from the abundance of blood.

Evacuations are naturall or artificiall.

Artificial evacuations two fold

Generall evacuation, what it is.

Definition of phlebotomy.

distended and oppressed with the multitude of humors may be relieved; or else that noxious humors may be averted from the part affected. Phlebotomie and purgation doe both in this agree, that both are universall evacutions, are great and generous remedies, and appropriated to great diseases. They differ againe not onely in the instrument, but also in the manner and forme: and againe, that purgation draweth forth by election, humors distinguished by their qualities: but phlebotomie neglecting the quality, respecteth the quantity onely. The nature therefore of phlebotomy is to draw indifferently any humor whatsoever is conteined in the veines, not making any election of this or that particular; and although it draweth from the whole body, yet doth it draw immediatly from the next veines, and the part next adjoyning to it; and secundarily it doth evacuat the whole body. Now for our orderly proceeding in this particular, it being a matter of that moment, we are to consider these five heads. 1. In what infirmities of the body, this generous remedy is to be used, and the severall kinds thereof. 2. What veines or arteries are to be opened. 3. What bodies may best beare this remedy, or are not able. 4. How much wee may evacuate, how long, or how often this remedy may bee reiterated. 5. The time, when it is to bee used. As for the first, we have already mentioned a double repletion in the body of man; one called *Plethora*, wherein we make use of phlebotomy; an other *cacochymia*, wherein we use purging medicines. This *Plethora* againe is double, or of two sorts, *quo ad vasa, & quo ad vires*. That which we call *quo ad vasa*, or according to the capacity of the veines, *is that fulnesse, wherein by reason of the abundance of blood, the veines are so distended, and stretched out, that the party himselfe may feele as it were this distention, with no small danger of disruption of some veine, or sudden suffocation. Plethora*, or repletion *quo ad vires*, according to the strength, *when as there is such abundance of blood conteined within the veines, that nature is not well able to governe the same, but oppresseth the strength, by that meanes inducing as it were, a heavinesse and certaine weight.* Both these repletions are incident, as well to the whole as to the sicke; but in health cannot long continue: for in a short space the humors are either putrified, some veine burst, or some defluxion procured, the cause of infinite infirmities in the body of man. Againe, all repletion or fulnesse in regard of the humors conteined, is twofold, either exquisite and single, proceeding of the abundance of good humors onely; or else declining from this purity, when as with the good some bad are also intermingled, called therefore *plethora cacochymica*: as againe, when as with abundance of bad humors some good are intermingled, we call it then *cacochymia plethorica*. This single Plethory or repletion againe is twofold, one properly so called, when all the foure humors doe equally abound; another called *sanguinea*, or of blood, when as pure blood is increased in too great a quantity. Againe, *plethora*, or repletion in regard of the body affected, is either universall, or diffused through the whole body; or particular, when as this fulnesse is setled and impacted upon some part of the body. Againe, there is one fulnesse in the vessells or veines, another in the whole bulke of the body. There is also

Difference betwixt phlebotomy and purgation.

In phlebotomie five things to be considered.

Plethora or repletion twofold.

Plethora quo ad vasa, what it is.

Quo ad vires, what.

Repletion in regard of the humors twofold.

Single plethory twofold.

Plethora or repletion in regard of the body affected twofold.

Plethorie, actuall or potentiall.

alſo a repletion or fulneſſe preſent *actu*, actually in the whole body, or ſome part thereof; another *poteſtate*, onely in power, which is likely ſhortly to ceize upon the ſame: as when by the ſuppreſſion of any wonted evacuation of blood, we feare a fulneſſe in the whole body; or when as by the affluxe of ſome humor to ſom determinate part, we feare ſome inflammation, putrefaction or paine, &c. Now phlebotomie doth evacuat this fulneſſe in the whole body, or any part thereof, either in any great diſeaſe already preſent, or yet imminent. A great diſeaſe I here underſtand, not onely that which by reaſon of the greatneſſe; as ſome great inflammation or wound is eſteemed to be ſuch; but even in regard of the excellency of the part, and ſome malignitie of the diſeaſe: for a ſmall inflammation in ſome ignoble part of the body, although ariſing from the abundance of blood, doth not require phlebotomie or any other great remedy. In great plethoricall diſeaſes we are to uſe this remedy, eſpecially, if the ſtrength bee anſwerable, which is the chiefe indication to be regarded. And here we are to obſerve, that the indication of this evacuation is ſometimes deſumed from the diſeaſe it ſelfe: as in an exquiſite *Tertian*, we open a veine for eventilation, not for any great evacuation. Againe, in regard of the cauſe wee are often undoubtedly to uſe this remedy: as in the ſuppreſſion of the piles in men, and menſtruous fluxe in women; and ſometimes in *dyſentericall* and *lienticall fluxes* proceeding from exceſſive heat of the liver. The uſe and end of phlebotomy is not alwaies one and the ſame: for the moſt part indeed, wee uſe it as a remedy againſt repletion, and then we uſe it for it ſelfe. Sometimes wee uſe it for an other end, when as we would bring ſome thing to paſſe, which without this cannot well bee effected: as, when in the beginning of any diſeaſe wee uſe this remedy for ventilation, or breathing of the blood, and not for any copious evacuation, that thereby concoction may the better be procured, putrefaction of the humors may bee inhibited, and all other remedies may more commodiouſly be exhibited. Of it ſelfe, and for its owne worke we uſe this remedy in a double reſpect. Firſt, that this double repletion, of the which before, conſiſting either in the whole body, or in ſome part of the ſame, may be evacuated, and that the humor may bee diverted or turned backe from the part affected, or for preventing of a particular repletion. The humor is recalled or turned backe two waies: firſt, when as it hath a ſudden influxe upon any part, it being from thence againe pulled backe to the contrary part: and againe, if the influxe of the humor be without any force, or this fulnes be *partim in facto*, *partim in fieri*, or partly in being, and partly already bred, if it be then derived to the next place. Hence have we three ſorts of Phlebotomy, *evacuans*, or evacuating, *revellens*, or pulling backe, *derivans*, deriving or diverting, as it were turning aſide. That which evacuateth, doth either ſimply evacuat from the whole body, or elſe from ſome one determinate part onely; if the humor be inherent without any new affluxe. But if withall there bee any affluxe of humor, then requireth it ſome derivation to be joined with evacuation. Evacuation, or evacuating phlebotomie wee uſe both in ſickneſſe and in health alſo, if we perceive any plethoricall diſpoſition,

Indication of phlebotomie.

The uſe and end of phlebotomy two-fold.

Phlebotomie three-fold.

Phlebotomia evacuans, revellens, & derivans.

Evacuating phlebotomy how and when to be uſed.

on,

on, or diſeaſe imminent; as in the [a] athleticall diſpoſition, eſpecially, if the ſtrength doth not hinder. Single plethory or repletion of all others is ſafelieſt cured by this remedy; the falſe and baſtard not ſo ſafely; and the more admixtion there be of all other humors, the more ſparing ought we to be in the uſe thereof. Plethory or repletion proceeding from choler may ſafelier thus bee evacuated, than of melancholy; and againe, of that ſafelier than of phlegme; by reaſon that phlebotomy not onely evacuateth the abundance of humors, but cooleth the body alſo. The ſecond ſort of phlebotomy is, that we call *revulſio*, or revulſion, *ἀντίστασις*, and is taken either in a large or ſtrict ſenſe: in a large and generall ſenſe it is taken for any averſion, or turning away of the humor, whether to the contrary part, or that which is neareſt; but [b] properly *it is a retraction of the humor flowing unto any part, to the contrary place.* Now all ſuch may be called contrary parts, as have a ſufficient diſtance from the part affected. And by contrary, we underſtand not onely the contrary part to that which is affected, but alſo to the contrary motion, or the terme from whence the humors flow *κατ' ἐξοχήν*, as Artiſts ſpeak, obſerving as much as may be, the rectitude and communion of the veines. This is apparant in a *Pleuriſie*, where we open the *Baſilica* of the ſame ſide, which is a branch of *vena ἄζυγος*, or without a fellow. Contrariety in motion wee call up and downe, behind and before, inward and outward, the right ſide and left. But on this I will not inſiſt; as not being uſefull for us to inſiſt upon all theſe particulars, whereof *Galen* and our other Phyſitians diſcourſe at great length. This kind of phlebotomy is chiefely uſed in diſeaſes, where the affluxe of is humors is great and violent, and the humors in great abundance; as eſpecially in the beginning of *inflammations*: and is therefore to be uſed in the *Squinancy*, *Pleureſie*, *Phreneſie*, *Ophthalmy*, *inflammation of the liver*, *lungs*, and the like infirmities, ingendred of blood, or the eruption of hot and ſharpe humors. Neither is it onely of uſe in humors already flowing with impetuoſity, but by way of preſervation alſo, when they have been accuſtomed to fall upon any part, or yet when as we feare any ſuch influxe; as alſo in woūds, luxations, fractures, &c: having eſpecially, reſpect to that which wee feare will follow; to wit, ſome inflammation of the part affected.

[a] Hippoc. *aph.* 2. *lib.* 2

Revulſio, ἀντίστασις taken two waies.

[b] Gal. 6. *epid. ſect.* 2. *comm* 31, 5 & 13 *meth*

Contrariety and what is thereby meant.

The uſe of revulſion and in what caſes to be uſed.

[c] Derivation is an *averſion, diverſion, or turning away of humors falling without force or violence upon the part affected, or of ſuch as have already falne upon it, but are not yet impacted, or ſetled upon the ſame; to the place next adjoyning to it, to the end that the part affected may be free from the noxious humor.* Derivation then principally regardeth the part affected, and differeth from evacuation and revulſion, in that we derive or divert humors yet in the fluxe, and not yet impacted into the part; not by the parts remote, as in revulſion; neither by the the part affected, as in ſingle evacuation, but by the parts adjacent, and ſuch veines muſt of neceſſitie have a communion with the part affected. This kind of phlebotomie we commonly uſe in infirmities, having their originall from long continuing defluxions, and after univerſall evacuation from the whole body by revulſions; as in great inflammations after the great affluxe of humors is ſtaied: we uſe it alſo in ſome infirmities, where other

Derivation what.

[c] Gal. 6. *epid. comm.* 2. *ſect.* 7.

Difference of this from other evacuations.

In what caſes to bee uſed.

other evacuations have not prevailed, and that two manner of waies: one, that by them that which is conteined in the veines of the parts affected, may bee evacuated; and that that which is collected in the part transmitting, by the veines next adjoining to it, may be expelled. Againe, in some healthfull persons it is usefull, although the humors now be still and quiet, yet being accustomed in times past to seize upon any weake part, although without any violence. Now because mention hath been made of a plethory or fulnesse, we will briefely set downe some signes or markes of both the sorts. Of that which we call *ad vasa*, or according to the vessels or veines, these bee the chiefe signes: a fresh ruddy colour, arising either from externall causes; as the heat of the Sunne, bathing in a hot house, great labour and paines taking: or from internall causes, as a conspicuous tumor or swelling up of the veines, together with a notable tension and largenesse of the same; a pulse also very full, firme, quicke and very great. Signes againe of fulnesse *quo ad vires*, or according to strength, be these: there is a naturall or voluntary wearinesse and a lazinesse; so that notwithstanding, there may easily be seene such causes as increase blood, together with some conspicuous tumor or arising in the veines, there following in the body, as it were some acrimony and sharpenesse to the sense. To draw therefore this Chapter to a conclusion, phlebotomy is a most soveraine and excellent remedy, not onely in the aforenamed infirmities, but also in many other: as in all *Fevers*, proceeding of blood, as well without as with putrefaction, and of any other humor putrified, and that both in continuall and intermitting; even of *Quartanes* and *head-aches* proceeding of blood; in the *Dropsie*, proceeding of suppression of blood, in *Strangury*, retention or difficulty of urine proceeding of a hot cause, and in the *Palpitation of heart* in health comming without any manifest cause, and in divers sorts of obstructions; as the *Jaundize*, &c. Where these are wanting, the strength weake, and in the presence of any great evacuation; as fluxe of the belly, vomits, much sweating in young children, women with child, (unlesse in great extremity) we are not to use this noble and generous remedy. And withall let this rule alwayes be observed, that it is alwaies better to use this remedy by way of prevention, in the approaching rather than in the presence of the disease. Let every one therefore beware how they trust ignorant Empirickes, and desperate, bold Barber-surgeons, to rely, I meane, upon their judgements in so weighty a matter, when there is question of losing this noble *elixir* of life.

Signes of repletion *quo ad vasa*.

Of repletion *quo ad vires*.

Phlebotomy in what infirmities is fittest to be used.

CHAP.

CHAP. IIJ.

Whether in contagious, maligne *and* peſtilentiall Fevers, *and in the* ſmall Pox *and* Meaſels, *as likewiſe in the* laundize, *phlebotomy may ſafely be adminiſtred?*

BY that which hath been ſaid already concerning Phlebotomy it is apparent that Phlebotomie in *Fevers* is a overargue and approved good remedy, which is confirmed by the common conſent of all our judicious and learned Phyſitians. And [a] *Galen* himſelfe is of the ſame opinion, where hee alloweth of this remedy, as well in continuall as in intermitting *Fevers*; provided alwaies the ſtrength hold out, and the age be anſwerable. But then here ariſeth no ſmall doubt, whether in contagious, maligne and peſtilentiall diſeaſes ſo noble and generous a remedy may be uſed? And it would ſeeme that the negative is to be holden, in that in ſuch diſeaſes commonly the heart, the fountaine of life is aſſaulted, the ſpirits alſo infirme; and for this cauſe it would ſeeme wee ſhould rather uſe *alexipharmaks* and cordiall remedies in this caſe moſt proper, to ſtrengthen and corroborate the vitall ſpirits, and to expell, if it be poſſible, this poiſon from the heart: whereas any great evacuation, eſpecially of this ſo uſefull for mainteining of life, may by the evacuation of ſpirits, rather hinder then helpe forward the cure of ſuch diſeaſes. The anſwere to this queſtion muſt be by diſtinction: for we muſt conſider, that the *Peſtilence* it ſelfe (for I will beginne with the moſt dangerous) ſetteth upon the body of man after divers manners: as ſometimes ſtriking ſuddenly without any ſhew, or at leaſt it is ſcarce diſcernible, in which caſe it were a deſperate courſe to attempt any ſuch evacuation; but then the onely cure is, with antidots to oppugne the diſeaſe, and by all meanes poſſible to underprop and uphold the decaying ſpirits of the patient. Againe, often and many times, and more frequently, eſpecially in theſe our Northerne and cold countries, this infection is accompanied with a *Fever*, and often meeteth with plethoricall bodies as living in eaſe and idleneſſe, and then I ſee no reaſon, why phlebotomie ſhould or ought be denied unto ſuch bodies; if eſpecially adminiſtred in the beginning, ſtrength, age, and other circumſtances then concurring. And that this hath alwaies been the [b] practice of the learned both antient and latter Phyſitians, I could make it eaſily appeare, if I were not afraid to ſpend too much time, which by reaſon of divers matters, yet to handle, I muſt husband. Now if this hath place in the *peſtilentiall Fever*, of all others moſt dangerous; then much more hath it place in other *Fevers*, participating indeed of a certaine malignity, howbeit not peſtilentiall. Of this nature

[a] *Salubervimum autem nos prædicamus, eſt in febribus venam incidere, non continuis modo, verum tam omnibus quam putreſcens humor concitat, ubi præſertim nec ætas, nec vires prohibent. Levata namq; quæ corpus noſtrum regit natura, exoneratag; eo quo velut ſarcina premitur, haud ægre quod reliquum eſt, vincet.* Gal. 11. meth.

Anſwere.

This hath alwaies bin the opinion and practiſe of the learned Phyſitians.

[b] Crato *lib conſil medic, tractatu depreſſo* Holler. *libe 6 de peſte* Horeſt. *obſer medic. lib. 6 obſer. 17 ex Aetio, caſſ &c.*

ture is that *Fever*, which hath now diverstimes, especially of late yeeres, swept away many lusty people out of this Iland. This *Fever* is of the nature of putrid continuall *Fevers*, and yet not tied to any one particular kind. It is called, by reason of the evill quality, *Febris maligna*, approaching neare the confines of the *pestilentiall Fever*, howbeit commeth farre short of it in malignity, this disease being indeed contagious *per contactum* onely, when as such as are yet free, are infected by touching the body that is sicke, especially in their sweat, and sometimes also by being too neare their breath: and therefore wee see it often come to passe, that a whole family is one after another infected with the same, when as others who come to the sicke by way of visitation goe free, provided they be not too busie about them. But the *pestilentiall fever* infecteth often by inspiration of the ambient aire, although they have no commerce with the sicke of the same disease. This *fever* is also called *febris pelechialis*, from the little blacke or blew spots like unto flea bits, which notwithstanding differ from those of the *pestilentiall fever*. It is also called *morbus hungaricus*, or the *hungarian disease*, by reason it hath been, and is very frequent among the people of that nation. It is now become a free denison in these our countries, the smart whereof hath been of late yeeres experimentally felt here among us. Now it may here be demanded, whether Phlebotomy may be of any use in this maligne *fever*? The reason why I take upon me to discusse this question, is, because of the ignorance and error of many people, who have conceived so hard an opinion of this so noble and generous remedy in this disease, that if the patient die after the use thereof, they impute this successe to the use of this remedy, and the vulgar often are affrighted at the very mentioning of it, and as they are commonly jealous of the best actions of the Physitians, and apt to interpret every thing in the worst sense, so commeth it to passe in this particular. It is true indeed, that many after the use of the best meanes doe many times miscary, the Almighty who first made man having set downe a period of time for every one, which no man can passe: and because the skillfull Physitian not being able to dive into the secret counsell of his Maker (as being a man and no God) useth the likeliest meanes, which by reason, and his owne and other mens experiences he thinketh fittest to grapple with this strong champion; in the which combat, the violence of the disease being so great that it will not yeeld to any meanes, is it reason that the Physitian for all his care and diligence should be so sharply censured? I doe not deny, but that they had need to have their eyes in their heads who deale with this disease: but againe many stand in their owne light either protracting time and irrecoverable occasion, which as in all, so especially in this disease, is speedily to be laied hold on; or else using the counsell of such ignorant and unskillfull persons, who although they assume unto themselves the name of Physitians, and are so by most reputed, are notwithstanding altogether unfit for so weighty an imploiment. By these meanes an error may be committed in the marriage of the businesse, and yet will this be but *vitium personæ, non rei*, a fault in this ignorant person, but not in the profession it selfe. And it is by an unanimous

Maligne *Fever* and the nature of it.

How it is contagious

Names.

Whether phlebotomy be here of use.

Vulgar fearefull of phlebotomy, especially in this *Fever*.

Answere.

Error of the patient, the assistants, or the ignorant Physitian, are many times the cause of the miscarying of the patient.

animous consent of all our best practitioners agreed upon, that in this same *fever* phlebotomy is a most soveraine remedy, and may safely be used, if in time, and with due circumspection of circumstances it bee administred. The famous [c] *Crato*, Physitian to foure Emperors, is of this opinion, and did so practise it, as likewise a famous [d] *Spanish* Physitian, and divers others doe all subscribe to this practise. And therefore let women content themselves with their owne affaires, and conteine themselves within the precincts of their owne callings, and not take upon them to passe sentence in matters of so high a nature, whereof they are altogether ignorant, and let every man (as is most reasonable) be beleeved in his owne profession. I doe not here averre, that the *fever* of it selfe in regard of the malignitie doth indicate phlebotomy, but onely in regard of repletion. Neither yet am I so ignorant, but that I know there are divers such constitutions which admit not of Phlebotomy, which may severall waies come to passe: either in the absence of any such repletion, or else in regard of the sexe, age, some ordinary evacuation supplying the place thereof, a thinne or rare structure of the body, the individuall and particular constitution of some bodies, and the like circumstances. And indeed the various manner of the invasion of this disease, and the diversitie of bodies it assaulteth (few being surprized after one and the same manner, as [e] writers doe witnesse, and I my selfe have, as very often, so especially this last yeere, and 1617. observed: in both which yeeres the constitution of the aire, humid and austrine, was much alike, doth require a divers, and not alwaies the same manner of cure. And therefore as in all diseases, so in this more particularly, people had need to consider with whom they deale, and not, as is the too common and ordinary custome, to betrust their lives with such as are unfurnished often either of skill or honesty. It is true the patient often dieth after the use of this remedy, and so doth he also often recover after it; and so if the case be to be judged by issue and event, why take they not this with them then, and *set the hares foot against the goose gibblets*? And whereas it may bee objected, that phlebotomy in this disease occasioneth a sudden evacuation of the spirits, so carefully here to be preserved. I answere, that the former cautions carefully being observed, there is no such feare: nay it is more agreeable to reason, that a breathing of the blood by eventilation, should rather refresh the spirits, and by that meanes the better enable nature to subdue the residue behind. And as some have died after the use of this remedy, and others recover, so have I likewise observed divers, who without either this or any other meanes, died. And many againe, especially of the poorer sort, who after a long endurance of much misery by reason of this disease, have at length without meanes recovered. This ministers sometime occasion to some of the ignorant sort, especially of our too busie women, to say it is in vaine to use the advice of any Physitian; which opinion is so absurd in it selfe, that I thinke it needeth no confutation. But I reply to these pragmaticall busie bodies, that many poore women are in their lying in hard pinched with poverty, lying upon a little straw, scarce able to come by a morsel of good meat to refresh their hūgry appetites,

Phlebotomy by an unanimous consent allowed of in this disease.

[c] *Consilior. med. sin. lib. consil.* 274.
[d] *Mercat tom.* 2. *cap.* 2. *lib de febrib. incurat. febr. maligna Ruland. de morbe vngar. & alij multi.*

Phlebotomy not alwaies of absolute necessity in this *Fever*.

[e] *Raro aut nunquam eisdem accidentibus & conditionibus insignita apparet, hu usmodi febris, sed pro varietate corporei apparatus, & auraum rerum quibus corpus humanum muta ri habent, variari subinde ipsam contingit* Idem Mercat. loco nup. citat. Crato etiam loco nuper cit.

Objections against phlebotomy in this disease.

Answere.

petites, and by this neceſſitating poverty, are often conſtrained within two or three daies after their delivery to goe about their domeſticall affaires; and yet theſe people (the bleſſing of the Almighty ſupplying the want of that he hath otherwiſe denied them) all this notwithſtanding doe well live, and recover their former ſtrength againe. I would willingly aske any of theſe ſo wiſe women, if they would in imitation of thoſe poore people betake them to their ſtraw-bed in a raw earthen floore, forſake their warme cawdells, plum-broths, almond-milkes, and many other dainties, their downe-beds well warmed, and couches well accommodated, and betake them in ſo ſhort a time to buſsle about their houſhold buſineſſe. Historie. *There was a neare kinſwoman of mine once delivered of twinnes in the fields, a great way from any towne (ſhe not thinking her time of delivery then ſo neare) accompanied onely with her two men, the one performing the office of a midwife, while the other poſted to the next towne for this ſame intent; but ere her comming, the Gentlewoman was delivered, and lived till ſhe was above eighty yeeres old. Of theſe twinnes alſo, the one was afterwards a captaine in the Low-countries, and died afterwards at home in his bed: and the daughter was married to a gentleman of good meanes, and lived to be a mother of many children.* By theſe and the like theſe fooliſh and idle objections are eaſily anſwered, and yet, ſure I am, many of thoſe poore people would be glad to injoy ſuch comforts as thoſe of the better ſort doe; Howbeit, I thinke, they would ſcarce exchange their condition with that of thoſe poore people, nor yet imitate this laſt or the like example, howſoever the party ſped well. Many of theſe poore people, I am ſure, would be glad to have the counſell and directions of a good Phyſitian, and would be willing to follow his directions, at leaſt in diet, if they were able. And howſoever many in this extreme poverty through the bleſſing of the Almightie, who is able both with ſmall meanes, and without any meanes at all to bring his owne purpoſe to paſſe, yet doe many of thoſe poore people alſo miſcary and die; and many of thoſe who recover, for want many times of a ſmall helpe, as of a gliſter, &c; often undergoe a great deale of miſery, and eſpecially for want of good, comfortable and wholeſome Diet, lye often languiſhing a long time. Now the judicious well know and underſtand, that the Phyſitian many times neither uſeth phlebotomy nor purging medicines, where hee ſees no uſe of the ſame, but when he ſees nature able of it ſelfe to doe the worke, lets it alone, doing nothing but as he ſees need: and many times there is need only of ſom directions for diet: and yet is this a thing of no ſmal moment, as hath been proved already. Beſides, that the preſence of the skilfull and expert Phyſitian watcheth and eſpieth the fit time and opportunity of doing that which in his diſcretion he ſhall thinke fitting. The vulgar indeed thinke the Phyſitians skill conſiſteth all in purging and bleeding, and where either that is not to be done, or they conceive it ought not ſo to be, they thinke there is no uſe of the Phyſitians counſell.

Many poore people although they recover of their diſeaſe, yet often endure much miſery, and are long a recovering.

But now I proceed to the *ſmall poxe*, wherein wee are to diſcuſſe this queſtion, whether phlebotomy in this caſe may be admitted or no? the which may be alſo underſtood of the *meaſells*. Of this remedy in the

Whether Phlebotomy may bee uſed in ſmall Pox.

diſeaſes

diſeaſes, not onely the vulgar ſort, but ſome of better breeding are alſo very ſhy, whether there be any juſt cauſe, let us inquire. To diſcuſſe this queſtion, we are to diſtinguiſh the times of this diſeaſe, whether before the eruption of the Pox or after. It hath beene held hitherto by moſt people, a great abſurdity to let blood, or adminiſter any manner of phyſicke in the leaſt feare, or ſuſpition of any ſuch diſeaſe, and many, eſpecially of the more ignorant ſort, are ſtill of this old erronious opinion: but others have of late yeeres, by the judicious proceeding of learned Phyſitians, atteined to ſome better underſtanding and are better ſatisfied in this point. It is then the opinion of all our beſt [a] Phyſitians, that before the eruption of the poxe, *conſideratis conſiderandis*, all circumſtances duely conſidered, it may be ſafely adminiſtred, if wee ſee neede: and this I could both out of mine owne, and other Phyſitians experience plainly make appeare. The late practice of the Phyſitians of the City of *London* 1628, where this remedy was uſed, both in this diſeaſe before eruption, and in many young people, for prevention, I thinke, hath rectified the erring judgement of many people. *This laſt yeere*, 1630. *a Lady then lieing in this Towne, had a chamber-maide, who falling ſicke, within three or foure daies after, I was ſent for to her; but perceiving ſome beginning of either* pox *or* meaſells, *and for this cauſe abſtained from phlebotomy, at firſt, by reaſon of the* fever *by mee intended: but in concluſion, the diſeaſe getting the upper hand, the* fever *increaſing, the Maide died. The ſame day, a little after, having hired another chamber-maide, within a little ſpace ſhee alſo fell ſicke of a* fever, *for whom alſo my preſence and counſell being craved, at my firſt comming, finding a plethoricall body, with an intenſe* Fever, *yet without any eruption of poxe or meaſells, although all feared ſome ſuch matter, I cauſed open a veine in the arme, and the next morning after the poxe came forth in great abundance; and ſo through Gods bleſſing upon the meanes, ſhe in a ſhort time recovered her former health.* And yet after the uſe of this remedie, ſhee confeſſed, that before her bleeding, ſhee was not ſenſible of any thing that was either ſaid or done to her: and yet immediatly after, ſhee confeſſed ſhee found great eaſe and allevation of former accidents. If this party had died then, many of the vulgar would undoubtedly have ſaid, phlebotomy had beene her bane, and yet the former died without it. [c] Some Phyſitians proceed yet further, to the uſe of phlebotomy, even after the eruption, in ſome caſes; as in a great plethory, or abundance of blood, accompanied with a *Fever*, difficulty of reſpiration, &c. eſpecially, if there be no other impediment or contra-indication. And in caſe this could not conveniently be effected, then doe they adviſe leaches, or elſe ſcarification with application of cupping-glaſſes. But herein it will concerne that Phyſitian that ſhall follow this courſe, to be verie warie and circumſpect, for feare of hindring the laudable courſe of nature, as alſo for preventing the clamour and calumnie of ſuch as are alwaies readie to cenſure the Phyſitians beſt actions, and to interpret all in the worſt ſenſe, eſpecially if ſo it come to paſſe, that the patient die of the diſeaſe. But becauſe my purpoſe is not, in this place to dwell upon particular diſeaſes, I will ſpeake but a word or two of phlebotomie in the *Iaundiſe*, and ſo conclude this chapter.

[a] *Tempeſtive igitur detrahendus ſanguis eſt ex interni bubonis. Verum ubi iam malum invaſit in habitum corporis periculoſa eſt phlebotomia.* Holler. *de morb. intern. lib. 2. tract. de exanthem.*

Hiſtorie.

[c] *Caeterum perpetuum non eſt abſtinere phlebotomia cum iam papulae in ſuperficie corporis exiterint. Etenim ſit aliquando praecopia viti, ut & plurimum reliquum ſit in corpore, ut urgeat vehementer difficultas ſpirandi, gravis ſyncope ſit: quo tempore ſi nihil repugnat vena ſecunda eſt aliquot ſanguinis uncias mittendum eſt. Idem ibid.*

Whether in the *Iaundise* we may use phlebotomy.

As in many other points, so in this particular concerning phlebotomie in the *Iaundise*, the vulgar are much mis-taken. They are alwaies of opinion, that some ordinary womans medicine will doe the turne, how unfit soever, and without any consideration of the cause. Now, whether the use of phlebotomie be here sometimes necessary, let us inquire a little. Wee are then first to consider of the cause, and then shall wee be better able to proceed to the right cure. This disease then commeth either of it selfe alone, without any other disease, and that of divers causes; or else as a symptome, an accident, or reteiner to some other disease, a *Fever*, especially. [g] If then it be conjoyned with a *Fever*, the *Fever* of it selfe, if no impediment, doth indicate phlebotomie, and the *Iaundise* doth not at all hinder our course. And if it come primarily, and of it selfe, blood abounding, or being the chiefe cause of the disease, it is in no wise to be neglected, as the authorities of our learned Physitians doe evidently witnesse, as I could prove by a cloud of witnesses, if I had undertaken of set purpose to handle this subject, and withall had not said some thing of this subject in [h] another place, this being here spoken onely occasionally, and by the way, this being often an accident accompanying *Fevers*, as wee have said alreadie. Hence is evinced the mad temeritie of many, indifferently exhibiting their ordinarie *Iaundise* medicines in every sort of *Iaundise*, without any respect, either to age, sexe, cause, or any other circumstance whatsoever, of the which to judge they are altogether unable; thus often trifling away irrecoverable occasion, untill the party be ready to be imbarqued into *Charons* boat.

[g] *Vide hac de re Mercatum Tom. 3. libr. 4. cap. 5. de intern. morb. curat.* Holler. *de morb. intern. lib. 2. cap. 37. de Ictter.*

[h] Anatomy of urines, *libr. 2. cap. 9.*

History.

And thus it befell a young Gentleman of Northampton-shire, *some few yeeres agoe, and little above thirty yeeres of age, in whom, about the later end of the Spring, the* Jaundise *was apparently to be seene, of the which a woman (as is commonly the custome) tooke upon her to cure, and thus was the time trifled away, untill at length, in the Harvest, the Gentleman came over to* Northampton, *to finde some better counsell than this womans skill could afford him, and did continue here for a certaine space. At my first comming to this Gentleman, I perceived besides his* Jaundise, *a double* Dropsie *of the worst kinde, together with a very hot obstructed liver, whom, a learned Physitian then living in this place also, and my selfe, doing our best indeavours to cure, yet had this enemy taken so strong possession, that all our writs of remove could not serve the turne, nor would any meanes serve to bribe this grim sergeant, death.* Let people therefore be warned by other mens harmes, and learne to be wise in that which concerneth them so neere.

CHAP.

CHAP. IIIJ.

Of the veines to be opened in the body of man, together with the manner.

IT followeth now in order, that wee say something concerning the veines to be opened in the body of man. Vnder this name, veine, wee understand, besides the ordinary veines, the arteries also, which by antient Physitians were often opened for divers infirmities; the arteries have their originall from the great artery planted in the heart, and sending branches thorow the whole body, filled with a pure, thin, subtile, and more refined blood than that of the veines, and full of the vitall spirits. These arteries are not with us usually opened, as they were in antient times; and that both in regard they are not so easily found, also for the difficultie in the solidation, there being danger of *gangrene*, or at least of a dangerous tumour, called *aneurysma*, which are hard to be cured: of these therefore I will say no more.

The liver is the fountain and wel-spring of blood, from whence by the veines, as it were so many pipes, it is conveied thorow the whole body. The two principall, or master-veins, taking both their being and beginning, are the great hollow veine, called by our Anatomists *vena cava*, and the other *vena porta*, or the porter-veine. From these two, especially *vena cava*, are many great branches ful of blood, distributed thorow the whole body. Of these branches, as need requireth, either by way of prevention, or curation, we open sometimes one, sometimes another, as well for generall evacuation; as in great repletions, and prevention of diseases; as also sometimes to evacuate blood abounding either in quantity, in quality, or both, in some great and dangerous diseases. It is againe sometimes used for revulsion, and sometimes for derivation, as hath beene said already. Sometimes also we use more particular evacuation of the veines: as by leaches, scarification, with cupping, as afterwards shall appeare. The veines usually opened in the arme, are sixe: *Cephalica*, *Basilica*, *Mediana*, *Axillaris*: and besides these, yet two other; the one running downe the arme like a cord, passing betwixt the thumbe and the formost finger, and another runneth out betwixt the ring-finger and the little finger. Among all these veines of the arme, none more safe to be opened than the *Cephalica*, or *humeraria*, as having neither *nerve* nor *artery* under it, as the others have. These three first mentioned are most usually opened in the arme: and sometimes the smaller veines upon some occasions: to wit, either when the great veins are not conspicuous, or perhaps when we feare the strength of the party; in which case the *salvatella*, running betwixt the ring finger and the little finger is opened. For these great master-veines send downe

Two great master-veins in the body.

Veines opened for divers ends.

Veins usually opened in the arme.

Cephalica, or *humeraria* may be opened with least danger.

Small veines sometimes opened.

downe ſmall branches, which are diſtributed among the fingers. All theſe veines are branches of the great aſcendent truncke of the great hollow veine. The *Cephalica*, we open to evacuat and pull backe from the head and parts above the necke. The *Baſilica*, or liver veine, to evacuat and pull backe from the liver, and all parts beneath the necke. The *mediana* or middle veine drawes as well from the parts above as beneath the necke. The *Salvatella*, as well right as left are uſed to be opened in infirmities of the liver and ſpleen. That which runneth out betwixt the formeſt finger and the thumb is not ſo often opened. In the head there be divers veines which vpon occaſion may bee opened, howbeit not all in uſe, there being few Surgeons ſo skillfull as to open them well. There is one in the forehead uſually opened for a paine in the hinder part of the head; as alſo for the numneſſe and heavineſſe of the head, and for the inflammation of the eyes, called *Ophthalmia*. The veines of the temples and in the corners of the eyes helpe the *megrim*, old *inflammations* of the eyes, *ſcabs and inflammations of the eie lids*. But wee proceed now to veines uſually opened in the foot, howbeit there be divers more veines in and about the head, which might upon occaſion by a skillfull Artiſt be opened; howbeit there is in frequent requeſt phlebotomy of the veines called *ranine* in a *Squinancy*, and internall *inflammations of the almonds*, *Tenſills* and *Tongue*. In the foot then there are two veines uſually opened; the one called *Iſchiadica* or *vena popplitis* in the out-ſide of the foot, uſually opened in *inflammations* beneath the kidnies, eſpecially after the *Baſilica* of the arme hath been once opened. *Saphena* in the inſide of the foot we open eſpecially in infirmities of the womb: as in retention of the menſtruous fluxe, &c. And theſe veines are branches of the great truncke deſcendent of the great hollow veine. Many ignorant Surgeons doe indifferently oftentimes open the wrong veine in the foot in women, that in the outſide for the other in the inſide, and ſo doe them wrong. In phlebotomy we are likewiſe to obſerve a rectitude, or anſwering of the place affected, to the place by which we evacuat, and this in revulſion is the beſt way, and giveth ſpeedieſt eaſe: as in a *Pleuriſie*, to open a veine in the arme of the ſame ſide; as if in the right ſide, the right arme; if in the left, the left arme. And *Galen* himſelfe witneſſeth, that the parts of the body which have this relative ſituation, have likewiſe a great communion or ſympathy one with another: as likewiſe eruptions of blood proceeding from any part of the ſide affected, bring no ſmall profit; whereas that which proceedeth from the contrary ſide bringeth but ſmall benefit, or if otherwiſe, it is after a long time. But upon many other particulars concerning this point, and many other alterations concerning the veines to be opened, I thinke it not pertinent now to inſiſt. The manner of opening of the veine, and the orifice are not to bee paſſed over. Now as for the manner of the ſection, it is of three ſorts: oblique or ſlopwiſe, when as wee reiterate this operation the ſame day, tranſverſe or overthwart, when as wee purpoſe no reiteration: downe-right, when we intend reiteration the next day. Sometimes alſo we make a larger orifice, and ſometimes againe a narrower. A large orifice we uſe when the blood is cold, thicke, clammie and

Cephalica upon what occaſion to be opened.
Baſilica, or liver-veine
Mediana.
Salvatella.

The veine betwixt the formeſt finger and the thumb.
Divers veines in the head opened upon ſeverall occaſions,

Veines opened in the foot.
Iſchiadica ſeu vena popplitis
Saphena.
De his fuſius Galenus lib. de vena ſect.

In phlebotomy a rectitude to bee obſerved.

The manner of the ſection.

and melancholicke, in Harveſt and Winter, and in ſtrong and able conſtitutions. And therefore in all diſeaſes proceeding from melancholicke or phlegmaticke blood, as in the *Fever, quartane, quotidian, madneſſe* proceeding from melancholy in the braine, *Apoplexie, ſuppreſſion of menſtruous fluxes* in women, we are to uſe a large and ample orifice, as likewiſe, when we are to make uſe of a plentifull evacuation. Sometimes againe, we are to make a ſmaller orifice, and that both to prevent weakneſſe, to evacuat the thinneſt blood, and to avoid the dangers which might inſue upon immoderate evacuation. If the party likewiſe prove unruly, as in *Deliriums* or *Phrenſies*; or yet fall out in the night time, the ſame courſe is to be taken, and the ſicke to bee watched, leſt the opening againe of the orifice ſhould procure a dangerous, if not deadly evacuation.

A ſmaller orifice.

CHAP. V.

To what perſons this remedy may ſafely be adminiſtred? And whether a woman with child may ſafely be let blood, where ſome thing alſo concerning the age fit to be phlebotomiſed.

NOw in the next place we are to conſider what perſons may ſafely uſe or not uſe this ſo noble and neceſſary a remedy. And we are not alwaies when we deale with the ſick to ſet upon that remedy, which the diſeaſe doth indicate; but muſt alwaies in the firſt place carefully conſider, whether their ſtrength will endure it or no? A great diſeaſe preſent or imminent doth indicate phlebotomy, if ſtrength, age, the time of the yeere, &c, do permit. But every weakneſſe and debility doth not inhibite the uſe of this remedy. The ſtrength then is weakened two waies: firſt, when it is oppreſſed, and againe when it is quite diſſolved and overthrown. Strength oppreſſed doth not alwaies inhibite evacuation, but onely that which is diſſipated and proſtrated or overthrowne, either by the abundance of humors or by their ſtuffing up, *ab infarctu*: as in that Plethoricall diſpoſition whereunto the Wreſtlers of old were obnoxious, and by interception of the veines, in fierce *fevers*, &c. the ſtrength is diſſipated or proſtrated by the diſſolution of the ſubſtance of the ſpirits of the muſculous or fleſhy parts of the body, of the ſpermaticall parts, or by the overthrow of their temperature: as commeth to paſſe in *Conſumptions, Hectick* and *maligne fevers*, in great crudities and the like. The ſtrength is to be conſidered according to the triple faculty, animall, vitall and naturall, and are diſcerned by their ſeverall functions: the animall by the functions of ſenſe and motion; the vitall by the pulſe; and the naturall by the ſignes of concoction and crudities: al-

In diſeaſes we are not alwaies to uſe the remedy by them indicated.

Strength weakened two waies.
Oppreſſion of the ſtrength.

Strength proſtrated or overthrowne.

Strength is to be conſidered according to the triple faculty, animall, vitall and naturall.

though *Galen* mentioneth onely the vitall, as that on which all the others doe depend. Strength is altered by meanes of things naturall, not naturall, and such as are besides nature. So then in the first place the temperature of the body hot, of a solid and firme substance, with large and ample veines, may sustaine a large and ample evacuation: the contrary constitution either admitteth of a very small, or no evacuation at all. Againe, a hot and moist constitution of body, of a soft and thinne substance, and often induring great dissipation, doth in no wise sustaine any great evacuation. A temperature of body, hot and reasonable dry, with large veines, will indure a more liberall evacuation, than a body either cold and moist, or cold and dry; by reason that both these constitutions have but small veines. And let this alwaies carefully be observed, that such bodies as have small veines and little blood, can spare but little, if any at all, of this so noble and necessary a humor. And for the most part in fat folkes the veines are small: but if they be larger, they endure phlebotomy better than the former. Againe, severall ages have their strength and naturall vigor for the most part answerable. Middle and flourishing age is ordinarily and most commonly lusty and strong, abounding both in blood and spirits, and by consequent is more able to endure a more copious evacuation of blood. But old age, decrepit I meane, by reason of the defect thereof, is to be exempted from this evacuation. And children before 14. yeeres of age, although their strength in the substance doe abound, yet by reason of their soft and tender bodies, and by meanes of much evacuation, endure a daily dissipation, doe therefore either admit of little or no evacuation at all by phlebotomie; howbeit we take not alwaies our indication from the age, as hereafter shall appeare. Againe, we are to consider the sex, for men generally and most commonly are for the most part better able to beare this evacuation than women, such especially as are of a thinne and foggy constitution, with small narrow veines. And during the time of their menstruous fluxe wee are to abstaine from this evacuation, unlesse sometimes in case of necessitie, when as it exceedeth in quantity. Women with child are likewise, unlesse in case of necessity, exempted from this generous remedy. And here custome commeth also to be considered: for such as are altogethet unaccustomed to this evacuation, using a spare Diet, turmoiled with cares and troubles of mind, are lesse able to endure this evacuation. The contrary is to be understood of such as are thereunto accustomed, and feed more liberally: Againe, things contrary to nature, in regard they overthrow the strength, do inhibite this evacuation: as diseases proceeding from crude and ill humours without repletion; as a *Dropsie*, or the like. As also great distempers of the principall parts, great wounds, &c. And so doe likewise distension of the nerves, paine or gnawing in the orifice of the stomack, swounding, long-watching, immoderate fluxes of the belly, spontaneous evacuation of blood, so farre as it overthroweth strength, or doth sufficiently diminish the matter of the disease. Neither yet doth it suffice to consider the present estate of the sicke, but to forsee also what is likely after to insue. By these things wee may then judge, not onely who may

What constitutions of body admit of a large and plentifull evacuation; and what constitutions admit not of it.

What age fitteſt for Phlebotomy, and what not.

The sexe.

Custome to be considered.

Things contrary to nature doe inhibite evacuation.

may safely bleed, but in some sort aime at the quantity, and how often and when we may let blood, concerning which, notwithstanding, wee shall say some thing more at large in the next Chapter. But first I will discusse two questions; one concerning women with child, the other concerning the age, and whether age doth indicate Phlebotomy.

Whether a woman with child may be let blood or no?

Concerning that therefore which hath been said concerning the sex, especially of bleeding women with child, ariseth here no small doubt, whether a woman with child may safely be let blood or no? And great reason there is for this doubt: first, for that the antient [a] *Hippocrates*, and father of Physitians hath left upon record, that there is no lesse danger than of abortion to let a woman with child blood. There is also good reason to succour this assertion: for blood being the aliment and proper nourishment wherewith the child is sustained in the mothers wombe, if this sustenance be by phlebotomy withdrawne, the infant frustrated of its food, fadeth and is expelled before the accustomed time of deliverance. Now if this question were to be decided by a jury of women, I doubt not, but we should have a verdict for the negative, unlesse it were composed of some of the wiser sort, who, perhaps, have sometimes seene this with good successe practised. To answer this question, true it is, that *Hippocrates* doth totally inhibite this remedy, and that, as is most probable, by reason neither this phlebotomie in women with child, nor yet any other was so frequent in his age, as it is now adaies. As for that which some alledge, that the evacuations in his time were so copious, and so farre exceeding ours, that with good reason he forbiddeth the same, I thinke it to be no reason at all: for it is not to be supposed, that a man of that eminent understanding & experience was ignorant of the limitation of so generous a remedy, according to the severall circumstances. But with us this controversie is long agoe decided, we finding by daily experience, that this in many women proveth a most soveraigne and singular good remedy both for themselves and their children, as both my selfe, and many other Physitians have by daily experience found to be true. And besides, it is by an unanimous consent of our [b] late Writers of whatsoever nation fully agreed upon and determined. But let us now see whether there bee any reason for this practice? We see many times some women so abound in blood, that all the time they are with child, they have their periodicall and monethly fluxe as constantly as at any other time, and often also in reasonable great abundance, which argueth that besides the infants ordinary allowance, there is yet a great deale to spare. Besides, it is not unknowne that some women cannot goe out their full time, unlesse they make use of this remedy. Againe, doe we not see, that even towards the later end, when they are now nearest their time of deliverance, notwithstanding the infant now growing greater, demandeth a greater allowance of food than in former times, yet are the brests now filled fuller with this whitened blood than before. As also, doe we not often see some women to void a great quantity of pure, refined blood at the nose, sometimes in the beginning, sometimes in the middle, and sometimes towards the later end of their time? What prejudice then, I pray you, can this bring to a woman

[a] Γυνὴ ὀγκωσαρὰ ἔχουσα φλεβοτομηθεῖσα ἐκτιτρώσκει μᾶλλον ἢ μεῖζον ἐπὶ τὸ ἔμβρυον. *Aph.* 30. *lib.* 5.

Answere.

Phlebotomy not so frequent in the time of *Hippocrates* as in this our age.

[b] *Si sit in primis mensibus, si adhuc indicationes mittendi sanguinis sint, potest tuto mitti eo tempore per sectionem venarum brachiorum, &c.* Mercur. de morb. mulieb. lib. 2. cap. 1. *Nec adeo uti veteres fecerunt, in gravidis pletho ricis phlebotomia metuenda, cum ex illius usu aliquas abortivisse minime constet etiamsi ambis terve repetierint: vicenâ quâque mutas, etsi vulnera alterve læsa, plurimum sanguinis profuderint, tamen fœtus minime nocuisse.* Iac. Praecos *suæ tract. tertio cap.* 1.

Reasons proving this assertion.

1. *Reason.*

2.

3

4.

It may safely be used if discretion be not wanting.

man in this case, if surprized with some dangerous acute disease, by the advice of a judicious and understanding Physitian, to prevent a further mischiefe, she make use of this remedy? It is true indeed, the issue and event is not in the power of mortall man; and perhaps, sometimes some have observed some sinistrous accident to have insued the use of this remedy, which may deterre others from the use of it. But by the same reason we may reject the most laudable and usefull evacuation in time of greatest need, it not alwaies answering our expectation. I can, notwithstanding, upon mine owne experience testifie, that some, to whom upon necessity, I administred this remedy, did afterwards confesse, they never found more ease and speedy labour, than after they had used both this and some other evacuating remedies, being likewise freed from divers accidents wherewith they had beene in former times after their delivery molested. Others, I make no doubt, can speake as much upon their owne experience. Besides, the same *Hippocrates* alloweth women with childe, the use of strong purging medicines in certaine moneths, which is yet, in my opinion, more dangerous, and not so in our power to stop when wee please: as for phlebotomy, it is alwaies in our owne power, according to our discretion, as we shall see neede require, to take more or lesse, and to use reiteration, if wee shall not see it safe to take our full allowance at the first. But let no man here mis-take my meaning, as though I would perswade women, desperately and unadvisedly to rush upon this noble remedy: nay, my meaning is so farre from this, that I wish them to be very wary and circumspect in the use hereof, but when the case without it is dangerous, if not desperate, then my counsell is, that they rather admit of a lawfull warranted remedy, which, by the blessing of God, is in all likelyhood and probability like to doe them good, then to lie still in the ditch and cry God helpe mee, and yet suffer none to put to their helping hand. But it may be the issue will not answer expectation. I answer, it is better to admit of a [e] doubtfull remedy, than to continue in a desperate case, admitting none at all. Moreover, I wish women to be circumspect and wary whom they set aworke, not betrusting so pretious a jewell as thine owne, and it may be, thy childes life also, with some idle, prating, counterfeit Physitian, assuming, though undeservedly, unto himselfe, the name of a Physitian: but such a one as thou knowest an Artist, experienced in his profession, and able to consider of all the severall circumstances here to be taken notice of. It is also to be observed, that it is not here sufficient to take notice of the strength and greatnesse of the disease in the woman her selfe, but to consider the strength of the infant also, and how much time is past since her first conception. And let this rule alwaies carefully be observed, that this remedy be freelier, and in a greater quantity used in the three or foure first moneths than after. Againe, although the woman seeme to be strong and lusty, yet I wish the quantity to be but small, and rather to be sparing, so committing the rest to nature, than standing too punctually upon thy set quantity, adventure to overthrow both the mother and the childe: and if there shall seeme an urging necessity of a larger evacuation, then will it be farre better, and lesse prejudiciall to either party,

In the Authors owne experience safe.

5

This remedy not rashly to be attempted.

[e] *Præstat anceps adhibere auxiliũ quam nullum.* Cels. *lib.* 2. *cap.* 10.

A carefull consideration must be had what Physitian one useth.

party, to divide thy quantity, and take it at two ſeverall times. Beſides phlebotomy upon this occaſion, there occurres yet another in the which phlebotomy is uſed in women with childe; and that is, when now their reckoning is at an end, and they upon the point of their labour, then ſome Phyſitians doe adviſe phlebotomy in the foot, to facilitate and further the birth. The which courſe, as it hath beene practiſed by *Hippocrates*, ſo can I not altogether diſallow of it; yet I wiſh him that ſhall undertake ſuch a taske, to beware, leſt hee precipitate and eject this gueſt out of his antient habitation before his leaſe be out; and ſo according to the old proverb, *Haſte might make waſte.*

Whether phlebotomy may be uſed to accelerate and further the birth.

Anſwere.

Now, before wee conclude this point concerning the perſons who are to uſe this remedy, I have yet ſomething to ſay concerning the age. Wee have already ſaid, that [d] children under 14 yeeres of age, were not to uſe this remedy. Vpon this then ariſeth a queſtion, whether the age doth indicate this evacuation or no? This is the vulgar opinion, that the age ſimply doth indicate this remedy: and therefore they ſtand punctually upon the number of yeeres, without any conſideration had to the ſtrength of the party here principally to be conſidered. I anſwer therefore negatively, that the age doeth not ſimply and in it ſelfe indicate the ſtrength, and by conſequent the uſe of this remedy, but wee are rather to conſider the ſtate and conſtitution of body: for wee ſee ſome bodies to be farre ſtronger at a certaine age, than others at the ſame age. Some children are ſtronger and abler at eight, than others at foureteene: and if we may upon urgent occaſion let the one blood at foureteene, why not the other at eight, upon the like occaſion? Againe, as [e] *Celſus* ſaith, if a young man be weake and feeble, or yet a woman that is not with childe, wee ought to refraine from this remedie. But a childe that is ſtrong, as likewiſe a woman with childe may ſafely uſe this remedy. Put the caſe therefore, that a childe having overpaſt his ſucking time, of a thick & ſtrong conſtitution of body, and full of blood, fall into ſome acute dangerous diſeaſe, and without the uſe of this remedy, in all appearance, irrecoverable, it will be the beſt courſe without any further delay to let him blood, yet not without a due conſideration of the time, age, &c. And thus *Avenzoar* let his ſonne blood at the age of three yeeres. The like may be ſaid of luſty able men or women, ſicke of ſome dangerous diſeaſe proceeding of repletion, as long experience hath taught us. Beſides, it cannot be denied, that ſome men are abler and luſtier at 60 or 70, than divers others at 40 yeeres. Why then may not ſuch perſons, upon urgent occaſion, injoy the benefit of phlebotomy. *Some dozen yeeres agoe, my preſence was ſollicited for an antient Gentlewoman in* Bedford-ſhire, *about 65 yeeres of age, at that time much diſtempered with heat, not without a* Fever, *and feare of further danger. After the uſe of ſome ſmall meanes fit for the purpoſe, fearing ſhee would hardly admit of phlebotomie, although in my opinion then uſefull for her, yet I asked her whether ſhee had ever uſed this remedy, and whether ſhee durſt adventure upon this remedy, if need ſhould ſo require? ſhe replyed, that for many yeeres together, ſhe had uſed this remedy at leaſt three or foure times a yeere for divers yeeres together, and therefore very willingly gave way to the ſame, which was not without good ſucceſſe, and was very lately alive.* Moreouer, doe wee not by experi-

Whether the age doeth indicate phlebotomy.

[d] *Licet Græci pueris uſq; ad 14 annum a venæ ſect. abſtinerent, arabes (ut alias diximus lib. 1. ſchol. ad obſervat. 21) etiam in pueris eam aliquando non reliquerunt. ſic nos in pueris 9. annorum pleuritide laborantibus venam ſecuimus, etiam in quadam 13. annum agente. Quidã Medicus ruxellenſis fœlicis ſucceſſu quarto anno venam ſecuit. Amatus vnum ſecuit in puero ob nimiã ſanguinis copiã 4. annorum, in pueris tamen pinguiuſculis (qui vere anguſtiores ſunt) ſanguiſugis vtuntur, decurtata harum cauda Forreſtus obſervat. medic. libr. 16. ſcholio ad obſerv. 13.*

[e] *Ergo ſi puer is imbecillus eſt, aut ſi mulier quæ gravida non eſt parum valet, male ſanguis mittitur. At firmus puer, & robuſtus ſenex, & gravida mulier vtiens, tuto cæditur, lib. 2. cap. 10.*

History.

ence, often ſee many both children, women with childe, and old men and women loſe a great quantity of their pureſt and moſt refined blood, at the noſe, and often in a farre greater quantity than any Phyſitian would ordinarily let out of the arme? and therefore to conclude this point, let not people ſo much ſtand upon niceties of age, which as appeareth, is of no ſuch validity, as to withſtand and oppoſe in time of need ſo noble and ſo neceſſary a remedy.

CHAP. VI.

Of the quantity, how long the patient is to bleed, and concerning reiteration of this remedy in time of need, with a confutation of ſome erronious opinions concerning this point.

N bodily infirmities we are not onely to conſider what is fitting for them, but likewiſe what nature is able to beare: and therefore we are here to uſe no ſmall diſcretion, leſt wee give nature more than it either demandeth, or the cure requireth. When nature therefore is ſtrong, then dare we boldly goe about that which the diſeaſe doth indicate: for nature it ſelfe being once ſet aworke by ſome auxiliary meanes, doth afterwards of it ſelfe perfect the reſt. The quantity then of evacuation of blood muſt anſwer in quantity to that which aboundeth in the body, provided the ſtrength can beare it. But becauſe there is no certaine rule and meaſure of the ſtrength, neither doe wee aſſuredly know or fore-ſee divers circumſtances and accidents to inſue after; as of the conſtitution of the ambient aire, &c. this quantity therefore muſt needs remaine uncertaine. It being, notwithſtanding, in our power when wee open a veine, to take leſſe or more, according to our liking; therefore comparing the ſtrength with the greatneſſe of the diſeaſe and the repletion of the body, by the proper ſignes of them both, it will not be very hard by an artificiall conjecture, to come very neere to the juſt quantity. But if yet wee cannot ſo well bring our purpoſe to paſſe, it ſhall be the ſafer courſe to keepe within compaſſe, and reiterate the remedy another time, than ſtanding too much upon our preciſe quantity, indanger the ſicke by diminution of ſtrength. Now, wee muſt alwaies meaſure the quantity of evacuation, by the quantity or greatneſſe of the cauſes requiring, and ſtrength tolerating the ſame. And from the mutuall compariſon of the diſeaſes requiring, and the ſtrength tolerating, this phlebotomy admitteth a three-fold difference: for there is one ſort of phlebotomy called great or perfect, evacuating all or the greateſt part of the matter of the diſeaſe; another profitable but imperfect, which detracting ſome part of it, leaveth a leſſer quantity behinde

No certaine rule concerning the quantity can be ſet downe.

How to finde it out.

A triple quantity obſerved.

behinde, which therefore nature may eaſily overcome: there is yet a third, ſo ſmall and little in quantity, that not only may it be called imperfect, but being ſo ſmall, is alſo unprofitable, and no whit beneficiall. The like we may ſay concerning the ſtrength, which is either abſolute, and in the heigth, in a meane declining from the former, or weake and overthrowne: the firſt requireth perfect evacuation; the next, though imperfect, yet may prove profitable; the laſt admitteth either of a very ſmall, or no evacuation at all. The like diviſion may we likewiſe make of the diſeaſes. And if wee would ſafely proceed in our cure, this rule muſt alwaies be obſerved, that wee lay in even ſcales the greatneſſe of the diſeaſe with the meaſure of ſtrength. If the diſeaſe be very great and dangerous, accompanied with ſtrength anſwerable, we are not to deferre a full and copious evacuation: if the diſeaſe be leſſe, yet with full ſtrength, a leſſer evacuation may prove profitable, that the cure may be ſafe, although not ſo ſudden: for to uſe a plentiful evacuation at the firſt, is not alwaies ſo ſafe. Againe, if the ſtrength be but ſmall, yet not altogether proſtrate, meeting with a great violent diſeaſe, it will be beſt to divide this evacuation, and in the time interceding theſe two evacuations, before wee come to reiteration, to refreſh and cheriſh languiſhing nature. In acute diſeaſes, by reaſon of greater danger, wee may uſe a more plentifull evacuation, if ſtrength be not quite proſtrated: but if onely oppreſſed and languiſhing, we are not to omit, but divide it, as hath beene ſaid; which wee commonly call phlebotomy, *per ἐπίκαιρον*. In diſeaſes called chronicall, or of longer continuance, the longer we thinke they are like to laſt, the leſſer evacuation may ſerve, for feare leſt nature ſincke in the way: for in chronicall diſeaſes, we are not only to have an eye to the preſent, but alſo carefully to fore-ſee the future forces. Againe, in phlebotomy, by way of prevention in approaching of any diſeaſe from repletion, wee need not evacuate ſo much as this plenitude requireth; as wee ſee in diſeaſes which require a preſent and ſpeedy cure. The antients, I find, were very laviſh in this kind of evacuation, and let them blood often, till they ſwounded; andyet is this no certaine rule how long they ſhould bleed, neither yet is it ſafe, although both by *Hippocrates* and *Galen* in ſome caſes preſcribed; for neither are ſuch as fall into thoſe fainting fits, alwaies ſufficiently evacuated, neither yet will ſome ſwound, although they loſe a farre greater quantity of blood than the former. No more is the changing of the colour of the blood, eſpecially in inflammations, and many more caſes beſides, any certaine ſigne of the true quantity. Now, this change of colour is either to be obſerved in the fluxe, or after: in the fluxe it is hardly diſcerned, and after, it is to ſmall purpoſe: and we ſee oftentimes, that after a double or triple reiteration, the blood is ſtill bad, and yet were it not ſafe to goe on ſtill, untill the blood appeare better: for ſo ſometimes we might exhauſt all the blood of the body. And this is diligently to be obſerved of covetous or ignorant ſurgeons, either in the City or the country, many being often too ready to exceede the limits of reaſon; as little certainty is there to be found in the changing of the face & eyes. And in the ſtreame or impetuoſity of the fluxe of blood, there is yet as little

The ſtrength three-fold.

When to uſe a liberall and plentifull evacuation, and when a leſſer.

Reiteration when to be uſed.

In chronicall diſeaſes how to determine of the quantity.

In prevention the quantity.

Swounding no certaine ſigne of the quantity.

The changing of the colour of the blood is no certaine rule to diſcerne the true quantity.

As little certainty by the change of the face and eyes.

The best rule of finding out the true quantity.

little certainty as in the former: the which many waies faile before a ful evacuation, howbeit none of these are to be slighted & neglected. We are then to judge of the competent quantity principally by the ease ensuing, and the patients easie enduring of the same. Now although sudden alieniation doe not alwaies ensue, yet were it better againe and againe to reiterate the same, than preceed too farre at first, as we have said already; although the [a] antients proceeded to an excessive quantity, as 6. or 7. pounds at a time; and a [b] late Writer relateth strange stories of prodigious and stupendious evacuations in this kind, which I had rather beleeve than make triall of the like. Our *Brittaine* bodies, I am sure, would never endure such vast evacuations. But I hold the rule of the learned *Celsus* far better, *that it is good to be sparing in the use of those remedies which evacuat strength, the preserver and gardian of our lives, and in stead of credit purchase often disgrace to the Physitian. Now when as wee cannot at once evacuat a due quantity, then, as said is*, we come to reiteration. And this, both in evacuation, revulsion and derivation, is a very effectuall remedy: and the oftner this reiteration be used, the more effectuall is the revulsion, saith [c] *Galen*. Now in reiteration, if necessitie urge us not much, and we not so well as yet acquainted with the patients strength, it is better to beginne with the lesser quantity: but if necessity constraine us, and we assured of the patients strength, it is better at first to beginne with a greater quantity, and more the second time than the third. If we are to let blood in any inflammation, wee are to reiterate it the same or the next day, and out of the arme. Reiteration by way of preservation may bee deferred untill the third or fourth day.

The antients very lavish in this kind of evacuation.
a Gal. *de vene sect.*
b Botall. *de vene sect.*

Reiteration very usefull.

c Lib. de curat. per sang mission.

Now before we proceed, we must say something of a point, whereof some ignorants make a scruple: for oftentimes it commeth to passe, when the physitian, not without great need, prescribeth this so lawfull and usefull a remedy, that some are afraid to venture on it, not out of any present feare or faint-heartednesse, but for feare, say they, lest our bodies looke for it againe every yeere. To this the answere is easy, that if there be the like occasion, the yeere after, I see not, why thou maiest not with as good reason, as before, yeeld to the use thereof. If there be no need, I warrant thee from incurring any danger for this omission. Some againe use to bleed twice a yeere, and feare some great danger if this be neglected; and it may be demanded, whether this be well done or no, blood being the treasure of life, and the fountaine and originall of all the spirits? I answere, I would wish thee to bee well advised, how thou partest from such a Jewell: yet because some may have more need than others; as namely, sanguine complexions with large and ample veines, living in ease and idlenesse, may with good counsell be bolder than others. Some doe this meerely out of custome; as many of our country people will, without any occasion, or good counsell, bleed in the Spring: many covetous country-surgeons (and I wish there were none in the City) also will sooth them up in this erroneous opinion, and bleed them without any necessity at all, yea, although it prove oftentimes the cause of many after-ensuing dangerous diseases. But such as have, without any need for a long time

Erroneous opinion of the Vulgar.

Confutation of this folly.

Whether fit to bleed constantly once or twice a yeere? *Answere.*

Many countrie people much wrong themselves.
Covetous Surgeons much wrong the people.

time inured themſelves to ſo baſe acuſtome, I adviſe them by degrees to change this cuſtome into a better: and if they be ſuch, as have been accuſtomed to live in eaſe and idleneſſe, and to feed liberally, I wiſh them to bee more frequent in their exerciſes, and more ſparing in their Diet; ſo ſhall they both live longer, and injoy better health. No certaine perpetuall rule can here be preſcribed to all bodies; yet will it prove alwayes the ſafeſt, eſpecially in a buſineſſe of ſo great a weight and moment, to eſtabliſh thy thoughts by good counſell, for feare of a too late repentance. There is yet another erroneous opinion, for want of the knowledge of naturall philoſophy, and ignorance of anatomy, hatched in the braines of ſome ignorant people: to wit, that when as they perceive any palpitation, by reaſon of ſome incloſed aire, either in the muſcles of the temples, jawes, or any other place, they are of opinion that the life is then in that place, and by conſequent, if the blood ſhould at that ſame inſtant be let out of that place, that the party would inſtantly be deprived of life. And a [d] learned *Germane* Phyſitian relateth, that ſome ignorant Surgeons, after the falling of the blood out of the veine into the veſſell, perceiving it ſometimes, by reaſon of ſome flatuous matter mingled therewith, a little to move or tremble, made the party preſently to drinke up this warme blood, affirming that this was the very life, whoſe fottiſh, ignorant and erroneous opinion the ſame author doth there learnedly confute, on the which I cannot now inſiſt, having now yet many other things to handle, both concerning Phlebotomy and other matters. But I hope our people will be wiſer, and leave many of their fooliſh, idle, ignorant and ſuperſtitious opinions, both concerning Phlebotomy and other points of Phyſicke. As for this flatulent, windy matter, the letting of it out, if there be not therewith too great an abundance of blood, will rather doe thee good than hurt: and as for the life, it is not confined to any particular part, but diffuſed thorow the whole parts of the body, although it be more principally, or as we may ſay, *radicativè*, in the more noble and principall parts, the *Braine*, *Heart* and *Liver*, according to the ſeats of the three principall powers or faculties, animall, vitall and naturall.

Another groſſe and erroneous opinion of the vulgar.

[d] Langius *epiſt. medic. lib. 7. epiſt. 8.*

CHAP. VIJ.

Of the fitteſt time for evacuation by Phlebotomy, both generall and particular, both of election and coaction: as alſo whether wee may ſafely let blood during the dog daies.

a Eccleſ. 3. 1.

AS there is a fit and convenient time for every action under heaven, ſaith the wiſe man: ſo is not time to be neglected in this ſo waighty a buſineſſe of evacuation by Phlebotomy, where eſpecially the life of man lieth at the ſtake. The time is either generall or particular. By the generall time we underſtand the foure ſeaſons of the yeere: by the particular, the day and houre befitting ſuch a buſineſſe.

Time generall and particular.

Beſt time of the yeer.

The particular time.

Beſt time of the day.

Among all our Phyſitians it is agreed upon, that the Spring is the beſt and moſt ſeaſonable time, and next to that the Autumne: but the Sommer by reaſon of exceſſive heat, and the Winter by reaſon of cold, are not eſteemed ſo ſeaſonable. Againe, in the particular times the morning is anſwerable to the Spring, the noone-tide to Sommer, the afternoone to Autumne, and the night to Winter. Now in the uſe of Phlebotomy, we conſider the time after a double manner, one of election, another of neceſſity. In election when it is in our power, we are to make choice of the fiteſt time, as wel generall as particular: in neceſſity and caſes of extremitie and coaction, wee muſt take hold of that which offereth himſelfe, when we ſtand in moſt need. Now Phlebotomy is uſed for a double end, either to prevent ſickneſſe in the whole, or to cure diſeaſes in the ſicke.

Time of election and coaction or neceſſity.

In prevention.

In prevention, where we may have a free election, we are to make choice of the Spring, as the moſt temperate time, and a day temperate, neither too hot nor too cold: and in particular, the morning is the beſt and fitteſt, an houre or two after riſing, the partie to be bled being faſting, and having unburdened his body of the fecall excrements, and concoction being fully finiſhed. Next to the Spring is Autumne, in the which, if any be to bleed, the ſame cautions are to be obſerved.

In ſickneſſe.

In ſicknes the caſe is not alike, where we are not alwaies allowed this freedome of election. Now all diſeaſes are either acute or chronicall, as we have ſaid already.

In Chronicall diſeaſes.

In chronicall diſeaſes wee are, as neare as we can without the patients prejudice, to pitch upon the beſt and moſt convenient time: but

In acute diſeaſes.

in acute diſeaſes the caſe ſtandeth farre otherwiſe, where we are often caſt upon a coacted neceſſity. Wherefore, in burning *Fevers*, in *Pluriſies*, in *Squinancies*, and other like diſeaſes, if ſtrength permit, we are not to deferre this remedy, delay here breeding danger; but with all ſpeed, either day or night, at what ſoever houre, not regarding any preparation of the body, to goe about it. By protracting of time, ſtrength is often overthrowne, and therefore it will

be

be beſt at the beginning, and if in the firſt or ſecond day, wee find this be wanting, we are not to adventure; nor yet after divers daies over-paſt, if it be not wanting, to incite it. But according to the [b] *Hippocraticall* oracle, it is beſt in the beginning of the diſeaſe to undertake ſuch a worke, and when the humors are now ſetled, it is beſt to reſt. And this is chiefely to bee underſtood of ſuch diſeaſes as are without intermiſſion. In acute diſeaſes with exacerbation, whether they admit of remiſſion or intermiſſion, we are to make choice of this time of greateſt tranquillity. And therefore in *Fevers* with remiſſion we are to take that time; as in thoſe that intermit, we are then to uſe this remedy, whatſoever houre it be, whether day or night: for then nature is moſt at quiet, and in regard of ſtrength they then are beſt able to beare it. But when in any inflammatiō, or any extraordinary great paine without any *Fever* we are to uſe this remedy, we are not to wait for any remiſſion, but having reſpect to the greatnes of the cauſe, preſently to ſet upon it, and in time of greateſt extremity to uſe this remedy, to the end there may be procured a retraction of the humor (the other parts tranſmitting thither both blood and ſpirits) from the part affected. Phlebotomy uſed onely for a generall evacuation from the whole body, ought to bee adminiſtred in the beginning of the diſeaſe: and therefore in putrid *Fevers* it is beſt to be uſed at the firſt, according to [c] *Galens* teſtimonie. Revulſion is uſed in diſeaſes proceeding from diſtillation, and is beſt in the beginning in the impetuous fluxe of humors: but derivation after revulſion or generall evacuation, the affluxe of humors now ceaſing.

[b] Ἀρχομένων τῶν νόσων λῦσι ἡ διοκέν καὶ νέφ κίνει ἀκμαζ σᾶν δὲ ἡσυχίω ἀχρὶ ἐλάσσων ἐς ἦν. Aphor. 29 lib. 2.

In acute diſeaſes admitting of intermiſſion or remiſſion the fitteſt time.

Inflammation and great paines without a *Fever*.

[c] *Method. med. lib. 9.*

Revulſion when to be uſed.

Derivation.

By that which hath been ſaid already, the fitteſt and moſt convenient time for phlebotomy appeareth to be that which is moſt ſeaſonable, and by conſequent, both the heat of Sommer, and the cold Winter-ſeaſon is here excluded. But here ariſeth a great ſcruple in the mindes of the vulgar and ignorant people, who are ſo fearefull of phlebotomy in ſome ſeaſons, eſpecially during the Dog-daies; howbeit, if they well weigh the premiſies it will evidently appeare, that in all ſeaſons we are to yeeld to neceſſitie. But the vulgar ſeeme to have ſome reaſon on their ſide, at leaſt the authority of [d] *Hippocrates*, who hath left this upon record, and the antients did carefully obſerve this rule, and that, as ſeemeth, not without reaſon I anſwere, it is true indeed, we have it recorded by antiquity, that during that time, it is not ſo ſafe to adventure upon phlebotomy or purging, and that by reaſon of the exceſſive heat of the Sunne in that ſeaſon. And indeed in hot countries, this ſeaſon is often very tedious to the body of man, by reaſon of the diſſolution of the ſpirits, and by conſequence debilitating the whole body: yea, during that ſeaſon, the ſea it ſelfe ſuffering ſome alteration is more troubled, and wines in the cellars during that ſeaſon doe often ſhew themſelves therewith affected by a new ebullition, as it were boiling a freſh. And therefore, good reaſon had theſe antient fathers of Phyſicke, to wiſh men, during theſe exceſſive heats, to refraine from the uſe of any great evacuation. But let us ſee, whether there be any ſpecificall, maligne influence deſcending upon the body phlebotomiſed during that ſeaſon. The vulgar,

Whether Phlebotomy may be uſed during the dog-daies.

The Vulgar ſhy of bleeding during the dog daies.

[d] Aphor. 5 lib. 4.

Anſwere.

In hot countries this ſeaſon often very tedious.

yea and some of a more refined understanding are carried away with; I know not what, superstitious feare of this season, be it hot or cold; that be they or their friends in greatest extremity of danger by reason of sickenesse in the same, yet shall one hardly many times perswade them to the use of any remedy. And in this, women (as they are commonly most pragmaticall, and readiest to controll the Physitians prescriptions) shew themselves most crosse and oppositous. In the first place then, true it is, that this season proveth often the hottest time of the yeere, the Sun then entring into the signe of *Leo*, as they call it, and the *dog-starre* then arising upon our *horizon*, the heat is most commonly then increased. But that any specificall malignity, more than is procured by heat, (which is a generall cause, and an active quantitie) is conveyed from this or any other starre or constellation into the body of man more than at any other season, I utterly deny: although the vulgar are of opinion, that the very season of it selfe, how soever the ambient aire be affected, portendeth alwaies danger: even as the Papists have a strong conceit of their *opus operatum*, in mumbling over a set number of their Prayers in an unknowne tongue, the receiving of the Sacraments, &c. to be of great force and efficacie. And besides, these antient Physitians doe not absolutely inhibite the use of Phlebotomie or physicke during this season, but hold comparatively, that then they doe not so well suite with the body of man as at other times, and in this doe our opinions also concurre. And what judicious Physitian of our time maketh choice of these canicular daies for any elective evacuation by way of prevention? doe we not alwaies advise people, when it is in their power to make choice of the most temperate time, as may plainely by our precedent discourse and difference of election and coaction or necessity, appeare? But the question is not here of election, but of coaction; whether the body being assaulted with some furious *Fever* or *Inflammation*; as *Pleurisie*, *Squinancy*, or the like, may not in this case safely admit of Phlebotomy? If we should deny this truth, we should be injurious to our Maker, as though he were not alwaies the same, and would in some seasons leave men destitute of any helpe or succor, than the which, what can be more impious? I deny not indeed, but that if the sick can adjourne his disease (as Lawyers do their courts) till the Spring or Autumne, I shall be of their opinion. But we know, and many wilfull and peevish patients, though to their great smart, doe often finde this old saying true: *Ante capillata, post est occasio calva. He that will not when he should, often cannot when he would.* Now as there is no time nor season of the yeere, wherein there is any immunity or exemption from sickenesse, so is there no time nor season of the same, wherein we are deprived of meanes and comfort against this calamity. And this is the generally received opinion of all learned and judicious Physitians, as I could prove by a multitude of witnesses. Among many others, there is a famous[d] *French* Physitian, who lived in the South parts of *France*, the Kings Physitian, and chancellour of the famous Universitie of *Mountpeliers*, and Doctor of the chaire in the same Universitie; who of set purpose confuteth this sottish and erroneous opinion of the vulgar in this particular concerning evacuations.

No particular nor specificall influence proceeding from the dog-starre doth any whit at this time affect our bodies.

Phlebotomy not absolutely forbidden by the antient Physitians, but comparatively.

In time of necessity we may freely use this or any other remedy during the dog-daies.

As no time of the yeere is free from sicknesse; so in no time is it amisse to use the meanes.

[d] Laurence Joubert *de erreurs populaires partie second. chap. 6.*

And

And yet this place *Montpeliers* I meane, is betwixt * 8 or 9 degrees further to the South, than wee here in this cold and moist climat, that knowne to be very hot, and of the same heighth of elevation of the pole, with many parts of *Spaine*, and *Italy*, yea, of *Rome* it selfe: which may be yet further proved by the strong wines of that countrie, exceeding many places of *Italy*; as likewise by the abundance of Orenges, Lemmons, Olives, Figs and Pomegranats, together with the abundance of Scorpions, Vipers, and other venomous vermine (to counterpoise this former felicitie) no where but in hot climats and countries to be found. This [c] same Physitian, among many other passages, inserts a merrie advertisement for women, wishing them, during this hot time, to counsell their husbands, for their healths sake, to abstaine from their amorous imbracings, rather than trouble themselves with controlling the Physitian in his owne profession, who can tell well inough what to doe without their directions: although as he affirmes, some would have this abstinence in all the moneths that have not an (R) in them, yet disclaimeth he this rigidity. All this notwithstanding, many people are so pertinacious and obdurat in this their foolish opinion, without either ground or reason, that they will often adventure their owne, or dearest friends life, rather than admit of any meanes for the recovery of their health during this season, and if, perhaps, sometimes pinched with extremitie, by meanes of some dangerous disease affrighting them, they use the lawfull meanes not to be neglected in any season, necessity so requiring, and through the violence of the disease, the patients, or assistants errour, there follow not that answerable successe as was expected, the Physitian is presently laid in fault, and condemned of temeritie and boldnesse, in adventuring the use of any meanes in such a season, when as the ambient aire, perhaps, was as temperate as in April (as in this our countrie and climat often commeth to passe) yet all is one, the very name of a dog day, doth as much affright them as if some furious mastiffe dog had bitten them by the breech.

* About 500 miles to the Southward of us in *England*.

c *En ete on doit movillir le bec et anoir le membre sec. Ibid.*

Tous les mois qui n'ont point de R. laisse la femme et prennos le verre. Ibid.

History

I knew some ten yeeres agoe, a Knight living in Northampton-shire *of my acquaintance, about* Bartholomew-tide, *fell sicke of a violent* Fever, *with extreme drouth and headach, and although at his first falling sicke, hee would willingly have sent for mee, yet some Ladies and Gentlewomen his friends, at that season lying at his house, for the space of two or three daies, caused him deferre the execution of his intended purpose, and withall, kept him so short of drinke, that scarce would they allow him a good draught of drinke in a day. At length finding no amendment, and fearing some further inconvenience, neglecting now his womens counsell, hee sent for mee. At my first comming, I found him in great extremity of heat, and headach, and for this cause I presently caused administer to him a cooling glister, with diet accustomed with such a case, giving way also to a more liberall allowance of drinke, which of all other things gave him most content. The next night after, his rest was better, and after followed great allevation of his former accidents: and therfore, although my purpose was to open a veine, yet perceiving some allevation, and hoping still for more, by reason of signes of concoction in the urine, which accordingly came to passe (withall knowing the hard conceit these Gentlewomen, as is usuall also with others, had conceived of that remedy, especially in that season, which nevertheless was not then very unseasonable in regard of the temperature of*

the aire) with cooling glisters, abstinence, and some other small meanes, within the space of two or three daies, this Gentleman recovered againe his former health, although by some otherwise indicious, this sudden good successe was not expected. And as for phlebotomie during the dog-daies, and purging, I have both knowne others use them with very good successe, and have beene my selfe both an agent and patient in time of need. Another of an old man. *Many yeeres agoe, about the midst of the canicular daies, a man of this same Towne, about 64 or 65 yeeres of age, fell sicke of a dangerous pleurisie, who sending for mee, intreated my best advice and counsell. Acquainting him then with the danger of the disease, notwithstanding the heat of the weather and his yeeres, I wished him with all speede to open a veine, a remedy of all other most likely to helpe him in this extremity. This was by him as speedily put in execution as apprehended, (notwithstanding many womens opposition, and their peremptory sentence of temerity and unadvisednesse, past upon mee, as it pleased them to speake) and with as great speede was he rewarded for a voluntary submission to the meanes, by a speedy and happy recovery: who after that lived a many yeeres, and with a thankefull remembrance to his dying day acknowledged me under God the meanes of saving his life.* But lest I may seeme too rigid and strict in imposing heavie burthens upon others, which I would not touch with mine owne little finger, I will adde yet one experiment practised upon mine owne person. Another concerning the Author himselfe. *Some 15 yeeres agoe, during the heat of these canicular daies, being newly returned from a noble Lady of* Northampton-shire, *and being great with childe, and then in some extremitie had desired my presence and counsell; after my returne I was surprized with the head-ach, a drouth, with other accidents, arguing the inchoation of a* Fever, *and therefore well remembring that golden rule,* principijs obsta, *I did first use a gentle purge, keeping a diet fit in such a case, and the next day after sent for my Surgeon, and out of the* median *of the right arme, caused him take at least twelve ounces of blood already begunne to putrefie; with a full purpose within a day or two after, in case of continuance of the former accidents, to have proceeded to a reiteration of the same remedy, evacuating as much out of the other arme. But the former quantity sufficed, and followed immediatly alleviation, and so with the use of a gentle purging infusion, by the help of Almighty God, recovered my perfect health:* All this notwithstanding, I kept not at home two daies together, but every other day rode abroad to visit a Gentlewoman, a patient of mine, lying within some few miles of *Northampton*, and newly before that come out of *Stafford-shire*; and this is moreover yet observable, that although the weather was then as hot as any time I have knowne it, yet found I no more faintnesse then in my bodie after this evacuation, than at any other time of my perfectest health; but on the contrary, a speedy alleviation of all my former accidents. It were easie for mee to produce yet a multitude of mine owne, and other mens experiments of this nature, but these few shall suffice to confirme the truth of this assertion. I will yet adde this, that there is no small difference betwixt this our cold climat, and the country of *France*, the South part especially; in the which, notwithstanding, their Physitians, as appeareth, allow both of phebotomie, and purging in time of need, be the season as it will, as hath beene already proved. And *Greece*, in the which *Hippocrates* and *Galen* lived, is yet a farre hotter countrie than any of the aforenamed, as extending it selfe to divers de-

Great difference betwixt this our cold climat and other hot countries, lying further to the South.

grees

grees neere the South. Beſides, this our Iland being ſo invironed round about with *Neptunes* watrie walls, by meanes of many moiſt exhalations by the Sunne-beames attracted into the middle region of the aire, is often ſo watered with ſhowers, and our aire often ſo overcaſt with thicke cold clouds, by this meanes keeping from us the force of *Phœbus* burning beames; that by this meanes wee need not be ſo much afraid of the biting of this mad dog. To which purpoſe, I will relate a ſtory told mee by a friend. *The cruell* Cardinall Beton, Arch-Biſhop of S^t^ Andrewes in Scotland, *ſent for that famous* Cardan *out of* Italy (*for no neerer, nor ordinary Phyſitian would ſerve the proud prelates turne*) *to conſult with him concerning ſome infirmity then troubling him: in his returne homewards, paſsing thorow* England, *hee ſtaid ſome daies in* London. *During his aboade in the City, many hearing a great fame of an outlandiſh famous Phyſitian* (*as the Proverbe ſaith,* A new broome ſweepeth cleane) *reſorted to his lodging to crave his counſell: but when hee ſaw them ſo ſhy of phyſicke, and that few would then in that ſeaſon adventure on any, hee asked what was the reaſon? to whom it was replied, it was by reaſon of the dog-daies, in the which to take any phyſicke, they were much afraid. Hee wittily and wiſely replyed againe,* Canis non mordet in Anglia: alluding to this I have already ſaid, that the Dog-ſtarre is not much to be feared here in *England*. And this did yet more evidently appeare, this late yeere paſt, 1630. in the which, during all this canicular ſeaſon, or Dog daies, wee had not three hot daies, and proved colder than any of the former part of the Sommer. If the ſeaſon then before or after be hotter than theſe canicular daies, why ſhould not wee be as warie and circumſpect, as when the heat falleth out in that ſeaſon? And when that time falleth out ſeaſonably, why are we as fearefull of it, as when extremitie of heat ſcorcheth our feeble bodies? It is the ambient aire, hot or cold, &c. as I ſaid, which doth moſt affect our bodies and not any ſpecificall maligne influence from this or any other ſtar that threatneth us with any miſchiefe. Let people therefore from hence forward be warned, that they be not ſo ſuperſtitiouſly fearefull at the very naming of a dog-day, that during that ſeaſon they neglect good and wholeſome meanes for the recovery of their health in time of neede. But if it be in thy option, no neceſsity compelling thee, make choice of the moſt temperate time. But if thou beeſt ſurprized with any acute or dangerous diſeaſe, whatſoever the ſeaſon be, take heed of dallying with thy diſeaſe: take counſell of a judicious and able Artiſt, and thou ſhalt finde, hee can accommodate his phyſicke to any ſeaſon. The judicious and underſtanding Phyſitian goeth not hand over head and at randome; but knoweth how to accommodate his phyſicke both for quantity and quality, not onely to the ſeverall ſeaſons of the yeere, but to the particular and individuall conſtitutions and diſeaſes alſo. But if thou caſt thy ſelfe upon Empirickes, woman-phyſitians, and unlearned Phyſitians, I cannot blame thee to be afraid, not onely of dog-daies, but of any other ſeaſon alſo. But if thou wilt be ruled by no reaſon, upon thine owne perill be it, it is ſufficient thou haſt beene warned.

Hiſtory.

Canis non mordet in Anglia.

Dogge-daies in the yeere 1630. cooler than any other part of Sõmer preceding.

The ambient aire chiefely to be taken notice of.

CHAP.

CHAP. VIII.

Whether in Phlebotomy wee are to observe the signes, and severall other things pointed out unto us by our Ephemerides-masters.

BY that which hath beene alreadie said, it hath plainly appeared, that in diseases wee are in no hand to procrastinate and spinne out time, but lay hold on oportunitie without respect of time or season whatsoever; yea, even during the scorching heat of the canicular daies. This hath beene acknowledged, as an uncontrolled truth, and generally entertein'd by the most learned and judicious physitians of all ages of all countries; *Greeke*, *Arabian*, *Roman*, and others of all *Europe*. But as *errorum plena sunt omnia*, error and imposture carrieth a great stroke in this whole universe; so neither the noble celestiall creatures themselves (the heavens I meane, with their glorious orbes, and resplendent ornaments) have beene freed from imposture. And all this by meanes of wicked and malicious men, prostituting themselves to imposture, and making bawds of these celestiall bodies, the more cunningly to circumvent the vulgar, and cover their their owne covetousnesse and ignorance in the principles of this profession. Hence have wee so many erronious and pernitious opinions now so ruvetted in mens mindes, that they cannot without great difficulty againe be extirpate. And this opinion concerning phlebotomie, the Moone being in certaine signes, among others is not one of smallest consequence. To mainteine then this erronious opinion they have taken for granted, that there are certaine signes, having dominion over certeine parts of the body, and therefore if any shall happen to be let blood in that member, where, say they, the sign for the time is predominant, portendeth no small danger to the patient. And therefore when at any time there is occasion offered of using this remedie, especially to the vulgar sort, or countrie people above others, they aske presently how is the signe? And if it shall then happen to be in that place to be phlebotomised, a man had need to use all his eloquence, and yet should scarce, perhaps, perswade them to it at that time, untill such time as the signe be past that part. And why, I pray thee, ought wee to be so curious in the observation of the signe, so many thousand miles off us, and in the meane time neglect the ambient aire, which, as sense it selfe teacheth us, environeth us alwaies on every side. Now, they cannot deny that all diseases are ingendred in all times of the yeer, in every moneth, weeke, day and houre; and hot acute diseases are as well ingendred when old frosty father *Saturne* is in conjunction with the ☾ *Moone*, as when firie *Mars* is joined with the same affinitie: and cold diseases againe ingendred as well under the one as the other. Now, then, Master *Astrologer*

The heavens and celestiall bodies not freed from imposture.

Of phlebotomy, the Moone being in the signe, erroniously supposed to have predominance over that part.

Superstitious and erronious ignorance of the vulgar in this particular.

Aſtrologer yeeld me a ſound reaſon, why I may not as well uſe phlebotomie and any other evacuation during theſe conjunctions? And yet * *Ptolomee* was in this particular ſo ſuperſtitious, that hee affirmeth, that if phyſicke be exhibited while the *Moone* is in conjunction with *Iupiter*, it doth blunt the edge of the operation thereof. For, ſaith hee, our life conſiſteth in heat and moiſture, over which qualities *Iupiter* preſideth: wherefore, ſaith he, if the *Moone* be alſo joined to *Iupiter*, then is vigour and ſtrength ſo much increaſed, that they farre ſurpaſſe the vigour and ſtrength of the medicine, ſo making it of no effect or operation, inſomuch, that it worketh not at all. But by *Ptolomees* good leave, all our Phyſitians doe very well know, that by the vigour of naturall ſtrength and heat, all phyſicall operations are furthered and perfected. And therefore the *Moone* being accounted the mother of humidity, if *Iupiter* adde yet more moiſture, there will be great uſe of all the heat hee can communicate unto us: and by this meanes, in all probability of reaſon, it would ſeeme, this active quality of heat ſhould the more facilitate the operation in the body now repleniſhed with this double humiditie. And therefore, not without good reaſon is it that all our Phyſitians doe prohibite the uſe either of phlebotomie or phyſicke to old and decrepid perſons, by reaſon of the want of this naturall vigour and ſtrength, and then onely uſe them when as the body abounderh therewith. But now concerning the ſigne, ſaith the * ſame Author, wee are nor to open a veine when the *Moone* paſſeth by that ſigne which governeth that part of the body: for, ſaith hee, and with him *Almanſor*, that ſince the *Moone* filleth the body with moiſture, that then that part is repleniſhed with humiditie: and yet it would ſeeme there ſhould be then moſt uſe of phlebotomie. But this doctrine is againe contradicted, by *Meſſahala*, who would have us to beginne the cure of all diſeaſes, when as the *Moone* is entred into that ſigne which is appropriated to the part affected: as if one were ſurprized with a *Phrenſie* or *Squinancie*, although the *Moone* were in *Aries*, *Taurus*, or *Gemini*, yet ſhould wee beginne our cure by inciſion of the *Cephalica* veine, otherwiſe called *humeraria*; which, nevertheleſſe, is quite contrary to the tenent of *Ptolomee*. This contrariety cauſed ſome to confeſſe, that theſe precepts were to be underſtood only of ſuch diſeaſes as might well without danger be deferred. It will then follow, that in dangerous and acute diſeaſes, they are of no force and validitie. Of this then the people in their prognoſtications ought to be advertiſed: for, wee ſee many times, that many, inſnared with this perverſe opinion, rather than they will tranſgreſſe theſe irregular rules, often indanger that which ought to be to them moſt deare. And have wee not too many that ſooth them up in this their ſottiſh ſuperſtitious and erronious opinion? I ſpeake not onely of our ordinary *Ephemerides-Maſters*, and ordinary almanack-makers, but I wiſh ſome of the ſonnes of *Levi* were not too much addicted to ſuch idle vanities, with calculating nativities, and ſuch other fooliſh frothy and forbidden ſtuffe. I will not deny, but ſince the *Moone* is accounted the mother of all moiſture, there may be ſome uſe in the obſervation of her increaſing and decreaſing, according to her quarters, and

a *In centi. eq iib.*

Confutation of the former opinion.

Humidity doth not inhibite, but rather indicate phlebotomy, and ſo doth the heat concurring.

* Langius *epiſt medic. lib.*1. *epiſt* 35 *&* 36. *de his agit copioſius.*

We reiect the obſervation of the *Moone* in ſome caſes.

and when it is in our free election, by way of prevention, if there be no impediment, wee may use evacuation in the increase of the *Moone*. And wee deny not that this same Planet manifesteth her power in many sublunary creatures; as wee see in the Sea, and creatures therein conteined; in the fruits of the earth, &c. It is true indeed, that [b] *Galen*, both in the birth of mankinde, and other creatures, and in the criticall daies ascribeth something to the motion of the *Moone*, according to the 16 angles of her monethly peragration; and wee doe not deny the same. But withall, it as certaine, that the observations and effects of these criticall, judiciarie and provocatory daies depend upon the disposition of the materiall cause of the disease, and concoction of the same, and better knowne by the ordinary and set periods and paroxysmes of the disease, than by all the starres in the Heavens, witnessed that worthy [c] *Hippocrates*, in many places of his workes. And in [d] one place hee maketh it yet more plaine, where, searching into the cause why the *crisis* commeth commonly upon the odde day, maketh no mention of any starre at all. Now, besides all this, the *Moone* is of so swift a motion, that in two or three daies shee passeth by any of these signes, and that with such a celerity, that she hath quite passed by the signe, before the force of the same can be perceived, or taken notice of. And yet these wise Masters will have us in no hand to exhibite any purging medicine, the *Moone* being in any signe which doth ruminate or chew the cud: to wit, *Aries*, *Taurus*, *Capricorne*, for feare forsooth, say they, lest it be againe rejected by the mouth. But I could tell their wisdomes, that both my selfe and others have found this most idle and false; besides, that it is builded upon no reason at all, I have found by manifold experience, that a nice, daintie and weake stomacke, but especially oppressed with corrupt humours, will scarce reteine any purgation, unlesse it be first evacuated by vomit upwards, the which I have proved to worke as well in my selfe as others, when the *Moone* was most remote from those ruminant signes: and againe, purgations to worke as effectually in these ruminant signes as in others. And besides, I have alreadie made it appeare out of *Hippocrates*, that hee appointeth some times and seasons fitter by farre for evacuation of some humours, than others, without any relation at all to the signe. Moreover, this rumination is but a meere *Chimæra*, or phansie, and nothing indeed: for these starres fixed in the firmament for mens better conception and capacity, were by some, at first, ranked into certaine troupes, and as it were, certaine companies; and unto each severall troupe or company, men imposed, certaine names of such creatures as in their conceit they most resembled: as of a *Ramme*, *Bull*, *Beare*, *Dog*, *Dolphin*, and the like; although most, if not all of them might as well be resembled unto some other shape or figure, and so carry another name. Now, then, it is apparent, that there is neither *Bull* nor *Beare*, *Dogge* nor *Cat* in these celestiall bodies; and therefore what relation can there be betwixt this their supposed rumination and our medicines here exhibited? I could yet instance in a multitude of such

[m] *Lib. 2. & 3. de dieb. diitic.*

Criticall daies dedend more upon the Caterialll cause of the riseale, than by the starres.

[c] *Passim in aphor. prog. nost. & epidem.*
[d] *4 De Morb.*

The *Moone* of a swift motion, and abideth not long in a signe.

Ruminantia signa.

A weake stomacke especially clogged with corrupt humors will scarce reteine any physicke whatsoever.

Sottish and idle opinion of ruminant signes, being but a meere fansie.

ſuch idle fopperies: as in what ſignes with the *Moone* to adminiſter pills, when potions, and ſuch like; and when to waine children. And what better is it than meer heatheniſh, to point us out ſome daies of the moneth good, ſome bad, ſome criticall, ſome not? Is there one day of it ſelfe better than another? and what makes one day better than another but divine ordination? If they ſay this dependeth upon ſome influence of celeſtiall bodies, I anſwer, that according to their owne doctrine, they are ſo various and divers, and doe ſo ſuddenly change, that their operations and influences cannot be certaine, and fixed upon ſet certaine daies alwaies the ſame. And therefore, as for their good and bad, criticall and not criticall daies, wee care not at all. But what is the reaſon that theſe wiſe men doe ſo much neglect that great and glorious triumphant King *Phœbus*, who ſitting in his chaire of ſtate, by his acceſſe towards, and receſſe from us, produceth ſuch an alteration in the ſeaſons, and the ambient aire, that not one of all the reſt of that great hoſt of Heaven is able to parallell his power? Who doth not ſenſibly ſee and feele the various effects and changes of ſeaſons hee produceth in this inferiour world, is deprived of his ſenſes. His effects are more forcible than any of his fellowes: the *Moones* moiſture is but a paſſive, his vviifying heat an active quality, and therefore of farre greater force and validitie. See in his higheſt exaltation above our Horizon what a ſweet refreſhing heat he darteth downe upon theſe ſublunary creatures. Againe, in his receſſe and loweſt declination, notwithſtanding *Iupiters* hot and moiſt influence, and all his auxiliary helpes, yet for the moſt part doe we find ſuch froſty effects of old froſtie father *Saturne*, that nill wee will wee, forced wee are to confeſſe and acknowledge the noble effects of this King of Planets above all the reſt: for the which cauſe, not without reaſon, among all remote cauſes, in the generation of mankinde, and by conſequence of other creatures, the Philoſopher aſcribed the pre-eminence to this noble Planet. The efficacie and power of this powerfull King doth yet more plainely appeare, by compariſon of thoſe places where he doth moſt manifeſt his Majeſtie and power; namely, under the *Æquinoctiall line*, and within the *Tropicks*, and many degrees on either ſide: with ſuch places as are a great part of the yeere deprived of his princely preſence; or elſe by reaſon of the farre diſtance from them, are ſo little thereby refreſhed, that in ſome of thoſe places, there is no habitarion for mankinde, and in ſome others a life indeed ſome lead, but ſuch, as, in regard of the outward eſtate, a death may rather be deſired. The *Hollanders* in their navigations, to finde out an North-Eaſt paſſage to the Eaſt *Indies* can teſtifie what enterteinment they found at *Nova Zembla* in about 70 degrees elevation of the Northerne pole: *Forbiſher*, *Davis* and *Hudſon* of this Nation, attempting the ſame by the North-weſt, could teſtifie the ſame truth. If we will paſſe but into *Poland*, and other dominions of that great Prince; as *Life-land*, *Lap-land*, *Courland*, *&c.* We may, during all Winter, make our habitation upon that vaſt and waterie element, where *Neptune* hath his dominion, as ſafely as upon

Heatheniſh & ſuperſtitious to account ſome good and ſome bad daies.

The Sunne and his coniunction, with other planets qutie neglected.

Efficacy and power of this King of planets.

Sol et homo generant hominem.

Intolerable cold of theſe Northerne climats.

The Sunne abideth a compleat moneth in one ſigne, & yet there is no mention made of the Sunne in the ſigne.

any part of the terreſtriall globe. Beſides all this, the *Sunne* hath his abode and continuance in each of theſe twelve ſignes, for the ſpace of a whole moneth; and yet for all this, there is no mention made of the *Sun* in the ſigne, which, in regard of theſe former reaſons would ſeeme farre more reaſonable. [e] A late *German* Writer maketh mention of one of thoſe Prognoſticators, who had lately publiſhed an Almanacke, wherein were ſet downe certaine daies in each moneth of the yeere, on the which, if any were let blood, it portended extreme danger, if not death to the party: and beſides, prognoſticated death to all that ſhould be let blood on the feaſt of the Annuntiation of our Lady (I hope the *Roman Catholikes* will have this villaine by the eare, for ſo farre vilifying the power of the *virgin Mary* that ſhe, that commanded her Son, cannot divert any diſmall event from her holy day) on the day of *Simon* and *Iude*, and S. *Andrew* the Apoſtle, with many more other idle fooleries. In the ſame place, againe, hee inveigheth againſt the fooliſh cuſtome of ſome, who poſtpoſing ſigne, or any other thing whatſoever, in the midſt of Winter, be the weather as it will, froſt, ſnow, or haile, eſpecially upon S. *Stephens* day, doe uſually (as is the cuſtome here with horſes) to have a veine opened. [f] *This pernitious and pertinacious cuſtome of ſome Surgeons (ſpeaking ſtill of the ſigne) and by them ſtiffely mainteined, is a cauſe of no ſmall miſchiefe in a well ordered Common-wealth; and yet hath no ſolid nor ſound foundation, either from antient or moderne Phyſitians of greateſt fame, who never have any regard unto the ſame.* [g] And ſome of our late Writers, of no ſmall note, and as well skilled in all the Mathematicall Sciences as any *Ephemerides-maſter* of them all, yet neither in their cures nor indications once make mention of the *Moone* in the ſigne, of all theſe idle planetary conjunctions, evill or good aſpects, and the like needleſſe curioſities. Among others, there was of late yeeres a famous Phyſitian, and native of *Aberden* in *Scotland*, and no leſſe skilfull in Mathematicall ſpeculations, and therefore by *Henry*, late *Duke* of *Brawnſwicke* (called *Henry* with the long noſe, and married a ſiſter to our late gracious Queene *Anne*) choſen for Mathematicall profeſſion in his Vniverſity of *Helmſtadt*: and yet in his learned works publiſhed to poſterity in the *Latine* tongue, in his tractat of indications, evacuations and curations of all ſorts of *Fevers*, hath not one word of the obſervation of the ſigne and the reſt of that rabble of fooliſh vanity. And this is alſo the generall opinion of all our moſt famous and skifull Phyſitians. [h] *Since then theſe ſignes, conjunctions, and the reſt of theſe more than fooliſh and ſuperſtitious obſervations ſet downe in theſe lying Ephemerides tables (ſaith our former author) are no certaine true judicatory ſignes, either of Phlebotomy, purgation or ſcarification, they are rather to be derided, and blotted out of*

[e] Claudius Deodatus *panth. hygiaſt. libr.* 3. *cap.* 10.

[f] *Pertinax iſta multorum Chirurgorum conſuetudo, nullis rationibus firmata, nulla experientia ſtabilita, nullis veterum, nec recentiorum medicorum authoritatibus munita, eo uſq; pedem extulit ut non ſolum conjunctiones, oppoſitiones, aſpectus infauſtos, & peſtilentiſſimos in omni venæ ſectione, aut purgatione pertimeſcendos proclament, quaſi venæ ſectio aliquo illorum diorum adhibita certa pernicie hominem ſit emedio ſublatura. Interim huius perniciоſæ opinionis, alios, vel authores, vel fautores non habent, quam* Aniculas, Veneficos, Zingalos, ineptos Empiricos, Aſtrologos, & Ephemeridum calculatores, &c. *Et paulo poſt unde Gal.* 11. *method. Has Lunæ obſervationes adeo nihili fecit, ut etiam magnopere laudet medicum, qui quinquagenarius in cephalalgia noctu ſibi venam inciderit, Idem* Deodatus *ibidem.*

[g] *Vide* Duncani Liddelii Aberdinenſis Scoti *art. medic. libr.* 5. *de febrib. curat. libros.* 3.

[h] *Cum igitur illæ planetarum conjunctiones, oppoſitiones, quadraturæ, & cætera ſigna illis mendaciorum tabulis affixa, non ſint vera & legitima vel venæ ſectionis, vel purgationis, aut ſcarificationis indicatoria, non ita ſcrupuloſe obſervanda veniunt, ſed multis nominibus irridenda, expungendaq;. Primum enim illorum varietas, diverſitas, & deſcrepantia, argumento eſt, nihil omnino, vel ad venæ ſectionem, vel ad cæteras vacuationes conferre, cum in uno diario bona, in alio mala; in his multa, in illis vel nulla, vel exigua depingatur: Idem ex perniciſſimo Lunæ per ſigna Zodiaci rotatu colligitur: licet enim in calendarii tabula Luna duabus, vel tribus in Scorpionis ſigno viis excurrere doceatur, tanta tamen id pernicitate fit, ut citius Lunæ ſignum illud percurrat quam ſigni vires exeri, & animadverti poſſint. Idem* Deodatus *loco prius citato.*

all

all bookes. And [i] another famous Phyſitian and his country-man before him, *wiſheth that the magiſtrate would take order that in theſe publike prognoſtications, nothing might be divulged, ſave onely the Feſtivall times, together with the times and returnes of legall proceedings.* The like could I wiſh might be looked into here in his Majeſties dominions, that wee might have nothing but the moveable feaſts, the motion of the *Moone*, and the times and returnes of the Termes: and if any memorable accidents or hiſtoricall relations were ſet downe, I thinke no man would be againſt it. As for Phyſitians they could make a good ſhift without their helpe and directions, to phlebotomiſe both the ſicke and the whole; to purge by pills, potions and electuaries, as the caſe and occaſion ſhould require: women could weane their children, the barbers ſhave beards and cut haire; and every man pare his owne nailes without the Almanacks preſcription and direction. And Princes could undertake, and wage warre, and others goe about the buſineſſe of their particular places and callings, without ſuch buſy-bodies intruding upon that which concerneth them not. By theſe particulars it may then appeare, that this judiciall *Aſtrology* is not ſo well rooted, but may eaſily fall to the ground, being ſo looſened and weakned by ſo many famous and worthy perſonages of ſeverall ages and times: yea, and ſome who have in former times favoured the ſame, after they were thorowly acquainted with the vanity and uncertaintie thereof, at length forſooke it, and have left their recanaition for a perpetuall memoriall behind them. Many other things concerning this ſubject be ſaid, and many arguments to evince the vanitie and ſuperſtitious uſe of *Judiciall Aſtrology*, with all the dependants on the ſame: but this were beſides my text, and withall would prove a taske too tedious, eſpecially for mee, having at this time ſo many other things yet to handle; and therefore I will now draw this point to a period: proteſting nevertheleſſe, that what I have ſaid, is neither of a-

[i] *At bone Deus quantum præſtaret ut Principes & urbium rectores, has* Aſtrologorum Ephemerides *in universum bonarent, & more veterum, tantum dierum fastos instituerent quorum* pontifex *& sacrorum* Rex, *quibus diebus pro necessitatione sacra deorum myeria celebrari debe rent, & jus populo indicabat, &c. Et paulo pos, Hujusmodi sane* Ephemerides, *quæ syderum ortus & occasus, ac tempestates, diesq; mysteriorum fastos et ne fastos nobis indicarent nobis satis forent: quas nugigerulum* Aſtrologorum *vulgus suis ex imaginariis* Lunæ *& planetarum aliorumq; aspectibus infortunatis, exaltationibus atq; triplicationibus, dierum electionibus defœdavit: qui ut* imperitus Scytotomus ex uno calopodio omnibus ſolularia conficit: *ſic illi* Aſtrologi *ex eadem anni constitutione hominibus etiam sub diversissimo cœli themate natis, qua de re secare venam, corpus pharmaco purgare, cucurbitulis aut hirudinibus sanguinem emungere, pueros ablactare, mercari, peregre proficisci, novas induere vestes, caput & barbam radere, resecare ungues fastum sit, indiscriminatim omnibus præscribunt. Tacco quod bella, principum mortes, annonæ caritatem, perfricta fronte prædicere non erubescant. Quorum nugis moderatores urbium confisi, nec eorum prudentia & ratione habenas reipublicæ moderari, nec Medici ægros recte curare possunt. At id reipubiicæ parum interesse censes? Nequaquam: digniores certe essent in quos omnes anus scommata jacerent, quam* Thales *fuerit* Mileſius, *qui primus* Solis *prædixit eclipsim, & stellas* urſæ minoris *monstravit; hic enim egressus domum u. astra contemplaretur, inq; subjectam decidens foveam, irrisus ab anu fertur, quod ea quæ in cœlis essent scrutari vellet, quum quæ pedibus essent subjecta non videat. Si nec anus nostri seculi deliramenta vidisset quid eam dicturam arbitraris? An non exclamaret: O vanitas vanitatum, & super omnia* Aſtrologorum *vanitas, &c.* Picus Mirandulæ Comes & Angelus Politianus *contra* Aſtrologiam iudiciariam *scripserunt. Item* Auguſt. lib. 2. ſupra Geneſim, lib. 2. de Doctr Chriſti & lib. de civit Dei *copiose contra* Aſtrologos genethl. Porphyrius *etiam teste* Iamblicho *eandem refutavit. Testatur etiam* Langius Marſil. Ficinum *qui in libro de vita cœlitus comparanda conscripto hanc* Aſtrologorum *curandi morbos methodum docuit & approbavit: eundem tamen tandem, palinodiam* Angelo Politiano *& Pico Mirandulano canentem, ingenue fateri hæc* Aſtrologorum *observationes ut quomodo libet ad vitæ conservationem profuturas se congessisse, non ut eas probaret, sed potius cum* Plotino *gravissimo* Platonis *interprete derideret, & ambobus congratulatur, quod* Aſtrologica *vanitatum & superstitionum Portenta tam argute quam sancte confutaverint, & quod contra* Aſtrologos *qui* Iovi *cœlum frustra eripere more* Gigantum *meliuntur, hic ut* Palladis *alumnus, ille ut alter* Hercules *egregie decertaverint. Hæc ex* Marſil. Ficin. lib. 12. epiſtol Porphyrius, *teste* Iamblico *totius eorum artificy fundamentum his verbis evertit & abnegavit, dum ait: Si quis cognosceret figuram nativitatis, Dominumq; figuræ, inveniret quoq; dæmonem suum. & solveretur per ipsum a fato nativitatis Sed subdit, illam scire, & hunc invenire esse impossibile: & regulas* Aſtrologorum *esse incertas & incomprehensibiles, auctore* Chæremone. *Nam certe quis in tam præcipiti siderum nocturna & diurna vertigine, quum minima momenta ingentes parturiant mutationes, quæ vix quisquam cognitione assequi possit, quisinquam exacte nativitatis thema assequi possit, non video. Adde, quod observationis astrorum motus organa, raro sint ad amussim facta, sed plurimum manca. Hæc & alia multa hanc materiam concernentia congessit* Iohannes Langius medicus doctissimus & celeberrimus lib. 1. epist medic. epist. 35. & 36, ex *Macrob. Saturn.* lib. 1. Suida, Heſichio, Ovid. 1. Faſt. Gell lib. 4. cap. 9. Diog. Laert. lib. 1. Euſeb. de præpar. Evangel. lib. 12, &c.

ny hatred or prejudicate opinion conceived againſt the perſons of any, who have either practiſed this Art, or publiſhed any thing concerning the ſame: but onely to vindicate the truth from error and impoſture, and to give the world notice, how farre they have hitherto been deluded. And beſides, it never came into my mind to harbour in my heart the leaſt evill thought againſt that noble and thrice renowned true *Aſtronomy*, with the ſubalterne Power it hath, from the great Lord, Maker of Heaven and Earth, received over all theſe ſublunary creatures: Onely I would not have the ſervant to have dominion over his maſter, and place a creature in the place of the Creator, and to abuſe the ſimpler ſort of people, as is moſt frequent with thoſe which attribute ſo much to this art.

CHAP. IX.

Preparation before phlebotomy, during bleeding what to be done, and how to bee ordered after. Of particular phlebotomy by leaches: of ſacrification and cupping. Of ſearing, ſetum, veſicatories, &c.

Preparation to be uſed before phlebotomy.

IN the firſt place then before phlebotomy we are to prepare the body, by cleanſing it from the excremẽts of the firſt concoction conteined in the guts, & withal we muſt have a care to correct the crudities of the ſtomacke and ſmall veines. Crudities before muſt be corrected by a ſpare and wholeſome Diet. As for expulſion of the fecall excrements, it is ſafeſt to uſe a gentle, emollient gliſter, or ſome gentle, lenitive, *Manna*, ſirup of roſes, or the like. A broth made of looſening herbes, as mercury, mallowes, betes, ſpinage, groundſell, and the like, will ſometimes ſerve the turne. But if neceſſity conſtraines us, or any other acute diſeaſe urge us: as a *Pleuriſie*, a *Squinancy*, or the like, we are then to make no delay, but take hold of the preſent opportunity, delay in this caſe threatning no leſſe danger than death. If the orifice or mouth of the ſtomacke be very ſenſible, if ſome choler proceeding from the liver or veines have ceized upon it, or it hath contracted any imbecillity or weakeneſſe, then before we ſet upon this worke, we are firſt to corroborate the ſtomake, and blunt the edge of theſe humors, with the juice of lemmons, pomegranats, barberies, or rather their ſirups: and the imbecillity of the heart is to bee remedied with a toſte in a little Canary-ſacke, hipocras or the like; as alſo with ſome cordiall looſings, or the like ſolid or liquid ſubſtance. If faſting be offenſive, an houre or two before, they may take a little of ſome liquid ſubſtance, broth, cawdell or the like. The party to be phlebotomiſed, if in health, is to bleed ſitting, unleſſe

Crudities.
Expulſion of the fecall ordure.

Imbecillity of the orifice of the ſtomack.

unleſſe upon a ſmall occaſion ſubject to ſwound, in which caſe he may bleed upon his bed. In ſicke perſons, eſpecially when they are weake, this ſame rule is to be obſerued, and withall we are to obſerue and diligently to marke, whether in the bleeding ſtrength continue; the decay of which may be diſcerned by the changing of the colour, by gaping and yawning, by ſtretching and reaching, dazeling of the eyes, ſinging of the eares, the hicket, loathing of the ſtomacke, and eſpecially by the changing of the pulſe: in which caſe it is good either to give over, or elſe to pauſe a little untill the partie be a little refreſhed, and then to bleed againe, or deferre it a while as occaſion ſhall require. If hee ſwound let him backward, ſprinkle his face with roſe-water, or other ordinary, and preſent to his noſe refreſhing ſmell. After bleeding, eſpecially in ſickneſſe or weakneſſe, the patient is to be laid upon a bed on his backe, not ſleeping for two or three houres after; and within an houre or two may take ſome food in a ſmall quantity, and eaſie of digeſtion: as ſome cawdell, broth or the like. And in caſe of ſudden fainting it may bee ſooner uſed, or at leaſt ſome other comfortable cordiall. After this, the patient muſt keepe a good and ſpare Diet.

Situation of the patient to be let blood.

What to be obſerved in the bleeding.

Swounding.

After how to be ordered.

But many times it commeth ſo to paſſe, that this noble and generous remedy by opening of a veine cannot ſo wel be effected, or at leaſt is not ſo fit, in regard blood is oftentimes impacted into ſome particular part, ſo that it cannot by ordinary phlebotomy bee evacuated, and then doe we betake our ſelves to a particular kind of phlebotomie by leaches, ſcarification and cupping glaſſes. The leaches muſt be choſen, ſuch as live not in ſtinking puddle-water, not very greene, nor having great blacke heads: and being caught, they are to bee kept in faire water, which is often to be ſhifted. Some counſell to put a little ſugar in the water, and ſome a little blood. They are beſt that live in waters where moſſe and frogges abound: not rough on the backe, of the colour of antimony, or having blew lines; but round little tailes like unto mice, and ſmall heads. In defect of phlebotomy, when for ſome good conſideration it cannot conveniently be adminiſtred, we may apply them to the great veines: but moſt properly they are to be applied to the ſmall veines. They are much uſed in the hemorrhoidall veines, and doe beſt of all draw unto them melancholicke blood: & for this cauſe, they are of ſingular good uſe in *Itches*, *Scabs*, and the like. They are to be put through a quill, and ſo applied to the place wee pleaſe; howbeit ſome uſe a ſpunge, fomenting the place firſt with warme water, and then anointing it with a little blood to make them ſucke the ſooner. Some, when they are a ſucking, cut off their tailes that they may draw more freely. If they fall not off in due time, ſprinckle ſome ſalt on them: and if they fall off too ſoone, bath the place with warme water, and if it may be with conveniency, bleed over warme water; and after they are falne off, this will ſtill further the bleeding. If the veine bleed too long, uſe the ſame meanes we uſe in ſtopping the bleeding of a veine in ordinary phlebotomy, adding, if thou wilt, a little powder of bole armenicke, ſome powder of galls, &c.

Particular phlebotomy by leaches.

Election of leaches.

Preparation of leaches.

In what caſes moſt uſefull.

Application.

To make them fal off

To ſtop the bleeding

Be-

Of ſcarification.

Beſides theſe, there is yet another particular evacuation of blood performed by meanes of ſcarification or racing of the skinne, and differeth according to the manner it is uſed. If deeper, it draweth more copiouſly and from the remote parts, and withall evacuateth the thicker blood. It may often ſupply the place of Phlebotomy. And thus in the armes deepe ſcarifications evacuat from the whole, as likewiſe ſometimes in the legges, eſpecially cupping glaſſes being therewith applied. And thus *Oribaſius* in that great and memorable *Aſiaticke* plague ſcarified both himſelfe and many others, and drew out very neare two pounds of blood, and by this meanes eſcaped the preſent danger. Scarification in this ſame place is alſo good in a plethory, proceeding from the ſuppreſſion of the *piles* or *menſtruous fluxe*. It may ſometimes be uſed, by way of revulſion, to the remote parts, obſerving ſtill the rectitude or communion of the parts, as in the inflammation of the right legge, ſcarification of the right hand or left legge. As likewiſe ſcarification of the legge attracteth from the inward to the outward parts, and draweth downe-wards, &c. And in the menſtruous fluxe ſcarification of the thighes or hands ſerveth in ſtead of derivation in furthering this fluxe. But ſcarification hath alwaies a moſt forcible effect in attracting from the remote parts when it is deepe, and a cupping glaſſe preſently applied. But the moſt proper uſe of ſcarification is to evacuat from the part affected, other remedies not prevailing. And for this cauſe is effectuall in all *Scabs*, and other breakings forth upon the skinne, as alſo for an inveterate *Scirrhus*, *Inflammations*, *Gangrenes*, *Peſtilentiall tumors*, *bitings of venemous beaſts*, &c. But with ſcarification for the moſt part we uſe alſo cupping with or without fire; and theſe cups are made of divers matters, of horne, glaſſe and copper; and of ſeverall formes, long, round, ſome of a wider, and ſome of a narrower orifice. They are for the moſt part uſed of glaſſe, called therefore cupping glaſſes. And of theſe the round with a narrow mouth or orifice are the beſt, and draw moſt effectually; and of theſe ſome are bigger, ſome leſſer, according as the evacuation is to be more or leſſe. In regard of the bodies they are to be applied to, they have a farre more ſucceſſefull operation in thinne bodies, than in thicker conſtitutions. Againe, we are to conſider the nobility, conſent, and the vicinity of the parts in the application and uſe of this remedy; and therefore not to bee applied to any principall part, leſt there follow an attraction of bad humors thereunto. But in the mutuall conſent of two parts, they may to good purpoſe be applied to the one; as in the immoderate menſtruous fluxe, to the breaſt. They are not to be uſed of ſound and healthfull bodies, to young and growing people, nor to old decrepit perſons: nor yet of cuſtome, but with good advice of the learned Phyſitian, as need ſhall require, eſpecially in the Spring and in Winter; not in a hot houſe, but neere a good fire, onely ſome frictions going before. We uſe them either with or without fire, alſo with or without ſcarification. The time elective is after perfect concoction, the ſtomacke now being empty, and the guts cleane from common excrements. The time of coaction or neceſſity is that which requireth this remedy, although the time bee not ſo ſeaſonable, and

In what caſes to be uſed.

Cupping commonly uſed with ſcarification.

The matter & forme of theſe cups.

In what bodies moſt uſefull.

Manner of application.

The time.

that

that to prevent a further danger. They are not ordinarily to be used before generall or universall evacuations have been used, but in some cases; as in the *wind-colicke*: or when as by reason of the thinne structure of the body it is not so safe to open a veine; or when we would attract any tumor from the internall to the externall and superficiall parts of the body. Wee are then to apply this remedy either to the part affected, or the next to it, when there is now no more afflux of matter. Dry cups without scarification draw and evacuat the body insensibly, especially of wind. They are sometimes for staying of vomits and yexing applied to the stomacke. They are in divers cases applied to severall parts of the body: as the hinder part of the head, and the crowne for divers infirmities of the eyes and head: to the fore-part for the *Phrensie*, *Lethargy*, &c: as also to the shoulders, chinne, thighes, legges, &c; for divers infirmities, whereon I must not now insist, but proceed.

Dry cups without scarification in what cases to be used.

Besides the premisses, there are yet some other particular evacuations performed by the hand of the Surgeon, the which for affinitie with the former, although no bloody evacuations, we will handle in this place. Of these, the chiefe is burning or searing of some particular place of the skin both for preservation and recovering of health; whereunto we referre also the two other, *setum* and *vesicatory*. This searing, in Latine called *cauterium*, is nothing else but a little ulcer made in the superficiall part of the body of man, with some actually or potentially hot thing, by this meanes to make a free passage for a leisurely ensuing out of peccant, noxious matter causing diseases: and that both for inhibiting corruption, corroboration of the members of the body, and the restriction of the influxe of humors. This remedy is of greater utility and profit than many are aware of; and may indifferently be used in all ages, not excepting infancy it selfe, where it is most soveraigne, even when they are yet in the cradle, and that for curing and preventing many diseases: as *Convulsions*, *Epilepsies* and *rheumes*; and besides, is not denied to any sex. The severall sorts or kindes of it are distinguished by three severall & distinct names: the one *fonticulus*; the next *setaceum* or *setum*; from a thred of silke or haire drawne thorow; and the last *vesicans* or *vesicatorium*, and of the vulgar, a blister, from the effect: and as for others *dropax*, *sinapismus*, *psilothrum*, as not being so frequent and usefull in sickneſse and health, as the former, I passe by. Now as concerning the part or place of the body where this issue is to be made, we must be very circumspect, and well consider where this noxious matter to be evacuated is ingendred. If the matter be by the issue to be derived, diverted or drawne aside; then is the issue to be made neare to the part affected. If it be for revulsion or pulling backe, then we are to beware of molesting any noble part, and therefore the place of the issue must be made a little further off; with that caveat notwithstanding, that the rectitude and consent with the part affected be observed. Neither are wee ever to make any issue in the part affected, unlesse the matter be already there impacted, and universall evacuations have already proceeded. This issue is made most commonly with an instrument made of iron actually hot, and of

Burning or searing of some parts.

What it is.

Utility and profit of this remedy.

Fonticulus.
Setaceum.
Vesicatorium.

The place where wee are to make this issue

With what cautions.

With what instrumẽt it is made.

divers formes according to the nature of the part affected: and some are also made of gold. Some againe use no materiall instrument of iron or other metall; but some hot burning medicine, composed of some ingredients of a hot, burning operation; although no heat to the outward senses of seeing or touching be therein discerneable; called

Potentiall cauteries.

therefore potentiall cauteries: and these being applied to the part, doe in a short time make an issue. Some againe use to open the part by incision, and so make the issue; but is farre inferior to the former. The best way is that which is seared with gold or iron; and next to that, such as are made of caustick matter; especially, if care be had that it performe its operation with speed, and with as little paine as

The particular place.

is possible. The particular place where this is to be made, is indicated by the place affected, where the matter hath its residence; which if ingendred in the liver ascendeth up into the head, then is it to bee made in the legge; and if it descend into the legge, then is the arme of the same side to have an issue opened. Againe, if noxious humours abound in the nether belly, it must be opened in the legge; if in the middle region, in the arme, if there be no impediment: but if there be any such matter in the head, it must be made in the the hinder part of the head: if it take the way downe towards the breast and the lungs, then both in the coronall suture in the forehead, and in the hinder part. If it be ingendred in the head, and descend upon the backe-bone, the loines and nether parts, then must it bee made in the beginning of the backe-bone to intercept the matter. In many other particular places of the body we use this remedy, which would be here too long to relate.

Vesicatories or blistering remedies.

As for vesicatories, or blistering remedies, they use to bee made of such things as blister the flesh; such as be crowfoot, *euphorbium*, pellitory of *Spaine*, mustard, *cantharides*; being any one or more of these mingled, with sowre leaven and vineger wrought together; the blister so made is to be opened, the place to bee kept open with a little fresh butter, or cere-cloth.

Setum what.

That which we call *Setum* or *Sataceum*, is an issue most commonly made in the necke with a hot needle drawne thorow the necke with a thred of white or crimson silke, the place kept open by drawing the silke to or fro out of its place, and dressing it afterwards as is fitting. Some used heretofore a haire in stead of silke, from whence this operation taketh its denomination.

There is yet mention made of another manner of making of this issue with this hot needle; recorded by a[a] famous Surgeon, on which now I will not insist. Now all these issues are to be kept open untill such time as this noxious and evill matter bee quite spent and wasted away, at which time it may safely againe be closed up. But if they be appointed by way of revulsion, or pulling backe any humor, accustomed to fall downe upon any place, and have been of a long time continued, then may they not so safely be dried up, unlesse another bee made to supply the place of the former. This *Setum* is a singular good meanes to helpe all infirmities of the eye-sight, and many inveterate infirmities of the braine: as *Epilepticke* fits, bad memory proceeding

[a] Guilielm. Fabricius Hild. *observat. chirug. observat.* 40. & 41.

of

of moisture, and many more. And thus have I somewhat at large handled phlebotomy, and all circumstances concerning the same; and so much the rather, for that I see the world so much herein abused, and so many by the indiscreet use thereof miscary: now I proceed to the other and second generall evacuation called purgation.

CHAP. X.

Of purgation, or evacuation of corrupted humors ingenerall.

HItherto have we handled Phlebotomy both generall and particular, it now resteth, wee proceed to other generall evacuations. In the body there is a triple repletion, two within, in the vessels or veines, and one without: One abounding in quantitie, to be evacuated by phlebottomy; another abounding in quality, to bee purged by appropriate purging medicines: the third being without the veines, is to be purged by sweat. And all these are called universall evacuations, by reason they doe not evacuat from any one particular part, as from the head, *errhina*; from the brest, *bechica*, &c. are properly called particular purges. Here wee purpose in the first place to speake of purgations ingenerall, as they purge evill humors from the whole body. [a] *Purgation therefore we define to be an evacuation of humors abounding in quality, procured by the helpe of nature, together with the efficacy of the purging medicines administred by the Physitian, for the preservation of health present, or recovering of health already lost.* In purgations properly so called two things are to be considered: first, that which is to be purged, and do principally indicate purgation: to wit, the humor abounding in quality, which we call *cacochymia*, and is of many sorts. Againe, in purgation we are to consider that which purgeth. Nature it selfe, or the expelling faculty purgeth, yet not simply in it selfe, but seconded and set forward by the power and efficacie of the purging medicine, and exciting the expulsive faculty to purge away the superfluous humor, either upwards by vomit, or downwards by dejection. Such purging medicines are of two sorts, either such as by a manifest quality evacuat any obvious humor: and such are ordinary loosening herbes; as betes, mallowes, spinage, coleworts, and infinite others. Againe, there is another sort of purging medicines, properly so called, and by a proper name *cathartica*, and make peculiar choice of one or more certaine peculiar humors, called therefore *electiva purgantia*. Now in purgations wee are to consider three things: the first doth concerne the medicaments wherewith we purge. The second, the manner or method how to use them. The third, the accidents following upon purgation, or such things as are to be done after

Triple evacuation in the body of man.

Purgation what it is.

[a] *Purgatio est evacuatio humoris qualitate peccantis, facta à natura, ope & efficacia pharmaci cathartici, administratia medio in eum finem, ut sanitas præsens conservetur, aut amissa restituatur.* Comment in aph. 2. Dunc. Liddel. art. med lib 5. cap. 12.

Purging medicines of two sorts

In purgation three things considerable.

after the taking of a purgation. Purging medicines, as wee have ſaid already, are of two ſorts, either purging by manifeſt qualities, heat and cold, &c; without any diſtinction, any or all humors: or elſe one or more particular humors, or from ſome particular part. Now although purging medicines, by reaſon of heat, attract unto them peccant and noxious humors, yet that the attraction is of this or that particular humor, proceedeth from a ſpecifical quality, or from the whole ſubſtance. And yet ſuch medicines as together with this ſpecificall propertie partake of a greater heat, doe more forcibly and effectually attract the appropriated humor. Each purging medicine moſt commonly evacuateth one particular humor, ſometimes two, ſeldome three, and never all, unleſſe, either the medicine be ſo violent, or nature ſo weake, that it is not able to maſter them: and then it oftentimes worketh ſo violently, that at length it bringeth blood; and this the *Greekes* call ὑπερκαθάρσις, or over purging; very familiar to Empiricks, women-phyſitians, and ſuch as have not beene initiated in the ſchooles, and ſo trained up in the practiſe of this profeſſion. In theſe purging medicines then foure things are to bee conſidered. Firſt, what humor they are properly to purge, whether choler, phlegme, water or melancholy. Secondly, by what wayes they evacuate: for ſome purge upwards by vomit, and ſome downe-wards by dejection. Thirdly, from what parts principally: for ſome purge from the nether belly, ſome from the liver, ſome from the head, &c. Fourthly, after what manner: for ſome purge gently and mildly, ſome againe more forcibly and violently, and ſome keep a meane betwixt both. *Manna*, *Caſsia*, ſirup of *Roſes* purge gently: *Rhubarb*, *Sene*, and the like, keepe a meane: *Scammonie*, *Colocynthis*, ſtrongly. It were eaſie for me here to make an enumeration of variety of purging medicines appropriated to ſeverall humors. And although theſe medicines both weake and ſtronger draw ſome from the more remote parts, ſome from the neerer; yet have ſome of them a neerer relation to one, and ſome to another part: as *Colocynthis* and *Agaricke* moſt effectually from the head, *Rhubarb* from the liver, *Aloe* from the ſtomacke, &c. Theſe milde and gentle medicines, by reaſon of their milde and eaſie evacuation, are rather referred to preparations than purges; theſe other being of a farre more forcible power to attract and draw humors from the remote regions of the body. Notwithſtanding, the judicious Phyſitian can eaſily quicken them according to occaſions, with an addition of a ſmall quantity of the ſtronger: as likewiſe, with ſome of the milder medicines, blunt the edge of theſe ſtronger and more violent purgations. Of theſe ſimple purging medicines, divers compounded are made, and that in ſeverall formes; which are either taken inwardly by the mouth, or injected, and put up into the fundament: or elſe outwardly applied, by way of cataplaſme, ointment, &c. Such as are aſſumed at the mouth, are taken either to worke upwards by vomit, or downewards by ſtoole; and are, according to their formes, divided into three ſeverall ſorts: ſome liquid, as *potions* made after divers manners; ſome, againe, ſolid, as *pills*, *ſolid electuaries*, or *confections*: ſome of a ſofter, and as it were, of a middle ſubſtance, betwixt both; as our ordinary *electuaries*. In the fundament

A ſpecificall quality in purging medicines

ὑπερκαθάρσις, ſeu ſuperpurgatio.

In purging medicines 4. things to bee conſidered.

Purging medicines differ both in ſtrēgth and by reaſon of the part to purge.

Compoūd medicines

Their divers and various formes.

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wee uſe to make injections by *gliſters*, and put up *ſuppoſitories*, in conſtipation of the belly, and divers other caſes. But in ſome caſes, when the patient is uncapable of any of theſe, or at leaſt refuſeth them, then are wee ſometimes forced to ſupply this defect by outward *ointments*, *cataplaſmes*, *epithemes*, *&c.* and ſometimes by maſſes & lumps made of ſtrong purges holden in the hand, until they grow warme, and ſmelled to at the noſe. Of theſe purgations againe which purge by election, or by choice, ſome are called perfect and full, which purge away the whole cauſe of the diſeaſe at once: another againe, imperfect, which doth not all at once evacuate the whole matter of the diſeaſe. Vnder this laſt is cõprehended, firſt, that which we commonly call a minerall purgation, whereby wee leſſen a little the matter and humour cauſing the diſeaſe, which moſt commonly is uſed in the beginning of diſeaſes: and againe, that evacuation performed by degrees, which wee call *per ἐπικρασιν*, whereby we gently, and by degrees purge away the vitious humour, and in ſtead thereof ſupply the ſicke with good and laudable humours, which by meanes of good and wholeſome diet is effected. Now, the next thing we propounded to conſider in purgation, was the manner how to uſe theſe purging medicines, or the method of purgation, which we may reduce to theſe five heads: 1 whether, and to what perſons wee may ſafely adminiſter purging medicines: 2 what manner of humors wee are to purge: 3 how much, how often we are to purge, and how farre to proceed: 4 the convenient and fit time for purging: 5 by what waies or parts, or paſſages wee are to purge. And this is the ſumme of that wee have to ſay concerning purgation and purging medicines, and therefore of theſe in order.

Externall formes of purgations.

Perfect & imperfect purgations.

Minerall purgations.

Purgatio per ἐπίκρασιν

The manner or method of purgation.

Five things therein to be conſidered.

CHAP. XI.

Whether wee ought to purge or no, what perſons are to be purged, and able to indure purgations, whether women with childe may ſafely be purged.

THat evacuation by purging medicine is to be uſed in cacochymicall bodies, abounding in bad humours, hath beene ſaid already. [a] But whether bodies living in health may be purged or no, may not without cauſe be queſtioned: for purgations not finding bad humours in the body, trouble the good, make a colliquation of good fleſh, and withall induce divers evill accidents. Ianſwer, this holdeth true of ſuch ſtrong purgations as were uſed in the time of *Hippocrates* and *Galen*: but in our milde and gentle purging medicines, there is no ſuch cauſe of feare, they being rather in ſtead of a preparation than of any ſtrong purgation: for the which

a. Οἱ ὑγιεινῶς ἔχοντες τὰ σώματα ἐν τῇσι φαρμακήσῃσι καθαιρόμενοι ἐκλύονται ταχέως, οἱ πονηρῶς προσῶν χρεώμενοι. *Hippoc. aph. 6 lib. 2. Gal. in comment.*

which cauſe, being my ſelfe adminiſtred, they may ſafely be uſed of all ſorts of people, to looſen the belly, to expell the common excrements of the guts, and withall, to prepare the humour cauſing the diſeaſe. And we may ſafely purge any body, although living now in health, and that by way of preventing the accumulation of humours, which in time might produce ſome diſeaſe. Hence appeareth the frivolous feare of many people, who being altogether ignorant of the true knowledge of this ſublime profeſſion, yet, with open mouth cry out there is poiſon in all our purgations: but the judicious are not ignorant with what caution and circumſpection the honeſt and able Artiſt, even in caſes of greateſt neceſſitie, and with what correction and preparation, and in how ſmall a quantity they make uſe of theſe ſtrong medicines, which, notwithſtanding, were in onely uſe among the antients, and yet many of theſe plantives themſelves will often in their need, ſooner have recourſe to ſome ignorant Empericke, ſome unskilfull Barber-Surgeon, yea, to a beard-ſhaver, or a woman, who will adventure upon any the moſt deſperate medicine, without any preparation, or knowledge of the conſtitution of the body: than to the learneſt and ableſt Phyſitian, who is able, if it were a poiſon, ſo to prepare and accommodate it, that it may ſafely be taken without any danger: and indeed, who deale with ſuch chapmen, may often cry out with theſe Prophets, *mors eſt in olla*, death or poiſon is in the body, howſoever the effects are not alwaies upon the ſudden ſo ſenſibly perceived. Beſides, ſome of theſe ſevere cenſurers are often as buſie with a pipe of *Tabacco*, as with their appointed food? and yet no bill of inditement preferred againſt it. Now, I will be judged by the learned, if this ſimple be not indued with as poiſonable and maligne a qualitie as any of theſe ſtrong and violent purgations the antients uſed: I will except neither *Helleborе*, of them, nor *Antimonie* of us uſed, nor any other; beſides, the narcotick quality, as we prove by daily experience, of the which more hereafter. It is then apparent that we may purge, and that no bodies are excluded from the uſe of gentle and milde purgations. And yet do we not ſo indifferently admit of purgation, that we thinke they may be of all, and at all times indifferently uſed, but with divers cautions, diориſmes and limitations, eſpecially when wee are to purge cacochymicall bodies with ſtrong purgations, when as they will not yeeld to gentler remedies. Before we proceed, wee are to take notice of a threefold conſtitution of the body: One injoining perfect health, which we commonly call a ſound and healthfull conſtituion: another we call a neuter, or neutrall conſtitution, declining from the former perfection of health, and yet not falne into any ſickneſſe which may be taken notice of: and ſuch wee commonly call crazie, or valetudinarie bodies, and pertake of both the extremes, and ſo is apt, ready, and inclined to fall, and yet not falne into ſickneſſe. The third is ſuch a body as is now already falne ſicke. Now, as the firſt may ſafely be purged for prevention, ſo this ſecond ſort hath yet greater need, as living ſtill in feare of ſome infirmity. The ſicke eſpecially are not to be abbridged of this benefit, but with theſe limitations: firſt, of the ſtrength, conſtitution, and other circumſtances doe not inhibite; we may ſafely

Needleſſe and frivolous feare of the ignorant people.

Tobacco as ſtrong a poiſon as the ſtrongeſt purging medicine that is uſed.

Threefold conſtitution of bodies.

Corpus neutrum, ſeu valetudinarium.

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uſe it. Againe, if nature of it ſelfe ſuffice, and by other gentle meanes it may be effected, and where nature leadeth us not the way; as likewiſe if the humor be unfit for purgation, wee are not to attempt it. In every purgation then, the firſt indication is deſumed from the morbificke cauſe, or humor peccant, which doth indicate purgation; to the which wee are to joine alſo the diſeaſe it ſelfe, and the moſt urging accidents of the ſame. The ſecond indication is deſumed from the ſtomacke of the patient. The third is deſumed from the condition and nature of the part affected; as likewiſe the ambient aire and region, which we will referre to the time. As for the firſt then, in the ſicke wee are to conſider the quality of the Diſeaſe, whether acute or chronicall; whether ſole, and of it ſelfe alone, or joyned with ſome other, as with a *fever*, *&c.* Againe, weare to conſider of what manner of matter, whether calme or quiet, or furious and raging; and whether crude or concocted. The Phyſitian is againe to conſider how long the patient hath been ſicke; and finally his individuall propriety, called *Idioſyncraſia*, and whether formerly accuſtomed to ſtrong evacuations or otherwiſe. It commeth alſo ſometimes ſo to paſſe, that the ſicke is unfit for any Phyſicke at all: wherefore it is good phyſicke ſometimes to adminiſter no phyſicke at all: and yet this muſt be alwaies at the Phyſitians pleaſure, and not according to the humor and pleaſure of the ignorant aſſiſtants, no competent judges in a matter of this weight and worth. In the next place, urging accidents doe often inhibit ſtrong evacuation. Strong Purgations, ſaith *Hippocrates*, are not fitting for ill-coloured perſons, very dry or drouthy, that have a dry cough, and diſtenſion under the ſhort ribs; as alſo ſuch as uſe evill diet. Such ſymptomes againe and urging accidents as debilitate and overthrow ſtrength: as violent paine, watching, gnawing about the mouth of the ſtomacke doe inhibit evacuations. The ſtrength is indicated by the age, ſex, temperature of the body, naturall individuall propriety, diſpoſition of the body, cuſtome, and urging accidents. Firſt then for age, the middle age is apteſt to endure purgations: old age and infancy of all others, by reaſon of weakeneſſe moſt unfit; and therefore unleſſe in time of great need, to them they are not to be adminiſtred. And yet old age is farre abler to endure them than infants. Beſides, children have a certaine naturall evacuation thorow the pores of the skinne, by which meanes, without any other evacuation, they often breath out abundance of bad humors. And yet, if there be need, and nature be wanting, wee are not to deny even a ſucking child ſuch an evacuation: yet with the counſell of *Hippocrates*, we are then to exhibit ſome gentle purgation to the nurſe, which communicateth a purging facultie to her milke: to children of fuller yeeres we may ſafely adminiſter ſome gentle medicine. In the ſecond place, the ſex is to be conſidered in this indication of ſtrength: men then, for the moſt part, endure ſtrong purging medicines better than women. Virgins and widowes, and ſuch as are much ſubject to hyſtericall infirmities, or fits of the mother, are not to be purged with ſtrong purgations. Beſides, women with child doe not eaſily endure purgations. And from hence then ariſeth a queſtion, whe-

When to purge and when not.

Triple indication of purging.

The quality of the diſeaſe to be conſidered.

The matter.

Continuance of the diſeaſe.

Idioſyncraſia, or individuall propriety.

Vrging accidents.

Strength how indicated.

Apteſt age.

Children how to purge.

The ſex to be conſidered.

Whether women with child may be purged.

Answere.

whether we may at all purge a woman with child? I answere that even *Hippocrates* himselfe, who forbad phlebotomy to women in that case (which notwithstanding both by reason & experience I have proved to be lawfull) giveth yet allowance to this remedy. And yet, as hath heretofore been proved, the purgations used in his time were farre more violent, and of more maligne quality, than most of our medicines now in ordinary use with us. [b] *Purge women with child (saith* Hippocrates*) when we conjecture the child to be attained to the age of foure moneths or seaven, but the last least, for feare lest by the violence of the medicine the ligaments tying the child to the womb be burst: but if the child be either younger or elder, we must not use these means.* Now in these our daies, if a woman with child be seized with any acute disease, or the body abounding with bad humors, and without purging there be apparent danger, may we not administer some of our gentle medicines, in antient times altogether unknowne? If *Hippocrates* permitted the use of his helleborate medicines of so maligne qualities, and so dangerous for the Diseased, why should any be afraid of our gentle and mild medicines? There is no such danger of bursting those ligaments by the use of so gentle meanes. Is it not farre better to administer some gentle medicine, which may prove profitable both to the mother and her fruit? Againe, if there be any reason in those women that oppose so useful meanes (for this sex is, as in other, so in this action, often most opposit to Physitians prescriptions) let them answere me, how many women they see, not only for some daies and weekes, but even for moneths together, molested and tormented with excessive vomiting, that one would wonder, that ever they should bee able to hold out to their appointed period? And yet through the helpe of the Almighty both mother and child doe very well, wherof I need to instance in no examples, they being obvious every where. Now it cannot be unknowne, that the succussion and straining of the body one day in so extreme a manner, offereth more violence both to the mother and the child, then three or foure dayes would doe with some gentle purges downewards. It will be replied, this violence is naturall, and therefore not so dangerous. I answere, violence is alwaies violence, howsoever procured; and the action is alwayes the same, whatsoever the instrument be: a man may breake his necke as wel by a natural fall from the top of a tower, without any violence offered, as when he is pusht downe by the hand or otherwise. Againe, the mother many times, for want of appetite, and by reason she rejecteth that she taketh, indangereth that she goeth with. In widdowes and unmaried women, we are willing to use meanes to free them from such evill and unpleasing accidents, and why shall we let languish a woman in this case. All the answere will be, that in them we use to provoke their menstruous fluxe, which here is no waies to be tolerated, far lesse attempted. I answere, wee may freely with gentle medicines purge away these corrupt and evill humors, so offensive both to the mother and the infant, without feare of any danger whatsoever. Now this is not my private opinion onely, but generally of all our best and most famous Physitians, wherewith I could stuffe up this my booke, and make it swell to a too great voluminous bignesse. I will instance but

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[b] Τὰς κυούσας φαρμακεύειν μὲν ὀρθῶς, τεταμένας καὶ ἀκμὴν ἐπταμήνου δὲν ἢ ὅλον δὲ παύειν τοῦτας· τὰ δὲ νήπια καὶ πρεσβύτερα ἐᾶν χρή. Aphor. 1. lib. 4.

Women with child may safely be purged with our gentle medicines.

Womens bodies are many times more strained upon many outwardoccasiõs than by gentle purgations.

in one of whom I have now and then alreadie in this book upon occasion made mention, to wit, the learned *Ioubert*. [c] This famous *French* Physitian of late yeeres, hath writ a whole Chapter of this same point only, where hee proveth: *that many womens bodies are farre harder strained many times by blowes, falls, scolding and chafing, than by any gentle medicine; and yet never for any such violence miscarry.* Nay, yet further the same Author affirmeth, *that many gallants dance the gaillards, the valt, and the like, ride on trotting horses, are carried in coaches, being full to the throat,* plemees a lagorge (these be the Authors owne words) *and yet for all this never are thereby indamaged. Now, besides the ease they may from hence receive of all those evill accidents wherewith they are molested; as casting, feebleneſſe and fainting, shortneſſe of breath, and the like, are all by this meanes quickly cured; and why, saith the same Author, should wee thus suffer a woman to undergoe so much trouble, when it is in our power to helpe her? And upon this insueth yet another great inconvenience, that the childe thus soaked, as it were, in such corrupt and filthy humours, seldome proveth afterwards so sound and healthfull, as when the body of the mother is kept cleane from such corruption; and for want of this seasonable evacuation, instead of one medicine seasonably administred, during the abode in the mothers Wombe, the childe is after forced, it may be, to take a hundreth.* To confirme this truth, I could produce a multitude of particular examples out of severall Authours, where this course hath with prosperous succeſſe beene used: but to avoid prolixity, I will passe them over, and instance but in one or two of mine owne experiments. *A woman of this same towne, some 8 or 9 yeeres agoe, and great with childe, was surprized with a Fever, loathing in her stomack, and a number of tedious and troubleſome accidents, her body both plethoricall and cacochymicall, and withall much oppreſſed with melancholy, who, after she had for divers daies indured these noisome and troubleſome accidents, at length craved my counsell. Her neighbours (of the female sexe I meane, they being especially in such physicall affaires, more pragmaticall than men) utterly diſswaded her from any physicke whatsoever. I confeſſe, I was unwilling, if it had beene poſsible, to have meddled in so dangerous and intricate a buſineſse, and where the event was so doubtfull, and where, if all things succeeded not according to expected deſire, I exposed my selfe to the censure and slander of so many venomous and virulent tongues: yet being thereunto lawfully called, I first acquainted both her selfe and husband with the danger both the mother and the childe were in without the meanes, and that by the use of phlebotomie and purgation, wee might through the bleſsing of God hope for some good succeſſe, howsoever the issue or event was not certaine. Both her selfe and husband freely giving way to use such meanes as I in discretion thought fitting in this case to be used, by Gods bleſsing, upon the meanes of bleeding, and purging both by vomit, and dieƈtion downewards, with cordialls and coolers, she went forth her full period of time, and brought forth a sound and living childe; having in this, by her owne confeſsion, both easier labour, and more freedome from after accidents, than in any other before or after. Some two yeeres before that, another woman of the same Towne, being bigge with childe also, for a fortnight and upwards was so tormented with exceſsive vomiting, that she was able to reteine neither meate nor drinke in her stomacke, whereupon insued great weakneſſe and feebleneſſe, insomuch, that shee was much afraid, leſt this young guest should have forsaken his lodging for want of fresh supply. I being sent for, and finding*

[c] Ioubert *des erreurs populaires, lib. 3 cap. 1.*

The child often aſte smarteth for this de fect.

Hiſtory of a woman with child, uſing both phlebotomy and purgation with good ſucceſſe.

Another.

finding her ſtomacke peſtered and oppreſſed with corrupt humours, I gave her a vomit, which wrought to ſo good purpoſe, that after the adminiſtring of ſome other ſmall meanes for the corroborating of her ſtomacke, within two or three daies not oncly her appetite returned, her caſting ceaſed; but ſhee in a ſhort time alſo recovered her accuſtomed ſtrength, and at the time appointed was delivered of a luſty man-childe, and although a mother of many children before that time, yet, by her owne confeſsion, never better in and after her labour, than at that time. And that it may yet ſtill more plainly appeare, that a woman with childe may ſometime indure without aborſion, heare yet of a third, who, notwithſtanding, uſed none of theſe generous remedies. *About ſome fifteene yeeres agoe, a woman of this ſame towne, about the third moneth of her conception, was ſurprized with a double tertian, with a continuall caſting, coughing, and ſpitting of blood; the which for certaine daies, as women in theſe caſes thinke themſelves exempted from all phyſicall helpes, ſhee did neglect, hoping it would not long ſo continue; but at length, fearing aborſion at the leaſt, ſent to mee, but then abſent, and therefore ſent to another phyſitian of good account, then living within this ſame towne, who, after hee had adminiſtred one gliſter, this ſet nature ſo aworke, that for the ſpace of two moneths at leaſt and upwards, to all the other accidents this was alſo added. At length the Phyſitian forſooke her, as then irrecoverable, eſpecially by reaſon of her ſpitting of blood, which was ſuppoſed to proceed from the lungs. In this caſe ſhe continued ſome three weekes, or neere by, and after my comming home ſhee ſent for mee: but hearing of all that was paſt, I refuſed, although twice or thrice intreated, hearing of ſo deſperate a buſineſſe, yet being intreated, to give her ſatisfaction, at leaſt by ſeeing her, although I adminiſtred nothing. At length, after I had ſeene her, and well conſidered of this blood thus reiected, I found it proceeded not from her lungs, whereof I gave her notice, and withall proceeded with cordialls, and other things fitting for her cough, eſpecially excretion of blood, which were by this meanes qualified, and the excretion of blood within a few daies was quite ſtaied; and although I knew both phlebotomie and purgation to be of very good uſe for theſe diſeaſes, yet durſt I not then adventure on any of them, but continued this courſe with diet, ſuch as was fitting. At my firſt viſiting of her, ſhe was now above a moneth quicke with childe, and very feeble, and for the moſt part kept her bed: her looſneſſe left her about a moneth after, and her cought and caſting, together with her Fever, forſooke her about a moneth before ſhe was brought to bed, and was delivered of a ſonne, who lived a moneth, and was aſſaulted with fits of a Fever of the the ſame manner as the mother, and died about the end of the moneth. The mother, notwithſtanding all the premiſſes, a few daies after her delivery was aſſaulted with the meaſels, and afterward, recovered her perfect health, and lived after that many yeeres.*

Another of a woman with child enduring much by natuarall vomit, coughing and purging, and yet recovering.

It may then plainly appeare, that it is not a matter ſo dangerous as it is deemed, ſometimes in time of need to give a woman with childe ſome gentle phyſicke, as ſhall by a judicious and underſtanding Phyſitian be thought fitting: and ſince this hath beene the opinion of all our famous Phyſitians ſince the daies of *Hippocrates*, let women be ſilent, and not too ſawcie in controlling ſuch a cloud of witneſſes of learned and able Artiſts. But let no man nor woman here miſtake my meaning, as though I would incourage any women to be too bold in this caſe; my meaning is onely this, that in caſe of extremity, women ſhould not be ſo wilfull, as to let their neighbours periſh without meanes, upon needleſſe feare, or

Great caution to be uſed in adminiſtring phyſicke to women with child.

at

at leaſt indanger their lives in apparent neceſſitie, *Hippocrates* himſelfe giving way to this courſe, as hath beene ſaid alreadie, yea, even during any time of their nine moneths, although freelier in ſome than in others, their phyſicke, notwithſtanding, being farre harſher, and of farre more violent operation than our ordinary medicines, as hath beene proved alreadie. But withall, I wiſh them ſtill to be very warie whom they truſt in ſo waightie a buſineſſe, or elſe it may cauſe repentance when it is too late. Eſpecially beware of ſuch ignorant and erronious practitioners as I haue alreadie mentioned. But this by the way, although I hope, not out of purpoſe, now I proceed.

The temperature and conſtitution of the body to be purged.

In the third place then, in the body to be purged wee are to conſider the temperature and conſtitution, which doth either indicate or inhibit purgation. The middle, or meane temperature and conſtitution, betwixt extremes, is fitteſt for purgation: but bodies of drie complexion, drie, leane, looſe, of foggy, thinne, ſoft, or very fat bodies are not ſo fit for purgation: nor ſuch as abound in blood, are much ſubject to ſwounding, ond are hardly recovered, and ſuch as are apt to caſt upon any occaſion: children alſo, and women pleutifully purged by their menſtruous fluxe: and ſuch as haue cleane bodies, and obſerve a ſtrict and good diet, and ſuch as naturally are conſtipat in their bodies, and are eaſily overtaken with fluxes of the belly: all ſuch are not ſo fit to be purged as others, although upon occaſion, neceſſitie ſo requiring, they are not totally excluded, yet muſt it then be done with great diſcretion and circumſpection, and more ſparingly than to others. But on the other ſide, ſtrong able fleſhy bodies, accuſtomed to labour and paines, having ſtrong ſtomackes, who collect great ſtore of ſuperfluous and excrementitious matter in their bodies, may better undergoe this evacuation.

What bodies fitteſt, and what unfitteſt to be purged.

Idioſyncraſia.

Next to the temperature or conſtitution, wee adde the ſpecificall and individuall proprietie of the bodie: and this is the reaſon why ſome bodies will beare a ſtrong purgation, and others againe, it may be of a ſtronger conſtitution, yet are not able to beare halfe ſo much. Beſides, wee muſt not neglect cuſtome, which doth in ſome bodies facilitate the uſe of purgations; which they may therefore better beare; which in others unaccuſtomed, wee muſt not attempt, unleſſe to us knowne to be of a ſtrong conſtitution.

Cuſtome.

Beſides, the ambient aire, the region and place of abode are not to be neglected, of the which, when we ſpeake of the time of purgation.

Other circumſtances.

Now, beſides the ſtrength, we muſt alſo conſider the ſituation of the part affected, which is diſcerned by the temperature, the uſe, figure, or forme, and ſenſe or feeling of the ſame. And therefore the head requireth ſtronger purgations than the ſtomacke and the liver; and the ſtomacke of a quicke and exquiſite ſenſe, ſubject to gnawing, is gently to be dealt withall. And now wee proceed to the humours.

Situation of the part affected.

CHAP. XIJ.

Of the humors to be purged, of their preparation; as also of the body to be purged. Of the quantity and reiteration, or often exhibition in time of need.

THat corrupt humors, commonly called by the name of *cacochimia*, are to be purged and expelled out of the body, hath been already. These humors are in all foure in number; choler, melancholy, phlegme, and serosity, or thinne wateriſh humors. These humors doe diverſly in the body abound, and ſo produce divers diſeaſes. Sometimes one humor alone aboundeth, ſometimes one or more, in an even or uneven proportion; and this noxious peccant humor is alwaies to bee purged with appropriate remedies. Againe, in regard of the quality, it is either crude or raw, or elſe concocted: and againe, either thinne or ſubtile; or thicke, or elſe participating of a meane betwixt both. It is againe, either ſtill and quiet impacted into ſome part of the body; or raging, ſwelling and moveable. Now in all purgations, aſwell ſpontaneous and naturall, as artificiall, this is to be obſerved, [a] that that purgation is profitable, whereby ſuch humors, as nature would of its owne accord expell, bee purged out. And againe, [b] we are not to judge of a profitable purgagation by the quantity (as is the cuſtome among many vulgar, eſpecially of our country-people, who therefore many times more magnifie ignorant Empirickes, who purge away plenty of humors, bee they good or bad, than better skilled Phyſitians, who purge away but the worſt, although in a ſmaller quantity, but if the right peccant humor be expelled. Humors already concocted are eaſilieſt purged, and then next ſuch as ſwell and are of a furious nature, and are of thinne or a meane ſubſtance. Crude humors, ſtill and quiet, impacted into any part, thicke, tough and clammy, are not ſo expelled out of the body, and are therefore firſt by concoction to be prepared. Now concoction is nothing elſe but a reduction of the peccant humor in the body to a right temper and frame, whereby it is fitted for expulſion. Now of theſe peccant and noxious humors ſome are capable of concoction, ſome not. Capable of concoction we call, ſuch as grow tame and tractable; as the humors in putrid *Fevers*, which ought firſt to bee concocted, and then expelled. Not capable of concoction are firſt, ſuch as are ſequeſtred from the blood; as in the defluxion of rheumes, yellow choler, in *ſuffuſion* and ſome ſort of the *bloody fluxe*; of phlegme in the *wind-colicke*, and water in the *Dropſie*, which without expecting any preparation are to be expelled. Some humors againe, are in fault by reaſon of the corruption of their proper ſubſtance, which deſtroy and

Diviſions of the humors to be purged.

a Ἐν τῇσι φαρμακίῃσι τοιάδε τὰ χρὴ ἐν τῷ σώματος ὁκόσα καὶ αὐτόματα ἰὸν ὠφέλιμα. Τὰ δὲ ἐναντίως ἰόντα. Aphor. 2. lib. 4.

b Τὰ χωρέοντα μὴ τῷ πλήθει τεκμαίρεσθαι, ἀλλ' ὡς ἂν χωρέῃ διὰ δεῖ καὶ σορέως, καὶ ὅκε δεῖ μέχρι λείου τοῦ θυμίης ἄχρι καὶ τοῦτο ποιέειν, ἕως ἐξαρκέῃ ὁ νοσέων. Aph. 23. lib.

What humors are fitteſt to be purged, and what not.

Concoction what.

Humors capable of concoction.

Vncapable of concoction.

and overthrow the ſubſtance of that part whereon they ſal as commeth to paſſe in the *Plague*, in *Cankers*, and in raging and furious humours, called *turgentes*, or ſwelling. The faculty of concoction proceedeth from three cauſes, the imbecillity and feebleneſſe of nature, the narrowneſſe of paſſages, and the contumacy or repugnancy of the matter. In theſe crude and corrupt humors natural heat hath no predominancy nor power, but externall and adventitious, with a debility of the naturall, confounding good and bad humors, dividing humidity from its naturall ſiccity. [c] In diſeaſes therefore of that nature and kind, wherein the humors are putrified and corrupted in the veines, and nature hath not the pre-eminence, we are not to purge in the beginning, but to expect the concoction of the humor, which maketh a ſeparation of the good from the bad. After concoction whatſoever noxious humor yet remaineth within the veines, and by a laudable criſe not expelled, is to good purpoſe purged away with Phyſicke. Concoction is, by nature it ſelfe, by meanes of naturall heat, performed: now if nature be feeble and weak, and his heat not in a due proportion anſwerable, it is then the Phyſitians part, with fitting and appropriate meanes to ſupply this defect. This ſupply conſiſteth in removing the lets and rubs lying in the way, preparing the humours to concoction, and repairing the breaches made in the ſtrength and naturall heat. Concoction then is performed when nature overcommeth, and aſſimilateth the matter making reſiſtance. Now, ſince the humour many waies repugneth or reſiſteth; as ſometimes by reaſon of the quality, or the manner of ſubſtance beyond the naturall courſe: to wit, by diſtemper, thickneſſe and clammineſſe; and ſomtimes by reaſon of too great a quantity impacted into the part: hence commeth it to paſſe, that there is not one onely kinde of remedy fit to prepare and concoct theſe crude rebellious humours. And therefore [d] *Hippocrates affirmeth, that concoction is performed by contraries, and that ſometimes it is furthered by hot, and ſometimes by cold, and ſometimes by drie meanes: and againe, ſometimes by extenuation, ſometimes by incraſſation, ſometime by abſtinence, ſometimes by reſt, &c.* And thus thicke and tough humours are rarified, and made thinner; thinne humours againe thickned, obſtructions opened, and each humour with proper and appropriate medicinces prepared, as the judicious and diſcreet Phyſitian, according to circumſtances, ſhall thinke fitting. There is then a preparation of the humors, and yet another of the body, which was the meaning of *Hippocrates* in theſe words: [e] *If any have a purpoſe to purge the body, it muſt firſt be made fluid, thinne, and paſſable. And thus the paſſages are firſt to be made ſlippery, large, and paſſable, without any impediment: which may be effected by meanes of looſening and opening ſet brothes*, by emollient *gliſters*, and ſuch others meanes as eaſily open the belly and the ſmall capillary veines and other parts obſtructed. Now, ſince of purgations ſome worke upwards, and ſome downewards, there muſt not be in all a like preparation: for, in purgations that worke downewards, it is required, that the guts and the ſmall veines be open, and free, as hath beene ſaid already: but in a vomit, eſpecially if it be to worke ſtrongly, [f] *Hippocrates* willeth us, ſometime to bath and anoint the body, to uſe a libera-

Difficultie of concoction proceedeth from three cauſes.

[c] Πέντε φαρμακεύειν χρὴ πρὸς μὴ ἄμα, μήδε ἐναργῶσιν ἰῶ μὴ σφρᾷ· τὰ δὲ πλείστα ἐκ σφρᾷ. Aphor. 22. lib. 1.

When the Phyſitian is to uſe meanes to further concoction.

[d] *Lib. de humoribus.*

A double preparation.

[e] Τὰ σώματα χρὴ ὅκως ὑπεξέλεσθαι, καθαίρεσθαι· εὐεξία πρόσφορον. Aphor. 72. lib. 7.

Different preparation according to the different manner of evacuation upwards or downewards

[f] *Lib. de ſalubri victus ratione.*

liberall diet, and to reſt: but when the time of adminiſtring the vomit is come, then are we to uſe ſuch meanes as irritate and looſen the humors, and make them more eaſily to aſcend upwards. But when to prepare the humors, how, by what meanes, and in what bodies, this double preparation is to bee performed, is the worke of a learned and underſtanding Phyſitian: but not of any ordinary Empiricke, Barber-ſurgeon, ignorant Apothecary, Woman-phyſitian, and the like, who moſt commonly exhibite their ſtrong unprepared medicines, without regard of any of theſe preparations. But I proceed now to the quantity, wherein they erre as much as in any of the premiſſes.

Indication of the quantity of the medicine.

The various and divers conſtitutions of ſeverall individuall bodies breed no ſmall difficulty in the due doſe or quantity of the purging medicine. But to define the particular doſe of theſe particular medicines is not my purpoſe, but onely to ſet downe ſome generall rules of direction concerning this particular. The indication then of the quantity is deſumed from the greatneſſe of the diſeaſe, and the refractarineſſe of the ſame, the peculiar and individuall propriety of the body, and the ſtrength: as likewiſe from the nature of the part to be purged, in the ſenſe, ſubſtance, office, forme, ſituation and ſociety. § Thus great diſeaſes require great remedies, as witneſſeth *Hippocrates*: and ſom bodies are moved with gentle remedies, and others againe although of a weaker conſtitution, yet endure ſtronger purgations. Againe, ſome bodies are ſtrong and well able to endure ſtrong purgations; as in the middle age: ſome againe, as young children, and decrepit old men, are either not to be purged, or very gently, and ſo are we alſo to conſider the ſeverall parts to be purged: as the head, liver, ſtomack, kidnies, &c: and to obſerve the ſeverall circumſtances in them and other parts to be obſerved. Now to every purging medicine Phyſitians doe commonly aſſigne three doſes, comparing the ſtrength of the patient with the medicine: to wit, to ſtrong people, the greateſt; to weake the ſmalleſt, and the middle or meane to the middle or meane ſtrength. The quantity of the medicine is alſo intended or remitted according to the ambient aire, region, &c; as alſo according to the nature of the noxious humor: for thinne moveable humors will give way to a mild medicine; but tough, thicke and clammie humors, and impacted in the part, will not ſo eaſily bee removed. Beſides, we muſt neither exceed in giving too ſmall a quantity: for that often ſtirreth and moveth the humor, gripeth the belly, and putteth the patient to great paine, howbeit to ſmall purpoſe. Neither yet muſt it exceed in too great a quantity, which is yet farre worſe; and a more dangerous error than in the defect, which is eaſilier remedied than the other in the exceſſe. Now ſometimes we evacuate all the noxious humor at one time, and ſometimes wee returne againe once or oftner. This firſt is called a full evacuation, and then onely hath place where the body is ſtrong, and nature it ſelfe leadeth the way: and this commeth to paſſe, when as in diſeaſes the humors are already concocted, and withall doe ſo abound, that they, as it were, ſwell and rage. But by reaſon this ſeldome commeth to paſſe, there-

§ Εἰσὶ δὲ τὰ ἐσχαπαγοσήματα ἐσχάτοισι γιγνόμενα ἐσχάτοισι χρηστέα ἐς ἀκεσίην· ὧν κρήσις. Aph. 6. lib. 1.

The quantity of the medicine to bee intended or remitted according to ſeveral circumſtances.

Safer to erre in the defect than in the exceſſe.

therefore we doe moſt commonly purge by degrees, in reiterating our remedies. And in unknowne bodies, rather than to adventure a full doſe, it will bee better to beginne with a leſſer quantity, although it be not the true doſe the patient may endure, by this meanes trying the ſtrength at firſt, and afterwards ſupplying what is wanting. Now in theſe leiſurely reiterated purgations, the indication is deſumed from the nature of the humor peccant, from the ſituation, from the condition and nature of the part affected, and the ſtrength of the patient. Thus we often find, that all this morbificke matter, is neither altogether, nor yet after the ſame manner in the whole body, and the veſſells of the ſame, but diſtributed into divers parts; one part being conteined in the ſtomacke, to bee evacuated by *vomit*; another in the guts, by *gliſters*; another in the veines, by *potions*; another in the head, to be purged by *pills*. It commeth often againe to paſſe, that ſome portion of the matter is concocted, another part yet remaining crude, ſome part thinne, another thicke and tough; ſome part of it quiet and ſtill and ſome againe unquiet, ſwelling or raging: all which ought neither to be purged at the ſame time, nor at once; and therefore both *Galen* and *Hippocrates* counſell us in ſome diſeaſes; as *Quotidianes*, *Quartanes*, and diſeaſes of the ſpleen, and proceeding from melancholy to purge little and often, which notwithſtanding in time will make up a great evacuation. But [h] in acute diſeaſes the ſame *Hippocrates* would have vs to purge ſeldomer, and that not without great care and circumſpection. Againe, the condition of the part affected doth variat the manner of evacuation: for a part that is common and of acute ſenſe cannot endure a plentifull, large and ſudden evacuation. In like manner any part that is farre diſtant from the nether belly, or by reaſon of ſmall and narrow paſſages hath any communion with the ſame, muſt not bee largely at once evacuated: as infirmities of the breſts and joints. And any part that daily receiveth a new ſupply of ſuperfluous humors muſt not at once and ſuddenly, but by little and leiſurely be evacuated. But above all the reſt, as in all other, ſo in this the ſtrength principally muſt be regarded. And therefore although both the nature and quantity of the humor, and the ſituation of the part doe require a ſtrong purgation; yet, if the ſtrength be not anſwerable, we are forced to adminiſter more mild medicines, and reiterate them the oftner. And this is that wee commonly call to purge *per ὀλιγάσεις*, when as by degrees we purge any noiſome and noxious humors, and, in ſtead thereof, make a new ſupply of good and wholeſome.

Purgatio per ἐπίκρασιν, or gentle tenerated purgation.

The morbificke matter conteined in divers parts of the body, and therefore to be purged by ſeveral ſorts of phyſicke.

[h] Ἐν παλαιοῖσι παθήμασιν ὀλιγάκις, καὶ ἐν ὀξέσι μὴ ἐπὶ πᾶσι φαρμακίοισι χρέεσθαι, καὶ τοῦτο σφόδρα ξὺν κινδύνῳ τοῦ ποιέειν. Aph. 25. lib. 2.

Condition of the part affected varieth the maner of evacuation.

CHAP.

CHAP. XIII.

Of Vomits, Gliſters, Suppoſitories, *and with which evacuation wee are to beginne, when divers are required.*

IT hath beene ſufficiently already proved, and experience it ſelfe doth daily evince unto us, that there are divers ſorts of purgations, ſome taken at the mouth, and ſome injected at the fundament. And of theſe againe taken at the mouth, ſome worke the ſame way they went in, which is by vomit; and ſome againe worke downwards by ſtoole. Now, although wee have at large ſpoken of all manner of purgations in generall, yet this being an evacuation not befitting every one, and which ſome of the antients, as *Aſclepiades*, did utterly reject, it will not be amiſſe to ſay ſomething of it. Of this kinde of evacuation, [a] *Galen* givieth no ſmall commendation, and in ſome caſes the moſt ſoveraigne of all others: to wit, in repletion of the ſtomack, and tunicles thereof, and in the hollow parts of the liver, in infirmities of the ſpleene, the *laundiſe*, many infirmities of the head: as *Epilepſie*, *Vertigo* or *giddineſſe*, *megrim*, *ſuffuſion*; and all infirmities of the head proceeding from a ſympathy with the nether parts. Now, it commeth often to paſſe, that humours which deſcend not ſo eaſily into the guts, yet by *vomit* are eaſily expelled. Some of the antients againe, quite contrary to the minde of *Aſclepiades*, were ſo farre in love with this evacuation, that they preſcribed it even in time of health, every moneth for two or three daies together, which I confeſſe was too much, and tending to another extremity. But all are not fit for the uſe of ſo noble and generous a remedie, ſuch eſpecially as are not accuſtomed to it, are not, unleſſe in caſe of great extremity to be urged to the uſe of it. And againe, wee are to looke unto the inclination of the humor, whether it incline that way or no, and then are we to ſecond this naturall inclination of the humor by exhibiting help for the bettet furtherance of this worke. But great care and caution muſt be uſed in the adminiſtring of this remedie in regard of the partie to uſe the ſame: for ſuch as are narrow breaſted, have a long necke, and diſpoſed to a *conſumption*, are not to uſe this remedy: and ſuch, whoſe ſtomackes are unfit for it, a weake braine, women ſubject to *hyſtericall* infirmities, indure not *vomits* eaſily. And to indure this evacuation, there is a good ſtrength required in the ſtomacke, eſpecialy if the *vomit* be ſtrong. Now, as in other evacuations, ſo in this alſo, wee uſe in time of need ſome preparation to facilitate the operation thereof. Relaxation of the ſtomacke by outward inunctions and fomentations I hold ſuſpect, for feare of too much debilitating the ſtomacke after, eſpecially in this ſo nice and effeminate age. For an inward preparation to facilitate

[a] *Vomitio cum facilis & moderata obtigerit ſaluberrima & vacuationum omnium præſtantiſſima, noxios quippe humores ex ipſis ſentibus ſinceros elicit, & vacuat omnem quæ in ventriculo continetur, ejuſve tuni is eluviem Imprimis autem expurgat e præcordiorũ membranis, & cavis Iecoris ac Lienis, et ex Pancrea omnis generis ſupervacuos humores ſinceros elicit, quos plerumq; nec hiera, nec aliud vehementiſſimum in alvum deturbare poteſt Opitulatur item affectibus qui a præcordiorum impuritate eorum habent, languenti appetentiæ, nauſeæ, cibi faſtidio, vomitionis crebræ, ventriculo præcordiſve diſtentis, ictero, cachexiæ, febrib. intermittent. Hemicraniæ, Vertigini, Evilepſiæ, ſuffuſioni, omnibuſq; capitis affectibus quæ ſympathia præcordiorũ contracti ſunt, & quos a præcordiis in reliquum corpus effuſa impuritas protulit.* Gal. *de uſu partium.*

Preparation before vomits.

Outward preparation

facilitate the operation, we uſe ſometimes to ſuffer the patient fill his ſtomacke before, with divers ſorts of food, eſpecially ſuch as may cleanſe and cut, or attenuate: as ſalt meats, onions, and the like; and this is when the matter is tough, congealed and ſtuffed in the ſtomack, where the uſe of hot herbs, Time, Savory, of *Oxymel* and the like may ſafely ſometimes be permitted. But when the humor is thin, fluid, and eaſie to be purged, then poſſet drinke blood warme, now and then taken after the aſſuming of thy *vomit*, will ſerve the turne. Some adde butter, which to ſome bodies wil prove too fulſome. *Vomit* evacuateth & cleanſeth firſt the ſtomack, and the adjoining meſeraick-veins; and next, if it be ſtrong, the liver, ſplene, and great veines; and laſtly, the whole body: It ſerveth for revulſion, or pulling back of humors from the ſtomack, and other inferior parts; and therefore [b] *Hippocrates* affirmeth, that after great fluxes of the belly, a vomit ſucceeding, doth preſage good to the patient. And by the ſame reaſon it is good in the *ſciatica*, and all other *gouts*, infirmities of the kidnies, bladder, fundament, &c. It deriveth or diverteth the humours from the next adjacent parts into the ſtomacke. It helpeth therefore *hypochondriacke*, *melancholy*, *dropſies* and other diſeaſes of the meſenterie, liver and ſplene: but eſpecially if the matter tend upwards toward the ſtomack; which by bitter belching, ſpaine and heavineſſe or gnawing under the ſhort ribs may be diſcerned. Now as of other purgations, ſo of vomits, ſome are milde and gentle, ſome ſtronger, and others againe ſtronger than any of the former, ſuch as the antients uſed. Our Empericks, and ignorant practitioners erre in nothing more, than in the raſh adminiſtration of this remedy, to any indifferently, preſent or abſent, without any conſideration, either of the body or diſeaſe. And yet if there be any veine burſt in the breſt or lungs, or the party ſubject to any *hemorrhagie*, or effuſion of blood at noſe, &c. What danger may inſue to the patient, a vulgar underſtanding, I thinke, may eaſily judge. I will not now protract time with inſtances of ſuch errors, but proceed to that which yet remaineth.

Inward preparation.

What parts by vomit are to be purged.

b Aph. 16. lib. 1.

Empericks erre much in the raſh adminiſtration of vomits.

In what caſes dangerous.

Beſides *Vomits*, there are yet ſome purgations, which may be called particular, and are injected at the fundament into the guts: and ſuch are our *gliſters*, which are appropriated to divers infirmities, and uſed for divers ends, and are compoſed of ſeverall ingredients, and ſometimes of one only, as occaſion and neceſſity require. [c] The uſe of theſe *gliſters*, among the antient *Egyptians*, was ſo frequent & common, that as they uſed their *vomits*, ſo did they thoſe *gliſters* three daies in a moneth ſucceſſively, one after another. They are uſed by way of evacuation, and ſometimes for aſtriction and healing; as in the *bloody fluxe*. Sometimes we uſe them only to mollifie and ſupple the guts, that nature may have the freer paſſage. Sometimes we uſe this medicine as a preparative for other inſuing phyſicke. They are adminiſtred for a number of infirmites of the body, but differ accordingly in the compoſition, and that both in the quantity and quality. In the quality, ſome being appointed to purge, ſome to mollifie; ſome againſt the *wind-cholicke*, ſome againſt the *ſtone*, *ſtrangury*, *ſuppreſſion of urine*, of *menſtruous fluxe*, or in the exceſsive fluxe of the ſame; ſome, againe, being adminiſtred in great weakeneſſes to nouriſh, and ſo of many others, the matter

c Herod. *in Euterp.*

Gliſters uſed for divers ends.

And uſed in many infirmities.

whereof muſt of neceſſity accordingly differ, as the learned Phyſitians well know. Againe, the quantity muſt needs differ according to the nature of the diſeaſe, and party diſeaſed. According to the diſeaſe: as in the *Wind-colicke*, in the *ſuppreſsion and induration of fecall excrements*, the quantity muſt needs be ſmall; as alſo in children, women with child, &c. And nouriſhing *gliſters* muſt be adminiſtred in a ſmaller quantity than others, or elſe they will purge rather than nouriſh. Such as are injected for the infirmities of the ſmall, muſt bee in a farre greater quantity than in the great guts. Beſides, *gliſters* muſt bee reteined a pretty while, ſome more, ſome leſſe, according to the cauſe for the which they are adminiſtred: for *gliſters* given onely to waſh and cleanſe the guts, would bee reteined about an houre or more; anodine and mitigating of paine, ſomewhat longer; and ſuch are given to heale and conglutinat the guts, as in the *bloody fluxe*, a longer time than of the former. Purging *gliſters* commonly give warning when time ſerveth; and yet, if they be too quicke, it is not good to give way to the firſt warning. In great weakeneſſe they may bee kept by application of hot cloth to the fundament for a certaine time. If it ſtay too long, it may be helpt by a ſuppoſitory put up. This medicine not onely cleanſeth the guts, but by conſequent often helpeth the head, ſtomacke, and other parts adjacent. And therefore I wiſh people not to bee ſo ſhy in the uſe of ſo ſoveraigne and ſo excellent a medicine, wherein there is ſo ſmall offence, and in the uſe whereof there is no injury offered either to the taſte or ſtomacke. But when as many times either for haſte, or elſe we cannot prevaile with the patient to admit of a *gliſter*, we make uſe of *ſuppoſitories* put up into the ſame place, but yet with greater facility and eaſe; they are not onely made of hony hard boiled, but alſo of allum and other matter: and ſometimes the end of a candle performeth ſuch an exploit; and ſometimes a violet comfit, eſpecially in children, and many other things will make an irritation, to provoke to ſtoole. But let this caution, aſwell in *gliſters* as *ſuppoſitories* alwaies carefully bee obſerved, that in infirmities of the fundament, the *Piles* eſpecially, *fiſtulaes* and the like, there be none of thoſe ſtrong powders or *electuaries*, *hiera ſimple* or compound, or the like vſed, unleſſe when we have a purpoſe to open the *piles*, or provoke the *menſtruous fluxe*. But let this alwaies be done with great caution and circumſpection.

The quantity various according to circumſtances.

Retention of gliſters.

In great weakeneſſe.

Suppoſitories.

Caution in infirmities of the fundamẽt.

Now in all our phyſicall actions, eſpecially in evacuations, when divers are to be performed, wee are to conſider the order, what is to be undertaken in the firſt, and what in the next place. So that when as we have need both to purge and bleed, it is doubtfull with which we muſt beginne. And againe, if purgation be neceſſary, whether to beginne with a purge upward or downeward, by *gliſter* or otherwiſe: If theſe things be not carefully looked into, they may prove not a little prejudiciall, if not pernicious to the patient. Now in this caſe, our rule of direction muſt bee deſumed from the order of the cauſes, and that eſpecially we are to beginne with that which urgeth us moſt. If it may be, conveniently, we are to beginne with that operation, which conduceth to, and helpeth to further the operation of the other, remove-

When divers remedies are to bee uſed, what firſt and what next is to be done.

moving that which is the cauſe of others inſuing after: but in any caſe beginning alwaies with that which preſſeth us moſt: as in ſome diſeaſes, where with a cacochymicall body is conjoined a great debility of ſtrength; poſtpoſing all evacuations, wee beginne to repaire the breaches thereof, without this all other remedies conducing but little. In like manner, if in the veines we perceive a great redundancy of humors, we hold it the beſt to beginne with phlebotomy, and afterwards to purge, and what is remaining to bring to a right temper and frame: and in ſuch caſes after phlebotomy purgation hath the better ſucceſſe. But if there be any impurity in the firſt region of the body, it will be beſt to begin with a gentle purge, leſt being conveied into the veines it infect the blood. But if there be any urgent occaſion for phlebotomy: as a fall from ſome height, *Squinancie*, *Pleureſie*, *Phrenſie*, *Burning-fever*, &c; we are not to deferre this generous and noble remedy. If the ſtomacke be oppreſſed with choler, or inclined to caſting, and nothing let us, we are to beginne with that remedie. If conſtipation of body, *Wind-colicke*, *Nephriticall* paine pinch, then is it beſt to beginne with a *gliſter*. What further concerneth this buſineſſe, may from that which hath been ſaid already eaſily be collected, and therefore now we proceed to the time.

Wee are alwaies to beginne with that which preſſeth and urgeth moſt.

CHAP. XIIII.

Of the opportune time of purgation, both generall and particular, with divers things concerning this ſubiect.

NOw if all other things be duly as they ought performed, in purgation, yet we if erre but in the right and opportune time, all our labour is loſt. By the fit and opportune time I here underſtand aſwell the time of the diſeaſe, as the time and ſeaſon of the yeere and day. As for the time of the diſeaſe I underſtand both the generall and particular, as hath been ſaid already: and in both wee conſider the beginning, the increaſe, height and declinning. By the generall, the whole courſe and period of the diſeaſe; by the particular, the paroxyſmes or exacerbations thereof: as in *fevers* with paroxyſmes which we commonly call fits. Now concerning this opportune time, although that which hath beene lately ſpoken may give us ſome light, yet will we make the point yet more cleere. It may then be demanded, whether it be fit and ſafe to purge the patient in the beginning of the diſeaſe or no? And that [a] among the *Ægyptians* it was ſtrictly forbidden, may by *Ariſtotle* appeare, affirming, that the *Ægyptians* would not ſuffer the Phyſitians to innovate or attempt any thing about the ſicke untill the fourth day were paſt; which if

Time twofold.

[a] *Ægyptios nolueſſe quicquam in ægrotis non niſi quarta præſtæ die: alioqui medicis ſuo periculo id agebant.* Ariſt. 3. polit. cap. 13.

if they did, they were at their owne perill to doe it. From them it seemeth *Hippocrates* brought this custome into *Greece*, not determining the day, but deferring purgation untill concoction of the disease, whensoever it commeth to passe. And therefore with [b] *Hippocrates* following therein also *Galen*, we expect the signes of concoction in the urine and the like, unlesse the humors be furious and swelling, then we purge in the beginning, as hath been said already. Otherwise we neither purge in the beginning, nor in the increase of the disease, but deferre it untill the end or vigor or height thereof, when as most commonly diseases are concocted, and by the benefit of nature is made sequestration of the matter, and is often thereby critically expelled. [c] If nature of it selfe be strong enough for this worke, let it alone: but if deficient and unable, the Physitian is then to further the operation. And this is the wise counsell of *Hippocrates*, who againe adviseth us, [d] that if any reliques of the matter be left behind, it may procure a relapse; and therefore it is good wisedome to sweep the house cleane, and so may we be freed from future feares. All this notwithstanding, when as by reason of the abundance of putrid humors, wee feare lest nature faint before perfect concoction, we may sometimes use a gentle minorative, which may lessen this quantity, by which meanes nature is made stronger for the subduing of the residue behind. Besides, in maligne and venemous humors, threatning to the party sudden destruction, we are not then to deferre evacuation, nor yet feare the danger the want of concoction might produce; being better alwayes *to yeeld to an inconveniencie than to a mischiefe*. And [e] *Hippocrates* himselfe adviseth us sometimes to purge even in the beginning of diseases, before the humors bee setled or impacted upon some parts, or else after they are brought to perfect maturation. For in diseases proceeding from an influxe of humors (such as are *Pleurisies*, *Squinancies* and the like) we are even in the very beginning to use all manner of evacuations fitting, either by purging or phlebotomy: the like in luxations, or members out of joint, in wounds, &c; is to be observed, for feare lest the humor settle upon the part affected. But what is already setled in any part, cannot, before concoction, bee evacuated. The like course is to bee taken when the humor overwhelmeth any noble part, and by that meanes oppresseth the strength (which often in *Apoplexies*, and sudden suffocations by reason of rheumes commeth to passe) when delay is not without danger. In other acute diseases, where we feare not the like danger, we are to be more sparing, and use it onely in case of necessity: but in chronicall diseases, and of longer continuance we may be bolder in our evacuations, especially signes of concoction appearing. In them also, by reason of the toughnesse of the humor, being especially setled on some part, we may by a minorative lessen some of the matter, and withall open some of the wayes and passages. And therefore if here we see but the beginning of concoction, we are contented. [f] Now concerning acute diseases, having no set paroxysmes or exacerbations, it is best to abstaine from all manner of physicke. And this seemeth to be the precept of *Hippocrates*, bidding us to beware of odde and criticall daies, on the which the humors are most

b De diæta acut. comment. 76.

c Τὰ χρονίσματα καὶ τὰ κατειμένα ἀρχὴν μὴ κινέειν, μηδὲ νεωτερεῖν πρὶν, μήτε φαρμακείῃσι μήτε ἄλλοισιν ἐρεθίσμοισιν, ἀλλ' ἐᾶν. Aphor. 20. lib. 1.

d Τὰ ἐγκαταλιμπανόμενα ἐν τῇσι νούσοισι μετὰ κρίσιν, ὑποσοφὰς ποιέειν ἐιῶδα. Aph. 12. lib. 2.

In maligne and venemous Fevers wee are not to deferre purgation.

e De vict. in acut.

In what other cases wee are to purge in the beginning.

f In Febribus continuis, *qui paribus sive non criticis pharmaco usi sunt nunquam nimium purgati fuerunt: qui vero diebus imparibus forti medicamento usi sunt nimium purgati fuerunt, multi ex his perierunt* Hipp. 4. de morbis.

moſt moved; as in continuall *Fevers*, &c. The like may wee ſee of the paroxyſmes, or fits of intermittenr *Fevers*, in the which it is ſafer to purge on the day of intermiſson, eſpecially where the ſtrength is not vigorous, than on the day of exacerbation, which is, according to *Hippocrates*, odde and criticall. And yet if the party be ſtrong, in *Quartans*, and the like intermittent *Fevers*, in the which the humors are not eaſily moved, it is not amiſſe, ſometimes on the ſame day, when the humours are in motion, to expell them. For whenſoever the matter is in motion, and the diſeaſe exaſperated, it is then eaſieſt to expell it by purgation: but if the party be weake and feeble, it is farre better to attend the time of intermiſsion. Againe, as concerning the time of the yeere, the Spring is the beſt, and next to that, the Autumne: but Winter and Sommer, eſpecially if extreme hot or cold, are not ſo convenient; howbeit if temperate, as they often prove here with vs, I ſee no reaſon why we ſhould ſo much feare them: howbeit in elective purgation, and in chronicall diſeaſes that will ſtay our leiſure, without feare of any danger, I thinke it fit to make choice of thy fitteſt time. On a temperate faire day, the purgation is moſt commodious; howbeit on a warme moiſt day it is more copious and plentifull. In diſeaſes therefore free from paroxyſmes, in Sommer, and hot times it is beſt very earely in the morning to purge: if in cold weather, it will be better later in the day, drawing neerer noone, I meane, that the medicine may beginne to worke about that time: and as wee ſee the ambient, ſo are wee to fit our phyſicke, ſo as it may worke in a temperate time of the day. Sometimes we exhibite pills an houre before ſupper to purge the belly; but three or foure houres after a light ſupper to purge the head. Strong purgations are not to be taken but on an empty ſtomacke: but eaſie and gentle medicines are given before, and ſometimes with meat, eſpecially to cleanſe the guts only.

When we may ſafely purge the humour on the day of the fit.

The beſt time of the yeere.

The fitteſt day.

The fitteſt time of the day.

Pills, when to be exhibited.

Strong purgations when to be taken.

As in plebotomie, ſo here may be asked, whether wee may ſafely adminiſter phyſicke during the dogge-daies, or hot ſeaſons? I anſwer, as I did before concerning phlebotomy, that there is neither time nor age doth hinder any from this ſo uſefull and neceſſary a remedy; provided all the circumſtances in ſuch caſes conſiderable, eſpecially the ſtrength of the patient, be well weighed, as I my ſelfe have with good ſucceſſe often found true, both in my ſelfe and others. And if any ſhall yet aske mee concerning the ſignes, and ſeverall conjunctions and aſpects of planets, and their manifold conjunctions, whether in them we may ſafely purge? my anſwer ſhall be the ſame, that it is a frivolous feare, to be afraid where there is no cauſe, and what wee have already pleaded for phlebotomy, will here ſute as well with theſe evacuations. It is true indeede, *Hippocrates* gives us warning to mark certaine ſtarres, eſpecially the *Dog-ſtarre*, during the raigne whereof it is not commonly ſo good and ſeaſonable a time to bleed and purge. But this is not meant of ſuch a ſtarre as a ſtarre; but by reaſon that about that ſeaſon of the yeere, heat hath commonly a great pre-eminence, eſpecially in thoſe hot countries where *Hippocrates* lived; but with us, neither is this *Dog-ſtarre* ſo dangerous, nor our ambient ſo hot, that wee need to feare, in time of neceſsity, either to purge or bleed, as I have already made it

Whether phyſick may be adminiſtred during the dog-daies. *Anſwer.*

Whether the ſigne, ſeverall aſpects & conjunction of the planets are to be obſerved. *Anſwer.*

c *Lib de aere aquis & locis.*

appeare. The ſame c *Hippocrates* giveth us yet warning to obſerve certaine other ſtarres, as *Arcturus*, and the *Pleiades*; and this onely becauſe that about the riſing and ſetting of theſe ſtarres, there is commonly a great alteration in the weather: and not as they are ſuch ſtarres, and do alwaies undoubtedly ſend downe in all places alike, ſome particular inevitable influence. The like may be ſaid of the two *Aequinoxes*, and *Solſtices*, whereof the ſame Author alſo maketh mention. But becauſe I have ſomewhat largely already explained my meaning concerning the ſtarres and ſignes, I will not repeat any thing, but wiſh people to be warned, and now to grow wiſer, and not to be afraid of Wizards and Prognoſticators, whatſoever they prate concerning ſignes, conjunctions, aſpects good or bad, and the like: but in time of need inquire of good counſell, and accommodate thy ſelfe ſo as to follow ſuch directions as are preſcribed thee for thy health, howſoever the ſeaſon be.

CHAP. XV.

Of the waies and paſſages by which wee are to purge: of the formes in which wee exhibite phyſicke; together with the manner how to governe the ſicke during purgation, and meanes how to keepe phyſicke in the ſtomacke, that it caſt it not up againe.

The way and paſſage by which wee are to purge, how indicated.

IT hath beene already declared, that the waies by which we are to purge, are two, either upwards by vomit, or downewards by dejection. The way or paſſage is partly indicated by the place which the humour peccant, either already occupieth, or is like ſhortly to aſſault: and partly the inclination of the humour, and motion of nature it ſelfe. In the waies and paſſages by which the humor is to be purged, wee are to conſider foure things:

In the waies and paſſages foure things conſiderable.

to wit, whether they be neere the place where the noxious humour is ſeated, whether it hath any communion with it, and whether they be naturally diſpoſed or no. Now, a noxious humour either taketh hold of the whole body, and all the regions thereof, or elſe ſome one region, or one part of it: as the head, ſtomacke, &c. And wee are alwaies to fit and prepare the place by which the humor may moſt eaſily be evacuated; it being alwaies eaſilieſt purged by the paſſages freeſt, wide, accuſtomed, and moſt naturally diſpoſed. And therefore what is conteined in the ſtomacke, is eaſilieſt by vomit expelled; that in the guts by dejection, and what is conteined in the whole body, both waies. The like wee are alſo to obſerve in particular evacuations: as the excrements of the forehead, by the palate and the noſe: of the bladder and kidnies, by the urine, &c. But when as the matter is yet in fluxe,

Wee are to purge by moſt convenient waies and paſſages.

it

it is the Phyſitians part by all meanes poſſible to turne it away by ſome other paſſage. Wherefore, if the eyes and braine be affected, we are not to purge upwards, except it come by ſympathy from the ſtomacke, but downewards. Contrariwiſe, if any defluxion fall downe upon the legges or nether parts, we are not to purge downewards but upwards; eſpecially, if nature and cuſtome can well beare it, and the paſſages be thereunto diſpoſed. Againe, as [a] *Hippocrates* teacheth us, we are to follow natures inclination. Now choler inclineth moſt upwards; phlegmaticke and melancholicke humors decline more downewards. And therefore in Sommer and beginning of paroxyſmes, where choler is moſt abounding, it is beſt to purge upwards: in Winter beſt to purge downewards; to wit, when the whole body is to be purged. But if it ſhall ſo come to paſſe that phlegme and melancholy be lodged in the ſtomacke; as in the paroxyſmes of *Quotidians* and *Quartanes*, and it affect the way upward, then may we ſafely follow natures direction, notwithſtanding the Winter ſeaſon, as both *Hippocrates* and *Galen* direct us.

When the matter is in fluxe.

[a] Αἰ δεῖ ἀγχοῦ ὅκη ἂν μάλιστα ῥέπῃ ἡ φύσις, ταύτη ἄγειν, διὰ τῶν ξυμφερόντων χωρίων. Aphor. 21. lib. 1.

The forme of the medicine is not here alſo to bee neglected. A liquid forme penetrateth more powerfully, openeth obſtructions better: but a ſolid forme, as of pills, ſtayeth longer in the ſtomacke, and draweth more effectually from the remote parts. But in hot and dry conſtitutions and diſeaſes they are not ſo convenient. Beſides, hot medicines in a liquid forme are not ſo fit for a weake ſtomacke, except the diſtance of ſome part require it; and in that caſe they are to be mingled with well-ſmelling correctives, or elſe they much debilitate the ſtomacke. But if the ſtomacke be ſtrong and uncleane, then may they bee exhibited with leſſe correction, and long after meales. Electuaries participate of a meane betwixt both, and are of divers ſorts; ſome lenitives and preparatives, and ſome againe ſtrong purgers.

The forme of the medicine.

Followeth now the ordering of the party that hath taken phyſicke, both before and after the ſame. The patient after the taking of phyſicke for feare of caſting up againe may waſh his mouth with ſome liquid ſubſtance, whereof he may let downe a guple or two to waſh and cleanſe away the loathſome taſte of the medicine; and this may bee either a little cleere poſſet-drinke, thinne broth, or a little ordinarie beere or ale: or yet it will not be amiſſe, eſpecially, for our ſweet toothed female ſex, to eate a preſerved damſon, cherrie, or ſome ſuch thing, which may take away the evill taſte of the medicine. Some wiſh before the taking of the medicine to chew a little pellitory of *Spaine*. As for the ſmell, few are ignorant how to hold a toſt of bread dipt in roſe-vineger to the noſe, that the ſmell offend not. And as for the manner of taking phyſicke, I hold it not amiſſe to take *Pill* in the pap of a roſted apple, as many doe, and better in my opinion then in the yolke of an egge. Some gild them over, and ſo ſwallow them, which is not amiſſe. The *Germane* Phyſitians make them farre ſmaller than we uſe; as for our ſeven they make commonly the double, if not more, and ſo give their patients 4. or 5. in a ſpoone at a time with ſome ſirup to ſuppe up, and ſo proceed till they have taken all. *Electuaries*

Ordering of the patient, in and after the taking of phyſicke.

To prevent caſting of it up.

Pills how to be taken

Electuaries. Potions how to be taken, and how to keep them downe.

Cluaries are moſt uſually rolled in ſugar, and ſo eaten by gobbets, or on the point of a knife without ſugar. *Potions* are drunke downe, and therefore in moſt danger to be caſt up againe; and therefore greater care muſt be had in keeping them downe, for feare of fruſtrating our intention: and therefore, beſides that which hath beene ſaid, when that is feared, it will be good to make the party hold his hand in cold water, to beſprinckle his face with a little faire water, roſe-water, or roſe-vineger mingled therewith, or to lap the hands in a linnen cloth wet with vineger; and which is a moſt ſoveraigne remedy, let tye a warme linnen cloth cloſe about their necke. And ſome hold a raw egge ſhell and all cloſe to the throat. Beſides the premiſſes, let them be ſilent, and refraine as much as is poſſible from ſpitting, coughing, ſit ſtill a while without motion or agitation of the body. It is to bee wiſhed, that the medicine at the leaſt ſtay an houre: and if there be no meanes to reteine it longer, yet will it not ceaſe to have its operation, the vertue and efficacie thereof having in that ſpace diffuſed it ſelfe abroad, and ſometimes in a ſhorter ſpace, as I have often obſerved: and beſides, it will hardly come up alone, but bring up with it ſuch corrupt humors as have been collected in the ſtomacke, which is no ſmall benefit, if it went no further. I have often obſerved, that even after halfe an houres retention, and ſometimes leſſe, although rejected againe by vomit, yet hath it wrought effectually downe-wards. Now here it may be demanded, whether after phyſicke the patient may ſleepe or no? It is agreed upon by all our Phyſitians, that after *Pills* the patient may ſleep, and are therefore often after ſupper exhibited: but as for other phyſicke, moſt are againſt it untill the phyſicke have finiſhed its operation. And yet [b] a late learned *French* Phyſitian ſometimes heretofore by us mentioned, alloweth of ſleep after any phyſicke, which he profeſſeth to have practiſed to his patients without any prejudice; howbeit after the operation is once begunne, then permitteth he it not untill all be finiſhed. As for *vomits*, we give now and then a draught of thinne poſſet-drink to facilitate the operation, and ſome diſſolve in it a little butter: and ſome to facilitate the operation thruſt their finger into their throat, and ſometimes dip a feather in oile and ſo thruſt it downe the throat, the better to facilitate the ſame. Now as for the *lavative*, ordinarily given after purgations (being nothing elſe but a draught of thinne broth or poſſet-drinke) it is hard to determine the particular houre: but it is then to be given, when as we thinke the medicine al or the moſt part to bee deſcended out of the ſtomacke into the guts, which is moſt commonly three or foure houres after the taking of the purgation: ſo that if it be taken about ſix in the morning, this broth may be given about nine or ten; in ſome ſooner, in ſome later: and then there would againe interceed two houres to let this *lavative* deſcend into the guts before dinner; which is to be given, when as we gueſſe that the medicine hath wholly, or almoſt finiſhed it operation, and the patient findeth his ſtomacke empty of it, which is not at one and the ſame houre in all alike. The dinner muſt be ſparing, and of boiled meat; and as for ſupper, if the dinner be late, the ſupper need

How long at leaſt we are to keepe the medicine.

Whether wee may ſleepe after phyſicke *Anſwere.*

[b] Ioubert *des erreurs populaires partic.* 2. *chap.* 17.

In vomits what to be done.

Lavative what time to bee given.

Dinner the day of purgation.

Supper.

to

to be little or none, unleſſe ſome cawdell, a potched egge or two, or ſome ſuch eaſie thing. If the medicine be taken earely in the morning, then is the operation of the phyſicke ſo much furthered, that dinner-time commeth on ſo earely, that ſupper may be had in due ſeaſon, which may likewiſe be ſparing, and roſt meat rather than boiled. If pills be taken over night, the *lavative* may be taken in the morning betimes, and dinner and ſupper at their accuſtomed ſeaſons. During this time of purging, it is commonly injoined by the Phyſitian to keepe the chamber, which is called *cum cuſtodia*: and that for a double reaſon; both for feare leſt the ambient aire abroad, if exceeding in cold, might offend, as likewiſe for feare of troubling the operation of the medicine by any objects, which, then occurring, might hinder the operation thereof. And therefore the roome ought not to be too light, but rather ſomewhat darke: and the patient to be purged, is that day to free his thoughts from any weightie cares, not to ſtudy, nor admit of company, which might hinder and divert the operation of the medicine. And it is to be obſerved, that if the ambient aire be warme, wee need not to warme the roome with any fire; but if the ambient be cold, then are we to warme it moderatly. If the diſeaſed be weake, then the diſcretion of the Phyſitian muſt appeare in accommodating diet and other things according to the ſtrength, and other circumſtances concerning his patient. And when ſolid food cannot be received, ſuppings and liquid meats muſt then of them be uſed. And this is the ſumme of that I thinke needfull to be ſaid concerning the governing of ſuch as take phyſick. In ſome, I confeſſe, we obſerve not alwaies ſo ſtrict and preciſe a proceeding: as in ſome perſons, who, either by way of prevention, or otherwiſe, for ſome inveterate chronicall infirmity (being, notwithſtanding, well able to walke up and downe, and diſpatch their ordinary and uſefull affaires) doe uſe ſome diet drinke, or other gentle medicines for divers daies, yet without keeping cloſe within their chamber; called therefore *ſine cuſtodia*. Now, we proceed to the ſignes of a laudable purgation. That the purge hath plaid its part, wee diſcerne by theſe ſignes: when the excrements ſhew ſome alteration in colour, if the party finde alleviation, the appetite returne, and the accidents be eaſed: and ſometimes if there be a propenſeneſſe to ſleepe, and if drouth appeare: provided, it proceed not from ſome hot rheume, from the heat of the purging medicine, or of the ſtomacke it ſelfe, or ſome cholericke humour, or that there were no complaint of it before the medicine taken: for oftentime a great drouth is well qualified and quieted by purgation, the hot cauſe being then removed. In other caſes, ſaith [c] *Hippocrates*, ſuch as being purged, have no feeling of drouth, let them purge untill they be ſenſible of it. Neither yet is ſleepe ſimply to be underſtood, but when as by ſleepe and hot humours, great watching preceding, the cauſe now removed, ſleepe enſueth: provided alwaies it proceed not from debility of the body. But that purgation wee account not laudable, which mooveth and ſtirreth the humours, but expelleth them not: or that expelleth them, yet not as it ought, nor the fit humour to be expelled; but with great paine, with evill accidents, and the good and bad both

When pills are taken over night.

Keeping of the chamber *cum cuſtodia* and the reaſon.

The ambient aire, how to be ordered.

Sine cuſtodia what, and when it may be uſed.

Signes of compleat purgation.

[c] Aph. 10. lib. 4.

Defective purgation.

Causes of defective purgation.

together. The cauſe of theſe proceedeth either from the party purged, in regard of ſome fault in the debilitie of the faculties, or want of preparation in the humours, or by reaſon of obſtructions: it may alſo come to paſſe by meanes of the medicine; as being either too ſtrong of a maligne quality, weake, or not well corrected. It proceedeth alſo ſometimes by reaſon of ſome errour in diet: As *I remember a young Gentlewoman, my patient, ſome yeeres agoe, having taken a purge by my preſcription, within an houre or two after filled her belly with baked peares, which hindered the operation of the phyſicke, although ſtrong enough, and not without danger to her ſelfe.* If it ſhould happen, as ſometimes it may, that phyſicke ſhould not work, a gentle *Gliſter*, or perhaps a quicke *Suppoſitory* will draw it downe. If too violently, a temperate aire, warme clothes applied to the belly, aſtringent diet, and reſt without motion will helpe it. If not, a little burnt claret wine, or ſome good Venice treacle, will helpe it. If gripings proceeding from ſome tough phlegme, which cannot paſſe thorow the orifices of the ſmall veines, doe gnaw thy belly, ſome warme clothes applied to the belly will diſſolve the humour, and diſcuſſe any flatuous matter. And this ſhall ſuffice to have ſpoken concerning this generall evacuation, we proceed now to the laſt generall evacuation, which is ſweat.

History.

If phyſick worke not.

If too violently.

Gripings in the belly.

CHAP. XVI.

Of ſweating, and meanes to provoke the ſame; divers ſorts of Hydroticks or medicines provoking ſweat, both externall and internall: Something concerning teares, their cauſes and prognoſticke.

OF two generall evacuations, phlebotomy and purgation wee have ſaid ſufficiently already, reſteth yet a third, which by reaſon it evacuateth in the like manner from the whole body, is therefore alſo ranked among generall and univerſall evacuations. It hath been ſaid already, there are three concoctions performed in the body of man: the firſt, in the ſtomacke and guts, having for excrement the ordure, which is expelled by the fundament: the ſecond in the liver and veines, having for excrement the urine: the third in the capillary veines, in the habite of the bodie, having for excrements the ſweat and fuliginous evaporations, expelled by the pores of the body. This laſt is the ſubtileſt part of this matter, by a milde and gentle heat reſolved into vapours, ſo and inſenſibly expelled: the other of a groſſer ſubſtance, expelled in the forme of moiſture; and this wee commonly call ſweat. And it is *defined, an excretion of thinne, ſerous, or watrie*

Three concoctions in the body.

Sweat an excrement of the third concoction.

What ſweat is.

watry humours by the whole habite, or outward parts of the body. But [a] *Fernel* would have all ſweat to proceed from the inward parts ſuperabounding in moiſture, whom, notwithſtanding, all our beſt Phyſitians doe contradict. Sweat is uſefull both in ſickneſſe and in health, and is both naturall and artificiall. Artificiall ſweat is often procured by exerciſes in healthfull perſons, and ſometimes by bathes and other meanes. My purpoſe and intention is here chiefely to ſpeake of ſweat in the ſick, together with the utility thereof, and many meanes to procure the ſame; as alſo divers generall directions and rules concerning the uſe of theſe meanes both in ſickneſſe and in health. Sweat is uſed either in acute or chronicall diſeaſes. In chronicall diſeaſes, exerciſe may ſometimes further them, which in acute diſeaſes moſt commonly cannot be effected. In acute diſeaſes, ſweat is either naturall or artificiall: and againe, naturall, beſides the ordinary courſe, is ſometimes criticall, and ſometimes againe ſymptomaticall. Criticall, as when on a criticall day, accompanied with other good and laudable ſignes, the ſtrength eſpecially holding out, and alleviation after inſuing. Symptomaticall, is, when failing either in quantity, in quality, or in the timely and orderly excretion it is deficient, accompanied with ſome other ill accidents, and without alleviation of the patient, often alſo accompanied with the overthrow of the vigor or ſtrength; and thus we often by experience find, when the ſicke ſweateth but in ſome one or other part of the body; as about the head, and upper parts only: or when the ſweat is of an evill ſmell, and often alſo cold and clammie; and ſometimes alſo comming in too great abundance, nature now being ſo much overthrowne, that it is not any more able to conteine this humidity within the body, which we then call *ſudorem diaphoreticum*. Now, all theſe kindes of ſweats doe many times prove dangerous, if not deadly, eſpecially accompanied with other dangerous preſaging ſignes, as *Hippocrates* in many places of his prognoſtickes, and other places of his workes, and after him, *Galen* doe fully teſtifie. But it commeth often alſo to paſſe, that nature is defective in expelling this humiditie, which may proceed from divers cauſes; and is then by the Phſiytian to be helped forward, by adminiſtring ſuch meanes as may anſwer the patients expectation. Now, this is by divers meanes effected: ſometimes, as was ſaid, by exerciſe, in caſes where it may ſafely be admitted, and ſometimes by other meanes; as by covering with many clothes, hydroticke, or ſweating medicines, diet drinkes, and the like inward medicines: and ſometime by outward meanes alſo; as by perfumes, ointments, baths drie and moiſt, application of bottles to the ſoles of the feet, hot brickes and the like. Of ſimples provoking ſweat, called therefore ſudorificks, there be divers ſorts, as well vegetables as mineralls, as alſo ſome compoſitions there are which further this worke effectually. The ſimples are of an opening quality, ſomewhat hot and drie, yet with moderation, rarefying and opening the paſſages and pores by which ſweat is to paſſe: as among vegetables wee have divers woods, both forren and domeſticke: to wit, *lignum ſanctum*, *ſaſſafras*, *Zarzaparilla*, *China root*, *Vine root*, *Box*, *Ling*, *Heath* or *Hadder*, of the which divers ſudorificke drinkes are made, in ſeverall caſes

[a] *Sudoris materiem ab internis viſceribus ſuccо naturali madentibus emanare contendit*, Fernel. *lib. d. feb. ib. cap. de ſudore.*

Sweating in acute diſeaſes.

Sweat naturall, or artificiall.

Naturall againe critical or ſymptomaticall.

Symptomatical what.

Diaphoreticall ſweat.

Sweat how to be provoked.

Hydrotick ſimples, or provokers of ſweat.

caſes and manners, according as the nature of the diſeaſe, the ſtrength of the patient, with other circumſtances concurring ſhall permit, with the which decoctions are often mingled ſome other vegetables, herbs, flowers, or roots; and beſides, we have yet many other ſimples of a forcible operation, which may ſafely be given in a ſmall quantity: as Bezoar ſtone, Harts horne calcinated or burnt, Vnicornes-horne (in the eſteeme of ſome) which I value not a ruſh; a gumme found in the eye of an old Hart. Diuers plants there be alſo of good uſe and efficacy for this ſame purpoſe: as holy Thiſtle, the decoction, water and ſalt of it and of many other ſimples. Some there are alſo made of mineralls and metalls, which ought carefully to be prepared, and with great circumſpection adminiſtred; any Empericke or Barber-ſurgeon can tell how to make any ſweat apace in the poxe, with ſome mercuriall medicines, ſuffumigation of *cinabaris*, *&c.* better than to fit and prepare proper medicines for the ſtrength and conſtitution of each individuall patient. There are yet a multitude of medicines made of *Antimonie*, *Sulphur*, and other mineralls and metalls, yea, of gold it ſelfe: as *flores ſulphuris*, *antimonii*, *aurum diaphoreticum*, *&c.* concerning which, our late Writers, eſpecially our *Paracelſiſts*, haue written at great length, and undertaken thereby to worke wonders. Compounded ſudorificke medicines are *Venice treacle*, *Mithridat*, *Dioſcordium*, *&c.* But in the uſe of theſe ſudorificke medicines, ſome cautions and rules are to be obſerved: firſt, that the body be firſt evacuated by purgation, phlebotomy, or both, if need be. Againe, the body is to be prepared, eſpecially where there is need, and that by ſome of the gentleſt of ſome of theſe ſame ſudorificke medicines: ſuch as are *mulſa*, or hony water, the decoction of tormentill roots, ſquinant, of our ordinary canes with *calamus aromaticus*, the decoction of chamomill, ſage, betonie, and the like; whereunto may be added cordiall flowers of borrage, bugloſſe and marigolds, the which, together with the water of the decoction, will correct both their hot and drie qualities. After the exhibiting of theſe preparatives, they are in no caſe to be forced to ſweat. Now, the preparations may be divers, according to ſeverall and divers diſeaſes: as *French poxe*, *Fevers*, and divers chronicall diſeaſes. But when then the poiſon in the *plague*, and ſome *peſtilent fevers* hath already taken poſſeſſion, I wiſh thee then, neither to ſtay for purgation nor preparation, but according to ſtrength, preſently by all meanes poſſible to expell the enemy out of the houſe. Some preſcribe frictions as a fit preparation, which I thinke to be very good, if they be uſed as they ought. Some, againe, preſcribe fomentations; howbeit this better becommeth a particular ſudorificke, I meane, of ſome one particular part. Beſides acute diſeaſes, they are very uſefull in many chronicall diſeaſes: as in all manner of defluxions, *Sciatica*, and all other *gouts* proceeding of a cold cauſe; as alſo in long continuing *Fevers*, *French poxe*, all long continuing fluxes of the belly: as alſo in *Epilepſies*, *Palſies*, *and paines of the head*, proceeding of cold humours. Wee are alſo to obſerve, that wee urge not the ſicke to ſweat, at leaſt halfe an houre after the reception of his ſudorificke medicine: and then if it come not freely, wee are to force it

Strong hydrotickes.

Hydrotickе minerals.

Compounded ſudorificks.

Cautions in the uſe of hydrotickes.

Preparation.

When to be neglected.

Frictions.

Fomentations.

Sudoribckes in chronicall diſeaſes.

How to uſe theſe ſudorificke medicines.

W

with covering with more clothes, or hot brickes quenched in vineger, and lapped up in linnen clothes dipt in vineger, applied to the armeholes, soles of the feet and thighes, rubbing still off the sweat with warme clothes to make it come the freelier. Some bodies thou shalt hardly by any meanes make to sweat, and there the physitian is to beware lest he offer too much violece to nature. The sicke is to sweat as strength and other circumstances shall require. This remedy must not be used in extreme weakenesse, in extentiat persons, wasted with long lingering diseases, in *Consumptions*, *Fever hecticke*, in very young children, and old decrepit persons, &c. Now because our authors doe much commend sweating procured by bathing, either naturall or artificiall, we will therefore say something of the use of both these before we proceed any further, having first said something of teares for the affinitie with sweat.

The continuance or time of endurance.
In what cases hurtfull.

Of teares.

To this place of sweat wee may also referre teares, a moist excrement of the braine, participating of the nature of sweat. I passe by a punctuall description of many particulars concerning this point, which may at great length be seene in a [b] learned late Physitian, and come to that which most maketh for our purpose in hand. As for the differences of teares, they are these. Some are called cold, by reason they seeme in trickling downe to be cold; some againe seeme to bee hotter; and others are called dry: and these be such, as falling downe are quickly dry againe. Some againe are called thicke, and sticke closer to the cheekes, and some againe thinner, which are quicklier dissolved, and are of a very thinne and watery substance. Teares againe sometimes come in great abundance, and sometimes in a smaller quantity. Some againe salt, some sweet, some bittter. Some againe are without any sickenesse, and some with sickenesse. Some come easily and of themselves, and some againe are forced. Upon the severall causes of all these particulars, I will not now insist. The use of this moisture is to irrigate and moisten the hard horny tunicle of the eye, which otherwise with its hardnesse might easily have hurt the other tender tunicles, and adjacent parts of the eye. But let us see what teares signifie and prognosticat. Now that a physitian ought to contemplate and consider the nature and signification of teares, there is a warrant in [c] *Galen* himselfe. Abundance of teares argue abundance of moisture in the braine, as wee see commonly in women and children: few teares againe argue the contrary disposition; howbeit sometimes that peice of flesh lying within the corner of the eyes (called *caruncula lachrymalis*) may be growne to such a bignesse, that it stoppeth all the passages of this tearie moisture, as I may call it: and this may be well assigned for a reason, why some cannot by any meanes whatsoever be forced to shed one teare: others againe upon any small occasion shed abundance of teares. Teares of several tasts argue the dominion of such a humor in the braine: as bitter, choler, &c. Tears againe are observed either in health or sickenesse, and either naturall and involuntary, or else voluntary. Naturall involuntary teares proceed either from the want of this caruncle, or abundance of moisture in the braine, which they signifie. If they be accidentall, then they may

b Mercur. *de excrem. lib. 3. cap. 2. de lachrymis.*
Differences of teares

Use of this moisture.

c Lib. 1. de crisi, cap. 7.

Why some can so easily weepe, and some not at all.

Naturall involuntary teares, what they signifie.

Accidentall teares.

proceed by meanes of cold compreſſing and condenſating: as alſo by meanes of ſharpe things from without, or taken inwardly; as onions, muſtard, ſmoake, and defluxions and weakneſſe of the braines. Involuntary teares in the ſicke of acute diſeaſes are eſteemed bad, as ſignifying a great imbecillity of the retentive faculty. Voluntary teares both in ſickneſſe and in health may proceed aſwell from a voluntary compreſſion or a dilatation: and hence is it, that teares proceed aſwell from joy and mirth, as from ſorrow and anger. Cold teares are not eſteemed good, and ſo are very hot and ſalt; and that not only becauſe they ſignifie too great a heat of the braine, but alſo, becauſe, as witneſſeth *Hippocrates*, they threaten exulceration of the eyes. Thicke teares argue concoction. The thinneſſe argueth ſometimes the crudity of the humor, and ſometimes againe the narrowneſſe of the paſſages, which are alſo cauſes thereof. But this ſhall ſuffice to have ſaid concerning this ſubject.

Involuntary teares in acute diſeaſes.
Voluntary teares.
Cold and hot teares.
Thick and thin teares.

CHAP. XVIJ.

Of bathing among the antients; as alſo certaine ablutions, of head, hands and feet. Of artificiall bathes generall and particular: their right uſe, the time, preparation, and divers other conſiderable circumſtances, and how far we obſerve theſe cuſtomes.

THe antients had in great requeſt divers ſorts of ablutions, or waſhings both of the whole, and alſo of ſome parts of the bodie, ſome whereof we yet obſerve, and ſome wee have forſaken. They were uſed either before or after meales, and that for ſeverall uſes and ends. Before meales they had a cuſtome to bath their whole body, and to anoint it, as may appeare by many places of antient writers both Poets and Orators, and many other antient authors, aſwell Phyſitians as others. Of theſe ſome were publike, to receive all commers: others private, which private men of meanes with great coſt and charges builded for their owne and friends uſe: the like whereof is at this day to be ſeene in all the *Germane* countries. My purpoſe is not to ſpend time in entring upon a particular deſcription of thoſe ſumptuons bathes of antient times, whereof antient authors are ſo full. But what exceſſe was uſed in this particular, ſee in that wiſe [a] *Seneca*. At this day the *Germanes* have in very frequent uſe this bathing once a weeke, or at leaſt in a fortnight, thoſe of any faſhion having for this ſame purpoſe their hot houſe in their backe court, as we here have other office houſes, and in every towne are ſome of theſe publike hot-houſes for the uſe of any; where they

Divers ſorts of ablutions or waſhings in uſe among the antients.
Bathing and anointing the body before meales.
[a] Epiſt. 87. lib. 13.
Bathing in *Germany* very frequent.

they pay a certaine rate for their attendance. In theſe bathes they uſe moſt commonly to ſweat, without any other previous preparation or purgation, both man, woman and child; and many uſe immediately after, ſcarification with cupping-glaſſes applied to ſome parts of the body, where they bleed at the diſcretion of their dog-leach, who yeelds his attendance during this time; or yet according to their owne fooliſh fancy, ſeldome conſulting with a Phyſitian about this buſineſſe. With us theſe bathings are not ſo much in requeſt; although I deny not, they might now and then diſcreetly uſed prove profitable for the body; howbeit in ſome places of *London* there are ſome hot-houſes, whereof one may make uſe. It is more frequent here with us to waſh the body in cold water in the Sommer-time, which being but ſeldome, astwice or thrice a yeere uſed, might well bee allowed. But there is a very perverſe and prepoſterous cuſtome, uſed of the younger ſort, apprentices eſpecially, to waſh their bodies in rivers or other waters immediately after meales, eſpecially after ſupper, being very prejudiciall to their health, and diſpoſing the bodie to divers diſeaſes. The hands may be as often waſhed as one will, both morning, evening and midday, both before and after meales, in ſickneſſe and in health. But whether often waſhing of the hands helpe the eye-ſight, may not without cauſe be queſtioned. The [b] *Salernitane* ſchoole affirmeth it, howbeit his interpreter thinketh it is only by accident, by reaſon the hands being cleane, they handling the eyes, they are like to fare the better. Againe, whether we may ever waſh head and feet may likewiſe be demanded? Or whether that old proverbiall ſpeech be true; *Sæpe manus, raro pedes, nunquam caput*. Now as for the head, in regard it is for the moſt part ſo well ſupplied with internall moiſture, and that aſwell in regard of its moiſt conſtitution, as alſo by the continuall exhalations from the nether parts of the body, and there by ſublimation metamorphoſed into moiſture, it would ſeeme to be againſt reaſon, by any new addition to increaſe the ſame. I doe indeed confeſſe, we are to be wary in medling with this ſublime and noble part, the ſeat of the ſenſes, of reaſon and underſtanding it ſelfe. It is notwithſtanding, in ſome caſes and certaine diſeaſes, not onely tolerable, but even alſo neceſſary to uſe this lotion of the head; provided it bee but ſeldome uſed: as namely in heads much ſubject to defluxions of rheume, in which caſe we may waſh the head in a lee appropriated for this purpoſe; as of betony or the like, and afterwards waſh it in faire water not fully cold, then dry it with a dry linnen cloth without warming it; afterwards beſprinckling the head with ſome powder made of frankincenſe, maſticke, red-roſe leaves, roſemary and ſage, it will much comfort both head and ſenſes. And we ſee the antients uſed much *Embrocations*, which was a wetting of the head: and thoſe who goe to the hot bath in *Sommerſet-ſhire*, ſitting in the bath uſe theſe *Embrocations*, or buckettings, which ſome doe often endure to a very great number. I wiſh notwithſtanding, that theſe ablutions of the head bee but ſeldome uſed in health: as twice or thrice, or at moſt foure times a yeere. And as for the uſe of it in the ſicke, as in defluxions and rheums, I adviſe them, if they deſire to ſpeed wel, to be advi-

Vſed there promiſcuouſly without any previous preparation

With cupping and ſcarification.

Prepoſterous cuſtom of waſhing the body in rivers with a full ſtomacke.

[b] *Mundificat palmas & lumina reddit acuta.* Schola Salern. & Arnald. villa nov. in com. Whether the head ought to be waſht or no?

Anſwere.

How and when it is to be waſhed.

Embrocations.

adviſed by good counſell what and when to doe. As for this ablution or waſhing of the feet. it hath been of very antient uſe, eſpecially among the Eaſterne people, where the heat was great, where this was an ordinary curteſie uſed towards ſtrangers, which was no ſmall refreſhiug in theſe hot ſcorching countries. Wee uſe it often alſo both in ſickneſſe and in health, but in warme-water commonly, with addition of ſome well-ſmelling herbes: as fennell, camomill, hyſſop, and the like, which cannot be miſliked, eſpecially to bed-ward, as it is moſt commonly by us uſed. In ſickneſſe it is alſo often of very good uſe, eſpecially in hot acute diſeaſes, in burning *Fevers*, *Phrenſies*, where often pertinacious watching is joined with deliration. And in this caſe we are to boile good ſtore of lettice, white *nymphæa* or water-lilly leaves, violet leaves and flowers, and ſome poppy-heads, being very forcible to provoke ſleepe, by reaſon of the great ſympathy betwixt thoſe two, howbeit farre diſtant and remote parts. But in this, as in all the reſt, if it be poſſible, bee adviſed by thy learned counſell.

Waſhing of the feet.

But now we come to ſpeake of the diviſion and diverſity of bathes; and being of ſo great uſe in the body of man, it ſhall not bee out of purpoſe to inſiſt a little the longer upon this ſubject. All baths then are either naturall or artificiall.

Of artificiall baths.

Of the artificiall firſt, as being moſt obvious and eaſy to come by, we will ſpeake in the firſt place. In the firſt place then, for the matter of theſe bathes it is various and divers: as water, wine, milke and oile; and ſometimes ſand, but the moſt common and frequent matter is water, ſometimes warme, ſometimes cold, and ſometimes of a meane temper betwixt both. In the body of man theſe bathes have a triple uſe or benefit: ſome evacuat and cleanſe, ſome qualifie and temper the humors of the body, and ſome ſupply and fill up that which is decaied. Now that they doe euacuat by ſweat if one ſhould deny, daily experience will evince, and [c] *Galen* himſelfe witneſſeth unto us: but to fill up and ſupply any thing that is wanting, will perhaps finde leſſe credit with ordinary underſtandings; which notwithſtanding the [d] ſame author yet in another place witneſſeth. In the ſicke wee commonly uſe them of warme-water, intending or remitting this quality of heat as occaſion requireth, adding thereunto divers ſimples, according to the nature of the diſeaſe, and conſtitutions of the body to be bathed. Now a temperate warme bath helpeth forward natures worke in ſuch as have need of moderate humectation and heat, and by reſeration of the pores of the body refreſheth and cooleth, and by extraction of fuligionous excrements freeth from internall heat. A hot bath helpeth *contractions* proceeding from cold, provoketh ſweat, exhauſteth and draineth the body dry of ſuperfluous moiſture. This bathing in warme-water acccording to a [e] late Writer is good to bee uſed in divers infirmities: as in a *Diarie* or owne dayes *Fever*, and in a *hecticke fever* alſo ſole and of it ſelfe, before it turne to a *maraſme*, and not as yet joined to any *putrid fever*: as alſo for ſuch as have their moiſture exhauſted with watchings, cares, dry Diet, or medicines of that nature. And not in theſe onely, but alſo in dry diſtempers, and in decrepit

Their uſe threefold.

: 14. *method.*

d Qui ex tenuibus craſſiores volũt evadere, lavabunt bis, &c. Id. lib. 3. de ſympto. cap. 2. & lib. de ſalub. diæta comment. 14.

Vertues of a temperate bathe.

Of a hot bath.

e Andernacus *de veteri & nov. medic. comment.* 2. *dial.* 8. *circa finem.*

The uſe in divers diſeaſes.

decrepid old age. In *Fevers* proceeding from putrefaction, it is not to be uſed but after ſignes of concoction, unleſſe in a perfect *Tertian*, the drineſſe of the humours urge the uſe of it. It is alſo in uſe in *Quartans* proceeding from choler aduſt. In *Rheumaticke diſtillations*, *inflammation of the lungs*, *pleuriſie*, after ſignes of concoction, and in headach, proceeding from humours or vapours ariſing from the nether parts, it is of good uſe: as alſo for the *falling off of the haire*, for *Lethargies*, *Phrenſies*, *Epilepſie* not proceeding from the ſtomacke or head, but from ſome other part of the body. It is alſo good againſt *melancholy* proceeding from ſharpe humors, *paines of the eyes*, *bleere-eyes*, *fluxes of the belly*, helpeth *defects of the voice*, *inveterate infirmities of the ſpleene*, *and indurations thereof*, the *cholicke* proceeding of choler, eſpecially in the younger ſort. But proceeding of a cold cauſe and groſſe humours it qualifieth indeed, but cureth it not. And it is good againſt the *gout*, proceeding of choler, as alſo againſt all *extenuation of the body*. But on the contrary is hurtfull to plethoricall and cachochymicall bodies, to *Hecticks* proceeding from an *Eriſipelas*, commonly called S. *Anthonies fire*, and *Headaches* proceeding from a flatuous matter: and it is hurtfull for the inward parts overtaken with inflammation, in all *diſeaſes of the ioints*, excepting the above mentioned; and for all manner of *effuſion of blood*, whether at the noſe, or any other part of the body. And it is yet hurtfull for all ſuch as are inclined to *caſting*, *loathing of the ſtomacke*, *weakneſſe of body*, ſuch as are ſubject to *bitter belchings*, and ſuch as *abound with humors*, howbeit otherwiſe good; eſpecially if any feare of a *fluxe of blood*. That bath which is hotter than the former, in provoking ſweat is more effectuall, but withall doth not communicate that humectation to the body as the former. Now there was alſo an uſe of bathing in cold water ſucceeding the former, which was not immediatly to be uſed after the temperate; but from this into a tepid or a little warmiſh, and then into cold water. But to ſome bodies this kind of bathing bringeth ſome prejudice: as among healthfull people, to ſuch as are yet growing, and to children eſpecially, as alſo to women, and antient people, to ſmall and weake perſons. It is alſo hurtfull for the breſt, procureth *hoarſeneſſe* and the *cough*, offendeth the heart, the ſtomacke; eſpecially if already weake and feeble. And as for the diſeaſed, it is principally hurtfull to weake kidnies, procureth paine in the guts; eſpecially that called *Teneſmus*, and ſtayeth womens fluxes: and it is hurtfull alſo for humid and cold diſeaſes, as likewiſe for the *Fevers Hectick*, that eſpecially already turned into a *maraſme*. The antients uſed often to enter into another roome, where they ſweat by meanes of the aire warmed, the which they called *Laconicum*, anſwerable unto which, in neereſt reſemblance, are our hot houſes, or ſtoves, as they are in frequent uſe in all *Germanie*, although the particular manner of heating this aire differeth much; theſe drie ſtoves being warmed by the heat of the fire onely; but this *Laconicum* was a moiſter vapour. This vapour then, or hot aire the antients uſed, was twofold: either dry, in reſpect of the other, procured by heat of flints, or the like, water being caſt upon them, and the ſicke ſet in the tub, and covered with clothes made to ſweat: or elſe this was a moiſter aire, procured by a vapour derived from a veſſell full of liquour, with

In what caſes hurtfull.

Bathing in cold water

For whom hurtfull in ſickneſſe & in health.

Laconicum, and what it is.

Of two ſorts.

answerable ingredients, and conveied betwixt the two bottomes of a bathing tub, the uppermost full of holes, where the sicke being set, and covered with clothes, was to sweat, as need required; and this with us is also in frequent use. Wee use often also particular moist bathes, called *insessus*, and *semicapium*, being a bathing tub filled with warme water, or other matter with appropriate herbs, wherein the patient sits up to the middle or more, being prepared for divers uses and ends. And these are chiefely usefull for hot and dry bodies. The other dry sweatings are fit only for moist & cold constitutions, abounding with grosse humours, and for fat and corpulent people, having alwaies a watchfull eye, to the strength of the patient. But such are altogether contrary to cold and dry, and yet more to hot and drie constitutions. Now, as concerning the time of these bathings and sweatings, both generall and particular, wee are to consider, whether they are used for any necessity in sickneſſe, or otherwise, as physick for prevention of future infirmities. If it be left to election, then the most temperate time of the yeere is to be made choice of, as hath beene said of other evacuations: and the time of the day likewise most temperate, as in a morning before dinner, and after concoction is perfected. In sicke folkes, if there be a necessity, the ambient aire, if not answerable to our desire, must be corrected, as occasion shall require. As for the time of the day, as hath beene said already, the former daies food must first be perfectly concocted, as well in the stomacke as in the liver. As concerning the time of the disease, it being with us unusuall in *Fevers*, and such acute diseases, wee need not so curiously insist upon it: yet if there were any such necessity, the same time already set downe for the diet, and evacuations, both generall and particular, were to be observed. Before entring into any of these baths of any kind whatsoever, wee are to see that the body be before cleansed, and that the common excrements of urin and ordure first be evacuated, for feare of some defluxion upon the feeble parts, by dissolving & liquifying the humors of the body. Neither yet are we to use exercise before it, for feare of filling the head with fumes & vapors: and food must also be refrained from, for feare of crudities, from whence obstructions, and divers dangerous diseases might after insue. If the party be not able to abstaine, let him take some little sustenance in a morning, a little biscuit, or some cordiall electuary, or the like. In bathing, the party is to abstain from all manner of food, as also from drinke and sleep, for feare of crudities, the mother of a many diseases. But if strength should so farre faile, that we should feare fainting, then are comfortable smells to be presented to the nose: or else the crums of a manchet soak'd in good sacke, or the like, a little marchpane, *manus Christi*, or some such comfortable refresher of the spirits, speedily to be given the patient. As for the continuance in the bath, there cannot be one certaine rule prescribed to every individuall person. Cold constitutions, unlesse very weake, may continue a longer time: but temperate persons, when they begin to grow red may goe forth of it: and leane and slender people, by long continuance therein are much indamaged. But the strength is that which must alwaies be our best directer. In *hectick fevers*, they are first to goe into the warme bath, and next into a cold, that by this meanes a constipation of the

Semicapium & insessus.

The time, both generall and particular.

The time of the day.

Preparation of the body.

In bathing how to be ordered.

The continuance in the bath.

What is to be used in hot bathes.

the skin may be procured, and diſſipation prevented. Such as in health were much accuſtomed to bathing, in ſickneſſe more freely may uſe this meanes: and yet if they uſe oftner than once a day, they are to interpoſe 4 or 5 houres betwixt the two ſeverall times. After bathing, the party is diligently to be dried with dry clothes in a warme roome, and well rubd, the head eſpecially, and then ſent to bed to ſweat a while; and is afterwards againe to be rubd and dri'd with ſoft linnen clothes. After all this is performed, and the body ſetled, then are we to offer the ſick ſome liquid food at firſt: as namely ſome broth, or the like, and afterwards in a more ſolid ſubſtance, ſometimes in a greater, & ſometimes in a leſſer quantity, according to the nature of the diſeaſe, ſtrength of the patient, cuſtome, the ambient aire, the ſeaſon of the yeere, &c. But as in all other things, ſo are we here to obſerve the golden mediocrity: for all manner of hot baths immoderatly uſed, whether moiſt or dry, doe too much mollifie the body evacuating & overthrowing the naturall vigor thereof: and if too hot, they cauſe continuall *burning fevers*, debilitate the body; from whence proceedeth great faintneſſe, and finally death it ſelfe. Againe, too much bathing in cold water, procureth ſhivering and ſhaking, convulſions, and at length an extinction of naturall heat, wherein life conſiſteth.

After bathing.

Dangers ariſing from the inordinate uſe of bathing.

CHAP. XVIII.

Of naturall baths, or minerall waters; whether leap-yeere called alſo the biſſextil, cauſeth any alteration in theſe minerall waters, or infringeth the force thereof: and of the originall and firſt beginning of this time.

ALmighty God, out of his ſingular goodneſſe, and infinite bounty, taking pitty upon miſerable man-kinde, now by reaſon of ſinne made ſubject to ſo many ſickneſſes, a due reward of the ſame, as hee hath affoorded this microcoſme man, a multitude of ſoveraigne medicines for his ſolace in ſuch diſeaſes; ſo among many others hee hath made many waters, that ſpring out of the earth to affoord him comfort in his great calamity of ſickeneſſe. Now, beſides the common waters of ſeverall ſorts, whereof wee have daily uſe, both in food and phyſicke, as hath beene proved already; there are yet many waters that ſpring out of the bowells of the earth, participating of the nature of divers mineralls and metalls, the vertues whereof theſe waters do reteine, and are therfore with no ſmall ſucceſſe often uſed of the ſicke for many and divers infirmities. And theſe by a generall word, are by us commonly called *Thermæ* or *aquæ Thermales*, from that heat whereof moſt of them doe leſſe or more participate. Now, that theſe waters were not at firſt among antient Phyſitians in that

Minerall waters uſefull for the health of man.

Therme, ſeu aquæ thermales.

that requeſt they have beene ſince, may by [a] *Pliny* appeare: who wondering that *Homer* made no mention of them, doth afterwards anſwer himſelfe, that in thoſe daies there was no Phyſitian that made uſe of them; although *Homer* maketh often mention of waſhing in warme water. After *Homer*, [b] *Hippocrates*, although hee ſeeme not utterly to reject ſuch waters, yet by reaſon of their running thorow minerall and metallicke veines, holdeth them therefore for ſuſpected: for the which cauſe hee never admitteth of them for the uſe of the ſicke. And of the ſame mind was *Galen* alſo, who never that we reade of, made any triall of ſuch waters. But the late Phyſitians, as well *Greeke* as *Arabians*, have introduced the uſe of them; as finding by long experience, that in chronicall and long continuing diſeaſes, there is not a more ſoveraine remedy: as in old inveterate obſtructions of the inward parts, and the like. Now, it is confirmed by the Authorities of a multitude of our beſt Phyſitians, that ſome of theſe waters are hot, and ſome againe cold in their firſt qualities; and ſome mixt: and ſo in their ſecond qualities depending upon the firſt, they differ likewiſe, according to thoſe mineralls or metalls from whence they borrow their vertues; howbeit in generall, all theſe waters participate of exſication. Now, from what metall or minerall the water taketh its vertue or operation, may partly by the colour, taſte, ſmell, the clay in the bottome; and partly by diſtillation, long boiling, evaporation, and the dregges left in the bottome be diſcerned, as alſo the nature of ſuch diſeaſes as are thereby cured. And howſoever, many truſt much to diſtillation, yet is it not ſo ſure a way, that we may alwaies truſt to it, theſe waters being often of ſo ſubtile a nature, that they draw nothing, but, as it were, the ſpirituous qualitie from theſe ſolid ſubſtances. In generall, it is to be obſerved, that thoſe which abound in brimſtone and bitume, are all of a looſening and mollifying nature, and doe therewith affect both the ſtomacke and the liver. But ſuch as partake more of the nature of yron, alum, copper, or plaſter, doe too much condenſat and ſhut up the pores of the skinne; by which meanes it commeth to paſſe, that no excrement can thereby be excluded. But ſuch as participate of both theſe extremes, are accounted the beſt, and their uſe alwaies ſafeſt: for they digeſt & diſcuſſe, yet alwaies reſerving intirely the ſtrength and naturall vigor of all the parts of the body. But before I proceed to handle divers particulars concerning theſe minerall waters, I muſt here diſcuſſe a queſtion, whether all theſe minerall waters be at all times of a like and equall force? And that this queſtion is not out of purpoſe, nor needleſſely propounded, may from this appeare, in that ſome have beene, and ſome yet are of opinion, that theſe waters every *Biſſextile* or leap-yeere, as wee call it, loſe a great deale of their efficacie and power, and therefore not ſo efficacious and powerfull againſt ordinary infirmities. In the firſt place then, that the vertue and efficacie of theſe minerall waters, is according to the ſeverall ſeaſons of the yeere, and often according to abundance of drouth or moiſture, is often intended and remitted, as wee cannot deny, ſo is not the point in controverſie: but whether in any one certaine determinate time, *quatenus* ſuch a time, howſoever the ambient aire in all the qualities be affected, doth produce ſuch an infallible alteration

a Homerum *Clidorum fontium mentionem non feciſſe miror, cum alioqui lavari calida frequenter indicarit: videlicet, quia medicina tunc hæc non erat quæ aquarum perfugio utatur*, Plin. *lib.* 31. *cap* 6.
b *Lib. de aere aquis & locis.*

The later Phyſitians made uſe of theſe minerall waters.

How their vertues are to be diſcerned.

Sulphureous and bituminous waters.

Waters participating of divers metalls and mineralls.

Whether leap-yeere doth alter or annihilate the vertues of minerall waters.

alteration in all minerall waters, that during that time, they are of little or no efficacie against diseases: and this is this leap-yeere now in question. And although I am not ignorant, that many of the wiser and more judicious have their judgements well enough setled herein; yet because not onely some of the vulgar, but some of more eminent parts, and more sublimate understandings, have beene involved in this vulgar errour, I shall crave pardon to digresse a little upon this point, which in my opinion may not seeme impertinent.

Originall of leap-yeere.

In the first place then, let us take notice of the originall of this leap-yeere, and what it is. Before the time of *Iulius Cæsar*, it is thought that most nations used the computation of the yeere according to the course of the Moone, the which, because it was uncertaine, the Moone in her motion being so unstable and uncertaine; therefore *Iulius Cæsar* 54 yeeres before the nativitie of our Lord and Saviour, after he had finished his warres, taking into his consideration this irregularity of the yeere, resolved to rectifie the same. And for this same purpose he sent into *Egypt* for the most expert Mathematicians of that Kingdome, and among the rest one *Sosigenes* (from whence, as from this *Iulius* it is called the *Iulian*, so from this same *Sosigenes* it is called the *Sosigenian* yeere) and therefore whereas before the yeere was ordinarily measured by the motion of the Moone, it was then reduced to the motion of the Sunne, which finisheth his course in 365 daies, and 6 houres. These daies he divided into twelve equall parts, called by the name of *Mensis*, or measure. And because there rested yet 6 odde houres, for avoiding confusion, which in processe of time might thereby be occasioned, every fourth yeere, there being just 24 houres remaining, these making up a just naturall day, were inserted into the moneth of *February*, which before had but 28 daies. And yet this computation is not so perfect, but that it admitteth of some defects, there being added unto this yeere more by the fifth part of an houre than ought: and by consequence more added every leap-yeere unto *February* than ought, by 48 minutes: the which hath made an alteration in the *Aequinoxes* and *Solstices* since this Emperours time, about 11 or 12 daies. Besides, that I say nothing of the motion of the Moone, wherein was likewise some defect, notwithstanding the course was taken to rectifie the same, which made a great confusion in the time of the observation of *Easter* betwixt the Easterne and Westerne Churches, untill the councell of *Nice*. The emendation of this errour, howsoever for the space of 200 yeeres by divers Popes attempted; yet untill the time of *Gregorie* the 13 in the yeere of our Lord 1082, was never brought to any passe. This Pope, by the helpe especially of one *Lilius*, a Doctor of physicke, tooke such a course to reforme the Calender, that the vernall Æquinoxe was from the 10 of *March* reduced to the 21, to the same day that it was at the *Nicene* councell. Now, this could not be, unlesse in the Calender and computation of the daies of the yeere there were 10 daies quite cut off. And for this cause, this same *Lilius* chose the moneth of *October*, wherein this Pope was borne, and tooke quite away from it tenne daies: so that when the 5 of *October* was to be numbred, in stead thereof was substituted the 15. and *October* that yeere had but 21 daies.

Iulian, or Sosigenian yeere.

Alteration of the yeere by Pope *Gregory* 13.

Amputation of tenne daies from the former yeeres.

Gregorian yeere and account beyond the seas.

And this is that wee call the *Gregorian*, or beyond the seas account or yeere; by reason it is received in those countries beyond the seas where the Pope is acknowledged. The which account, yet notwithstanding, * is not perfect, nor without exception, as I could make appeare, if I were purposed to insist upon this point. But to come now to our purpose, and to answer this point: I say it is a thing very ridiculous, and an opinion very erronious, that this orderly alteration in the computation of time, should infuse any new influence into these celestiall bodies, which should againe produce so strange and stupendious effects upon these sublunary creatures. Now, these celestiall bodies keepe constantly the same course they ever did since the first creation, these humane constitutions neither adding to, nor detracting from these celestiall bodies any new energie, vertue or power. And if there were any such matter, why then did not some such effects follow upon the * alteration of *Numa Pompilius*, who added two moneths, to wit, *Ianuary* and *February* to the former yeere, consisting onely of ten moneths; and why followed not there some strange new effects, upon the altering of the names of two months, *Quintilis* & *Sextilis*, to *Iuly* & *August*, the names of two famous Emperors: and finally, why followed not there some strange effects upon the alteration of the old Roman *Iulian* calender, where there is no lesse than the difference of ten whole daies betwixt us and the *Romanists*, which it would seeme, should produce new and stranger effects; and this would seeme a thing not unbeseeming a papall power, who, as Gods Vicar generall here upon earth, yea, and an earthly God too, as they would make him, possessing not onely the waies of Heaven and Purgatory, but even of Hell it selfe; and hee that can alter the decree of the Almighty, '*that from Hell is no redemption*, and bring an heathen ‡ Emperour out of those firie flames, why might hee not as well worke some new wonder in the alteration of the influences of these celestiall bodies? This would have purchased farre greater credit and reputation to his shavelings, than all the juggling *Iesuites*, in *Iapan* or *China*, with their counterfeit miracles, yea, or their whole legend of lies, put in to weigh downe the scales, our Lady of *Loretto*, and all the wonders of the *West Indies*, could ever yet doe. This, I confesse, would, perhaps, make our *Heretickes* and *Huguenots* thinke better of S. *Peters* succesſe. This would be obvious to the simplest understandings; whereas when wee see a dead mans scull thorow a glasse, wee may as well thinke it the head of some *Barabbas*, as of a holy *Iohn Baptist*; and when we see some milke, which they tell us was the Virgin *Maries*, in regard of the great store, and more than miraculous multiplication of this milk, it makes many Hereticke Huguenot of their Master [c] *Calvins* minde, that if all the milke they say was the Virgin *Maries*, and which for such they keepe up, and make the people beleeve it is such, the best cow in *Holland* never gave so much: that I say nothing of the monstrous bodies of the Saints, some of them having two or three heads, some store of dregges, &c. yea, some double or triple bodied. But if his holinesse could but stay a little the course of the Sunne or Moone, there might yet be some witnesses of it. But yet, to give the divell his right, I doe much commend the attempts of some Popes, for attempting, but this

* There wants yet about 2 daies, in all we want 3 of that wee should have, *Answer.*

e Ovid, *fastor lib.*

‡ *Traian.*

c See *Calvins* treatise of reliques, where he proves many bodies of their Saints to be monsters.

this *Gregory*, especially for effecting some reformation of the old calender; but withall wish this famous Doctor, that was the chiefe doer, had beene as well kept in remembrance for associating him into this communion and fellowship of calling the yeere, as *Gregorian*, so *Lilian*, as was done to that famous *Sosigenes*. But since those daies, the case is quite altered, and *Gregory* must goe farre beyond *Iulius*, our Popes assuming the pre-eminence alone, and precedency before *Emperours*. Let this then remaine firme and stable, like the lawes of the *Medes* and *Persians*, that in these *Leape* or *Bissextile* yeeres, as such, there is no alteration nor difference from other yeers. As such, I adde, because sometimes this yeere may much differ from the precedent, or subsequent yeere (and so may any other yeere differ from others) but never as such a yeere, neither yet is such a difference ever in every such *Bissextile* yeere observable. Now at the ignorance of countrie people, and such others as may easily in such points prove ignorant, I marvell not so much, as that some better learned in the Arts and liberall sciences, should be so farre mistaken. And this hath made mee a little the longer insist upon this point, finding a [e] learned Physitian, in his treatise now and then mentioned, to be of the same mind: *Sed* Bernardus *non videt omnia*. But I thinke that some such yeere, perhaps falling out to be very wet, in which seasons, such waters often are not so forcible, and this falling out it may be twice or thrice in these yeeres, and so by some observed, was afterwards taken for an uncontrolled truth, that alwaies in every leape yeere, the minerall waters lost much of their vertues. But now I proceed to that which followeth.

No alteration in the leap-yeere more than any other.

e Claudius Deodatus *panth. hygiast. libr. 2. cap. 7.*

These minerall waters are in a double manner used, being either drunke, or the body bathed in them. They are used for divers infirmities: for the cleansing of the stomacke, guts, and meseraicke veines; as also to correct the distemper of the body, to helpe infirmities of the lungs, shortnesse of breath, purging of sanious matter without, an ulcer out of the breast, and to heale the infirmities of the liver, splene, guts, and kidnies, &c. In hot baths the body is commonly bathed; the others are ordinary drunke for divers diseases. The time and season most proper for the use of these baths, especially these hot waters, when election may have place, as in other evacuations, so in this must be the most temperate time of the yeere; as the later end of *March*, all *April* and *May*: and againe, in *September*, and beginning of *October*. But with us it is better to goe rather in *August*, that so the businesse may be dispatched before the cold come in, our Sommer-heats here being seldome with us so excessive. If any necessity require, they may be used also at other times, correcting the aire, as occasion shall require, and thy learned counsell shall advise, without which, if thou go rashly to worke, thou maiest, perhaps, all thy life long repent it.

Minerall waters used after a double manner.

The time.

CHAP.

CHAP. XIX.

Of the preparation before the use of minerall waters, the right use and vertues of them; their various kindes both in this Iland and other Countries.

Preparation of the body before the use of minerall waters.

NOw, as in all other noble and generous remedies which concerne the health of mankinde, wee are not rashly to rush upon them without some previous preparation and fitting of the body before: no more are wee in the use of these meanes to neglect the like prudence in the preparation of the body. And the same are here to be observed, which before in the use of artificiall baths were mentioned: to wit, obstructions to be opened, the body to be well purged, according to the nature of the disease, strength of the party, and other answerable circumstances, and withall, there must be a care had, that the concoction be well accomplished, there be an abstinence from the venereall act, and a freedome from passions and perturbations of the minde. The fit and convenient time to enter into these baths, is two houres after Sunne rising in a morning: and if the nether parts be affected, the party is to sit in the water, covered therewith to the navell: if the upper parts be affected, as farre as the necke. And this must all be done in due order, the first day beginning with the space of an houre, so increasing both the time of continuance, and intending the hot quality of the water. In the meanetime, the same caution both concerning the nature and constitution of the parties to be bathed, and the rules concerning diet, before, in and after the bathing, is to be observed, as we have heretofore set downe. In the morning they may be suffered to continue longer, in the evening a shorter time, the space of five or sixe houres interceeding betwixt these two times. But neither can there be a certaine or precise time for the number of houres continuance in the bath, nor yet a certaine and set number of daies determined, nor other new particular circumstances limited, but must still depend upon the judgement of the learned and judicious Physitian, without whose counsell this businesse may prove more pernicious than profitable. Of these minerall waters there be divers sorts, as said is; every country being furnished with some one kind or other. *France* and *Italy* abound most in hot baths, deeming their force and efficacy most from Sulphur or Brimston, wherewith is sometimes conjoined some salt, or salt peter. Our *English* baths in *Sommersetshire*, take their vertue and efficacie from this sulphureous substance. In *Germanie*, baths of all sorts are in great abundance; and as the country abounds in divers mineralls and metalls, so doe these waters participate of severall and divers qualities and vertues: as those of *Baden* in *Switzerland*,

The time of the day for use.

The manner.

No certaine nor precise time for the continuance of the use of these waters can bee determined.

Hot baths, and where they most abound.

English baths.

Divers minerall waters in *Germany*.

land, participate of Brimstone principally, and some little quantity of Alum: those of *Baden* the Marquisat, besides the premisses, participate also somewhat of salt and salt-peter. Againe, in the confines of *Lorreine*, there are hot baths called *Plumbarenses*, participating of the nature of Lead, Brimstone and Salt-peter. In the Dutchie of *Wirtenberg*, there is the wild bath, called *Silvestres*, or *Ferinæ*, participating of the nature of brimstone, salt and alum: and as some say, of copper and salt-peter also. And besides these, a great number of many others also, not differing from the former in operation: some of them, as they say, participating also of the nature of gold, which I hardly beleeve, it being of so solid and well compacted a substance, that hardly doth it communicate any vertue to waters that runne thorow such mines, no more than silver also, being likest unto it for solidity of substance. As concerning our owne baths with us here in great use for a multitude of infirmities, and which doe most concerne us, because a learned [a] Physitian hath lately explained their vertues and use, as being best with them acquainted, I shall not need to say any thing; the vertues of others of the same nature and kinde in other countries, being much also of the same vertue and efficacy. But because peregrination and travell, partly for profit, and partly for pleasure and other ends, is now much in this our age improved, and by reason it concerneth not a little the health of such as are to live or travell in remote and forren countries, to know the nature and vertues of such minerall waters as are found in these countries, I will therefore say a little concerning some of them. Among all those, such as are of an acid or sowre taste, and much abounding in many places of high *Germany*, beare away the bell. And these waters doe commonly participate of the nature of vitriol or copperas, of alum and yron, with the admixture often of other mineralls or metalls: as sulphur, salt, &c. These sowre waters sometimes somewhat differ in taste one from another; and sometimes little or no difference at all in their taste can be observed. Their chiefe vertues in the body of man are these following; In the first place, they are very soveraine good against all manner of obstructions of the liver, splene, kidnies, and meseraicall veines, and for this cause conduce not a little for the infirmities of those parts, being very good against exorbitant casting, which by their astringent facultie they cure: and they helpe also the *Iaundise*, the *Dropsie*, in the beginning; cleanse the kidnies, bladder, and other urinary passages, purging away gravell, or any other matter lying in these passages. They are also good against the *itch*, *scab*, and any other defedations of the skinne, all *foule ulcers* and *gangrenes*. But *Nihil est ex omni parte beatum*. So are not these acid and sowre waters able to helpe all infirmities: and in particular, they are great enemies to infirmities of the lungs, especially where there is a *ulcer wasting* or *inflammation*. They are hurtfull also for the *bloodie flux*, with exulceration of the guts, and any other internall ulcer, or excoriation, and that in regard of their acidity or sharpnesse. And for the dimnesse of the eyes, they have beene tried to be soveraine good; and that they have a singular and forcible faculty in provoking urine, I h d the triall in mine owne body, this sowre water being ordinarily brought from a place distant from *Ments*, in stone

Gold and silver communicate no vertue to such waters.

[a] Doctor *Venner* in his treatise of baths of *Bathe*: and since the collecting of this tractat, I saw a learned tractat of baths, published by Dr. *Iorden*, residing there.

Acid or sowre waters. They abound in high *Germany*.

Their vertues.

In what infirmities helpfull.

In what hurtfull.

The time for use.

§ And yet they are ordinarily brought to *Franckfort mart* in *March* and *September*.

Continuance or duration in drinking them

They lose much vertue by carriage.

Observation in the use of these waters.

Of the Well of *Spa*.

For what infirmities most beneficiall.

bottles to *Franckfort* mart. These waters are cold, and therefore are commonly drunke in hot moneths, § *May*, *Iune*, *Iuly*, *August*, *September*, in a morning fasting, an houre or two after Sunne rising, as is the use in others; and then againe at night, after dinner is digested. The continuance or time of duration of drinking this water, is according as necessity shall require, and cannot certainly be determined: as in some 10 or 12 daies, a fortnight, or three weekes. No more can the measure or certaine quantity be gaged, some contenting themselves with halfe a pint, and some againe will drinke double, some 4 or 5. And the more freely they passe thorow the body by urin or otherwise, the bolder in the use of them may we be. How the body before the use of these waters is to be prepared, the Physitian shall in time of need give notice, and according to all severall circumstances sgive particular directions. It is to be observed, that these minerall waters, by carrying from one place to another, lose alwaies something of their former force and efficacie, how close soever they be stopt up, and so become lesse powerfull. It is further diligently to be observed, in the use of all minerall waters that are to be drunke, that when as they are drunke twice a day, the partie using them must be carefull that dinner be well digested before they be drunke in the afternoone: and for this purpose dinner must either be very sparing, or else a long distance betwixt dinner and the drinking of them; or else it were better to drinke it but once in a morning, and so double the time of continuing this drinke, as for a fortnight, a whole moneth. Moreover, if the case should so require, that the party should need both to drinke of this water, and bathe in it, it would be most expedient to doe them severall: as first for certaine daies to drinke them, and afterwards for as long to bathe in them. But because wee in this Iland are so farre remote from these acid and other fountains, that ordinarily we cannot have recourse unto them, therefore I shall not need to particularise many of them; of one only, being so much frequented by many of the gentrie, as being neerer unto us than the rest, I will say a little; the so much renowned Well of *Spa* I meane. This *Spa* then is in the Bishoprick of *Liege*, a part of the 17 Provinces, and is much resorted unto yeerely by many Knights and Gentlemen, and sometimes by Ladies and Gentlewomen also; and that for recovering of their health in divers chronicall infirmities: howbeit it is well knowne, that under this colour, some have other projects in their pates. This water participateth principally of the natute of yron, which in the taste it doth somewhat represent: and it participateth also somewhat of a sulphureous faculty, and a little of vitriol. It correcteth hot distempers, quencheth thirst, and is good against all inveterate obstructions: and therefore usefull in all inveterate *Quartane Fevers*, or others, and in all sorts of *Iaundise*, in the *Dropsie*, and to open the splene; provoketh also *urine*, and the *menstruous fluxe*, and helpeth *melancholy Hypochondriacke*. These waters are exceeding dry in operation, and therefore exceeding good against all diseases proceeding of moisture. But yet it is to be observed, that they fume up into the head, and therefore not so fit for such as are obnoxious to the *Epilepsie*, *Apoplexie*, *Vertigo*, or *giddinesse of the head*.

Now

Now, to come to our owne Iland, beſides our ordinary baths in *Somerſet ſhire*, ſo famous, and ſo much frequented, whereof I have promiſed ſilence; therere are yet many more in this our Iland of no ſmall vertue and efficacie againſt many infirmities of the body of man. And firſt I cannot but mention that water of S. *Vincents rocke*, neere that famous and antient City of *Briſtoll*, which commeth now in requeſt againſt the ſtone; and this I need but only mention, the which is to me altogether unknowne, howbeit the [b] former Author hath likewiſe paſt his cenſure concerning this Spring, and the right uſe thereof; and therefore unto his diſcourſe I referre the reader: howſoever, it ſeemeth by his relation, that it participateth chiefly of the nature of Sulphure and Nitre, and is taken now orderly, being potable, and uſed for all manner of internall heats and inflammations.

Water of S. *Vincents* rocke by *Briſtoll*.

b D. *Venner* in the aforenamed treatiſe.

There is a Well in *Yorkeſhire*, thought to participate ſomewhat of the nature of the Well of *Spa*, taking its vertue and operation from yron; and therefore is good againſt obſtructions of the liver, ſplene and meſaraicke veines, and to cleanſe and corroborate the urinary paſſages, &c. whereon I will not now dwell, there being a little tractat of late yeeres publiſhed concerning the vertues and uſe of this water.

A neere and antient towne in *Yorke-ſhire*, called by the name of *Knaresbrough*.

There is within 7 miles of this towne of *Northampton*, and hard by the market towne of *Wellenborough*, a Well much of the ſame nature and efficacy, participating of the nature of yron, as by proofes may eaſily appeare: and all the ground through which it runneth, coloureth red. This water, although it can ſcarce be diſcerned from others in taſte & colour, yet is it powerfull in opening obſtructions of the liver, ſplene and meſaraick veins, to cleanſe the the kidnies, bladder, and urinary paſſages, and ſo good againſt the ſtone, &c. It was but within theſe few yeers brought in requeſt by that famous Phyſitian, S^r *Theoder Mayrne*, D^r in phyſicke, and Phyſitian to the *King* & *Queenes* Majeſties; and firſt renowned by ſome good ſucceſſe, the right honourable *Lord* of *Pembrok*, then Lord Chamberlaine, found thereby: and ſince, by our gracious *Queens* Majeſty now living, and divers others, approved to be of good uſe and efficacy. But when I ſhal be my ſelfe better ſatisfied & certified concerning this buſineſſe, I ſhall be ready, if God prolong my life, to give more particular ſatisfaction to the publike. But in the uſe of this, and other ſuch minerall waters, eſpecially ſuch as are deprived of any acidity, in the taſte, there is an eſpeciall regard to be had to the ſtrength of the ſtomack, and accordingly to the ſtrength of it to accommodat the quantity of water, and alwaies to have a diligent care to correct the acidities of the ſame; and either before, or together with the uſe of this water, to be carefull in the corroboration of the ſtomack. I heard a ſtory of a worthy Lady, who, by advice of ſome Phyſitians, for ſome infirmities did drink for certaine days of *Tunbridge* water in *Kent*: after the uſe whereof, by means of an irrecoverable debility, her ſtomacke had by the uſe of this water contracted, it coſt her at laſt no leſſe than her life; as for the nature and vertues of this water, becauſe I am not acquainted with it, I will not meddle.

Wellenborow Wel in *Northampton ſhire*.

Obſervation in the uſe of ſuch waters to be carefull of the ſtomacke.

Hiſtory.

Tunbridge water.

Some other waters in this Kingdome have for a while beene in great credit and eſtimation for many infirmities, and their fame againe as quickly falne to the ground. Some few yeeres agoe, there was in great eſteem and credit a Well in *Mauborn hils* in *Worceſterſhire*, which the vulgar (*ut eſt natura hominis novitatis avida, a new broome ſweepes cleane*) for

Water in *Mauborne hils* in *Worceſterſhire*.

a while esteemed as some noble *Panacea*, or *aurum potabile*, supposed good against all infirmities: but in short space, there was againe, *altum silentium*, and proved, according to the proverbe, but a nine daies wonder. I doe not for this condemne this water, the nature and vertues whereof are to me unknowne, but I advise people to be wise, and to be circumspect, and with good and mature deliberation to admit of these minerall waters, and then should we not have often times such sudden flashes of the fame of some waters, which as quickly againe vanish into smoake, and their credit is as soone crackt.

Newname Wells in Warwick-shire.

There hath beene likewise no small account made of *Newname Wells* in *Warwick-shire*, which of late yeeres have come in request for the stone, and infirmities of the urinary passages, &c. The which, as many others, I beleeve, doe most participate of this same yron, whereof mention hath beene made already, and therefore are good to be used against the same infirmities.

The Spa by *Aberdene* in *Scotland*.

I have heard likewise, by relation, of a famous Well, neer *Aberdene* in the North parts of *Scotland*, called by the name of *Spa*; and as they say, effectuall against the same infirmities, which the Well of *Spa* is said to cure. Of this water a learned Physitian of that same Kingdome, composed a learned tractat, as I am credibly informed, the which as yet I never saw.

Saint *Catherins* Well, called now the oily Well neer *Edenburgh* in *Scotland*.

There is within two miles of the Citie of *Edenburgh*, in the same Kingdome, a bituminous Well or Spring, called the oily Well, yeelding great store of this bituminous stuffe, being very good against all manner of *itches*, *scabs*, and many other outward *defædations* of the *skinne*, *&c.* This well was in time of Popery called Saint *Catherines* Well, and so this Saint carried away the credit of any cure that was thereby performed: as the like use they made of minerall waters, not onely here, but in many other places, as is the use even at this day. I make no question, but in that same countrie, especially in the most mountainous parts thereof, where there is such store of yron, and all manner of other ore, there might be found as efficacious waters against any infirmities, as any in remote regions. The like may be said of divers places of this Kingdome; especially in *Wales*, *Cornewall*, *Devonshire*, and many places of the North countrie, as in *Yorkeshire*, and other shires lying further to the North. But concerning minerall waters, and all manner of baths, as well naturall as artificiall, together with their uses, for the present this shall suffice.

This Iland abounds in minerall waters.

CHAP.

CHAP. XX.

Of the excretion by urine, the retention of urine, together with the nature of diuretick remedies, the right use and abuse thereof.

HAving already at length discourſed of generall evacuations, being three in number, we come now to ſome particular, the conſideration whereof is of no ſmall uſe, as well in ſickneſſe as in health. Now, for the affinity it hath with ſweat, being much of one nature, although both at divers paſſages, and in a different manner voided, it ſhall ſucceed in the next place. Of the nature of this excrementitious humour, the manner of generation, deceit and coozenage of ignorant and erronious practitioners, in the judgement by the ſame, and many things which concerne this ſubject, hath beene * elſe-where handled at great length; where hath beene ſufficiently proved the uncertainty of judging the iſſue of diſeaſes by this bare ſigne onely; being a ſigne whereby ſome diſeaſes only, and ſomtimes, may be diſcerned: and yet but a generall one, which can neither acquaint us with the ſtrength of the patient (a thing of all others in diſeaſes of great moment) nor many other particular circumſtances, wherewith the Phyſitian ought, in ſo waighty a buſineſſe, to be acquainted. And there we likewiſe proved, that from thence wee could neither gather any certainty of conception, nor yet of the ſexe. I ſay, nevertheleſſe, that urine is not to be neglected either in ſickneſſe or in health: but withall, let other ſignes not be neglected, but have their due deſert. That urine therefore, both in ſickneſſe and in health, which is of a laudable colour, and contents anſwerable, doth commonly argue that body to be in beſt caſe, eſpecially if all other ſignes concurre; as if it be otherwiſe, wee are to conceive the contrary. That urine we commonly call beſt, that is of a light golden colour, with a meane white coloured even contents: and the farther it decline from this golden rule, the worſe we deeme it: as ſometimes when it is of an intenſe red colour, it often argueth *Fevers*, or *inflammations*, *&c.* unleſſe ſometimes by reſeration of ſome ſmall veines the urine be died with this colour. And yet the urine of a cholericke man will looke of a higher colour than any other, and ſo if hee ſhall fall ſicke, it muſt needs be of an intenſer colour than of a phlegmaticke perſon: and this ſame phlegmaticke perſon in health ſhall have a paler coloured urine, and falling into ſome *fever*, the urine may be alſo paler than the former, and yet the party as dangerouſly ſicke; and ſo I could inſtance in many other like caſes. Againe, it appeareth ſometimes of a blacke colour, and portendeth often no good to the party; and yet this ſame colour may often prove criticall, and accompanied with like contents.

De urinarum præſagiis in ægrotis agit Hippocrat. *in locis prænot. in prorrhet. & libr. de indication.*

* See our arraignement and anatomy of urines.

Vncertaine and generall iudgement for the moſt part afforded us by urine.

Beſt urine.

Beſt colour.

Red coloured urines.

Blacke urines.

Cleare transparent urin without contents.

It may sometimes againe appeare unto us like pure transparent water, without any contents at all, signifying sometimes crudity in the first concoction, sometimes obstructions, with a totall ouerthrow of naturall heat: howbeit sometimes it may be accompanied with extreme heat in a *burning Fevet*, with a *Phrensie*, of all others most dangerous, &c. In generall, in sickness, these colours and contents are very various and changeable, according to the nature of the disease, and constitution of the diseased, on which I will not now dwell, nor make any repetition of that which hath beene formerly handled.

In diseases very various.

Quantity of urine in excesse.

Vrin again faileth somtimes in the excesse, being in too great a quanty, and sometimes in the defect, where little or no urine is excerned. In excesse, as in that disease called *diabete*, *Hydrops ad matulam*, or pot-dropsie; whersas by weakness of the retentive faculty, and want of concoction, drinke passeth thorow the body with little and small alteration: answerable to that disease in the stomacke, commonly called *Lienteria*, being a defect of concoction in the stomacke and guts; but with us is but rare. As for critical excretion of urine, it is very profitable, and helpeth often to terminate the disease. Now, on the other side, there is a frequent defect in the expelling of urine, and proceedeth from suppression totall or in part; or else by difficulty, whereas without great difficulty and paine it is expelled. Painfull pissing commeth divers manner of waies to passe: as either by the acrimony and sharpness of the humour, or by the imbecillity or weakness of the retentive faculty, proceeding often from cold: and is sometime occasioned by *inflammation*, *ulcer*, clotted or congealed blood, and by the stone, &c. Suppression of urine proceedeth likewise from divers causes: sometimes by meanes of the obstruction, or stoppage of the guts; and sometimes of the emulgent or sucking veines, when as by meanes of imbecillity they are frustrate of their attractive faculty, or yet by obstruction. [a] It is procured likewise by obstruction or passage of the kidnies, or urinary passages, and by meanes of the imbecillity of the same. By reason of the obstruction of the foresaid passages, it is divers waies procured: as either by *inflammation*, *knob or bunch* of either of these parts, or some tough phlegme impacted in, and cleaving fast to the place: as also sometimes, howbeit seldome, by reason of some holes and cavities left in the kidnies after the voiding of some stones. It is sometimes also caused by meanes of the bladder, or parts thereto adjoining, comming divers waies to passe: as first, by reason of the want of sense of feeling, by reason of the resolution of the nerve descending from the loines and hucklebone. Secondly, by reason of the failing of the expelling power of the bladder, &c. Thirdly, by the too great quantity of urine longer than is fit, deteined. Fourthly, by a resolution of the muscles of the nether belly. Fifthly, by the totall overthrow of the expulsive faculty: as in *burning Foevers*, and then proveth for the most part mortall, as witnesseth [b] *Hippocrates*, and yet divers other waies commeth this also to passe: as by the resolution of the *muscle sphincter*, a *stone*, *bunch*, clotted blood, &c. And this commeth sometimes to passe by consent of the places adjoining, the bladder and urinary passages being also sometimes so shut up, that they cannot freely

In the defect.

Difficulyy of divers causes.

Suppression of urine from divers causes.

a *De his omibus fusius Mercatus de intern. morb. curat. tom. 3. lib. 4. cap. 12.*

b *Coacis aph. 25. & prorrhet. 155.*

ly deliver the urine; and many times alſo cannot keepe it long: as commeth to paſſe in women with child. All theſe ſeverall caſes are to be cured accordingly, and that with a due regard had to their ſeverall cauſes. The totall obſtruction of urine proceeding from any cauſe, if long continuing, may prove mortall. Such remedies as provoke urine, we commonly call diureticks, or provokers of urine. But neither are theſe in all caſes of ſuppreſſion to be adminiſtred, nor yet indifferently, when there is need, are they alwaies without a previous preparation to be uſed. Now in all ſuch obſtructions of the urine, before we goe about the right cure, we are firſt to procure the expulſion of the urine out of the bladder, leſt of by the uſe Diureticke medicines a greater attraction of humors increaſe the obſtruction. And therefore in ſuch caſes we often uſe the helpe of a *catheter*, inſeſſions, fomentations, inunctions, glisters, violent motions, as riding on a trotting horſe, &c. Such medicines as are properly called diureticke or expellers of urine, are of a hot and dry facultie, rarefying, attenuating and making thinne the humors. Now ſuch as are properly of this nature, doe not onely extenuat and rarefie the blood, but diſſolve alſo, rarefie, and as it were, melt it, and make a ſequeſtration of the thinneſt ſeroſitie, coagulating and thickning the reſidue, as we ſee in curdled milke come to paſſe: and that ſeroſity ſo ſeparated, the kidnies, by their attractive faculty, draw unto the themſelves, and from thence tranſmit it into the bladder; and ſuch not onely provoke urine, but even ingender it alſo. And ſuch bee eſpecially hot and dry ſimples, ſeeds eſpecially: as of carrots, cumin, and the like. There is another ſort of Diureticks, milder than the former, which doth indeed attenuat, howbeit not ſo forcibly as the former; which ſend it onely towards the paſſages of the urine: and of theſe there are yet two ſorts, ſome being of greater force to extenuate and cleanſe: as the foure hot ſeeds, namely parſly-ſeed, &c. Some againe performe this action more mildly and moderatly, and with a temperate heat; as the foure cooling ſeeds, of melons, &c: ſo called in compariſon with the other foure hot ſeeds. Among theſe diureticke medicines are alſo reckoned ſome which ſupple and make ſmooth the paſſages: as marſh-mallow and licorice root, and prove often more beneficiall than the former more violent medicines, ſo ordinarily uſed by Empiricks and ignorant perſons. Now it is a common received opinion among moſt people, that thoſe violent hot and dry medicines are of all others moſt forcible and effectuall, to breake and expell the ſtone out of the kidnies or bladder: wherein notwithſtanding they ſo farre are deceived, that for the moſt part, ſuch medicines, not onely by reaſon of their great heat they communicate to the body, but alſo in regard they ſend downe too faſt uncleanne and corrupt humors, doe rather much increaſe the matter of the ſtone. Such ſimples therefore as are indued with a temperate heat, attenuating tough and clammie humors; ſuch as are *Aſparagus* root, and the like, are for this purpoſe the fitteſt. Some medicines are thought to have a diureticke property accidentally, by ſcraping and tearing by their roughneſſe the *ſuperficies* or outmoſt part of the ſtone: as powder of burnt glaſſe. And ſome are

All theſe infirmities to bee cured according to their ſeverall cauſes.

Diureticke remedies, and their right uſe.

Preparation.

Diureticks properly ſo called.

Another kind of diureticks.

Of two ſorts.

Diureticks improperly ſo called.

Erroneous opinion concerning the breaking of the ſtone by Diureticks.

Safeſt diureticke ſimples, and beſt for uſe.

Medicines accidentally good.

are thought by meanes of exceſſive heat to diſſolve the viſcoſity of the ſtone, and breake it to powder. But I thinke thou maieſt ſooner by ſuch medicines bake it harder, as we ſee brickes baked in a bricke kilne. Some medicines by reaſon of ſome occult qualitie are eſteemed good againſt the ſtone. And of this kind is the Jewes ſtone, goats blood, and many other medicines. Acid juices, as juice of Lemon, ſpirit of vitriole, if they could in their full force come at the ſtone, and not offend the paſſages betwixt, in my opinion were of all others the fitteſt. But to draw this point to an end, there is no diſeaſe for the which there are more remedies boaſted of, with the atteſtation of a *probatum eſt* at leaſt, as much worth as the oath of one of the knights of the poſt: and yet no diſeaſe wherein we ſee fewer good effects follow. As for theſe hot violent diureticke medicines, beſides the former inconveniences, they prove often cauſes of excoriations in thoſe tender nervous parts, and at length incurable and tormenting ulcers. And ſometimes when as thou thinkeſt to have made a great purchaſe, to have procured of ſome Empiricke or other ignorant perſon a rare remedy for the ſtone, thou art now falne, as we ſay, out of the frying-pan into the fire: and thou who before diddeſt ſo magnifie thy Empiricke, and too much truſt to his ſmoakie promiſes, art often then forced to implore the helpe of the learned Phyſitian, when many times his beſt skill can ſcarce allay the extremity of thy painefull diſeaſe, whereas by wiſe counſell at firſt thou mighteſt both have prevented thy paine, and ſaved thy purſe. And thus the Proverb proveth often true, *Covetouſneſſe bringeth nothing home.* To conclude then this point of urines, I wiſh, that in time of need people make not ſuch an idole of their urines, that in time of ſickneſſe they thinke it ſufficient to ſend their urine to the Phyſitian, it may bee in an inke or oile bottle, and without any further to demand of the phyſitian, as of ſome Oracle, not onely the diſeaſe; but even often, all the circumſtances thereof: but if you would ſpeed well, if you will need your old *mumpſimus* in ſending your urine to the Phyſitian, acquaint your phyſitian with all the ſeverall circumſtances of the diſeaſe. But an honeſt learned Phyſitian will bee better able to adviſe by one view of the patient; than twentie ſights of the urine. It may be others, whoſe worth and ſufficiency is confined to ſuch an excrement, may like an empty barrell prate apace, and make thee beleeve wonders by thy water. And be carefull in any caſe in truſtinſt ſuch cheaters with their rare recits againſt the ſtone, and if thou be wiſe, be warned by other mens harmes.

By occult quality.

Many medicines uſed againſt the ſtone, but few anſwere expectation.

Dangers in the uſe of hot diureticke medicines.

Advertiſment.

The preſence of the Phyſitian is able to diſcover more in the diſeaſe than a many water.

CHAP.

CHAP. XXI.

Of ordure or fecall excrements, and divers things in them conſiderable, this excretion being ſometimes too laviſh, and ſometimes deficient.

NExt unto the urine for affinity we wil ſay ſomthing of the fecall ordure, an excrement of the firſt concoction performed in the ſtomacke. And howſoever ſome may perhaps think the conſideration thereof to be of ſmall uſe, yet hath it alwaies beene of great utility both in ſickneſſe and in health, and hath been by our antient Phyſitians diligently obſerved: and [a] ſome have written whole Tractats of this excrement, aſwell as of urine. The utility thereof is by [b] *Hippocrates* aſwell mentioned as of the urine and ſweat, and by him as much commended. Moreover, if wee ſhall compare the urine with the fecall excrements, wee ſhall finde that of the urine farre inferior, which may ſeeme a ſtrange paradox to our urine-mongers, who will have no ſigne but the urine of any ſignification. Now the urine giveth onely notice of the ſtate of the liver and the veines, and ſometimes of the bladder: but this excrement beſides the liver and the veines, giveth alſo notice of the nature of the meſaraicke veines, the ſtomacke, and the guts, and finally of the ſtate of the whole belly, for the which we take ſo much paines, and for whoſe ſake moſt men live, ſaith [c] *Pliny*. This excrement is then thus defined: *the moſt terreſtrious part and purgation of the unprofitable part of aliment, in the conſummation of concoction ſeparated, and many times mingled with many waters*. It is ſaid to have other matters mingled therewith, by reaſon of choler which doth colour and dye theſe excrements; which if not thus dyed, then were they not ſo good and laudable in quality as is required; and ſome other ſubſtances have been ſome times obſerved, mingled therewith. Wee will then beginne with thoſe excrements which in every reſpect are accounted beſt; and from thence wee may the better obſerve and know the deviation of others from that rule. The beſt then are neither too hard nor too ſoft, or liquid and thinne, but conſiſting of a meane betwixt both; compact and firmely united, without the admixture of any uncouth matter, of a pale yellow colour, and in quantity anſwerable to the food received; in ſmell, neither too ſtinking, nor yet altogether free from all manner of ſmell, nor of too ſharpe a quality; and which are at the time accuſtomed, without any great paine, labor, ſtraining, or great noiſe, eaſily expelled. Such as decline further from theſe laudable markes, are alwayes accounted worſe either in ſickneſſe or in health. And therefore thinne

[a] Mercur. *de facibus alvi.*
The fecall excrements diligently to be conſidered.

[b] *Vide* Hippoc. *in prognoſt. pyorhet. & coac. motionib. Aphoriſm.* 12. *lib.* 1.

[c] *Lib.* 26. *cap.* 8. What this fecall ordure is.

Beſt excrements.

Excrements declining from the former laudable conditions.

and very liquid excrements, unleſſe procured by the like diet, by phyſicke, or by way of criſe, are eſteemed bad and unconcocted: as likewiſe ſuch as are white in colour, and reteining ſtill the quality of the food from whence they proceed: and ſuch alſo as are of a high golden, or intenſe yellow colour, by reaſon of the affluxe of choler into the guts: and in like manner we approve not of too pale and frothy, and yet worſt of all purulent and materie excrements. Greene, black, liuid or leaden coloured, unleſſe by reaſon of ſuch diet, or by way of criſes, are dangerous and to be condemned; and ſo are viſcous and fat ordure, by reaſon they ſignifie collignation and waſting. Beſides, whenſoever a very bad ſtinking ſmell is joyned with a bad colour, it is very bad: for then it argueth a very great putrefaction. Variety of bad colours in theſe excrements is alſo very bad; as arguing in the body many ill infirmities. Wormes on a criticall day with the ordure expelled ſignifie good: but if in the beginning of the diſeaſe they appeare, it is bad: and if they come forth by themſelves without any excrements dead or alive in acute diſeaſes it is dangerous. There be divers cauſes of theſe ſeverall ſubſtances of excrements. Thicke, compact and well united excrements proceed from a good concoction of the ſtomacke, and a temperate heat of the guts. Thinne and liquid excrements proceed either from obſtruction of the meſaraicke veines, or by reaſon the food is not digeſted and concocted, as in crudities: or elſe is not altered or changed; as in the diſeaſe *lienteria*: or is corrupted; as in belches from ſuch matter may bee diſcerned. Such excrements againe from the imbecillity of atractive faculty. Fourthly from defluxion of humidity upon the guts. Fiftly, from the quality and nature of the food, and ſuch other things as looſen the belly; as prunes, caſſe, and the like. Sixtly, drinke deſcending towards the guts, when as it is not carried thorow the meſaraicke veines to the liver, and attracted by the *reines* and *ureters*. Soft excrements proceed alſo from divers cauſes. 1. From the moderate moiſture of the guts. 2. From the mollifying Diet: as mallowes, lettice and the like. 3. They proceed ſometimes from the admixture of divers humors, proceeding from the liver or other parts; as likewiſe from the admixture of ſome fat with the ordure: as in *Pthiſickes*, *Hectick fevers* turned to *Maraſmes*, &c. [d] And it is the opinion of *Galen*, that in *peſtilentiall Fevers* the egeſtions are almoſt alwayes liquid, by reaſon of this fat ſubſtance. Hard egeſtions againe proceed likewiſe of divers cauſes. 1. By reaſon of immoderate heat proceeding of great labour, from bathing, or ſome other externall cauſe. 2. By uſe of diureticke medicines, by which meanes theſe excrements may bee dried up. 3. By reaſon of aſtringent diet: as medlars, quinces, ſloes, and the like. 4. The long continuance of the excrements in the guts may likewiſe occaſion the ſame, the ſmall veines implanted in the guts attracting all the moiſture from the excrements, and the guts by this long continuance acquiring a greater heat. 5. By means of the dry conſtitution of the guts, and the like diſtemper of the whole body. I could here likewiſe inſiſt on many other particulars concerning the mixture of ſeverall ſorts of excrements

Wormes in the excrements, and what they preſage.

Divers cauſes of thin and liquid excremẽts

Divers cauſes of ſoft excrements.

[d] Mercu. *ibid ex* Gal. 3 *epid. comment.* 3. & 8 κατὰ τόπους.

Hard egeſtions and their cauſes.

ments

ments, and cauſes, which, to avoyd prolixity, I willingly paſſe by. But the queſtion may here be asked, how often, and when is the beſt time for this evacuation in health? I anſwer, that as wee can hardly certainly determine mens particular occaſions, conſtitutions, and individuall proprieties and natures; no more can wee abſolutely ſet downe any verdict concerning this buſineſſe: yet is it beſt in time of health to inioy this benefit at leaſt once; if not twice aday: howbeit I am not ignorant, that ſome, both in ſickneſſe and in health, have continued divers daies, yea, ſometimes weekes, without the uſe of this evacuation. I confeſſe indeed, ſuch as were able to abſteine from all mannner of ſuſtenance for divers yeeres together, needed not either this, or any other evacuation; examples whereof I have produced ſome already. But in ordinary healthfull bodies this is alwaies the beſt, and ſo anſwerable alſo in ſickneſſe; and who ſo decline from this rule, it commonly fareth not ſo well with them. I deny not but there are ſome individuall conſtitutions, who better indure the want of this benefit than others. Neither yet is there any ſet quantity to be determined: for good and laudable nouriſhment; as egges, and the like, ingender fewer excrements than herbes, browne bread, and the like. The beſt time is the morning, and if it may be conveniently, in the evening alſo before going to bed, will prove beneficiall. But it commeth many times to paſſe, that in *Fevers* eſpecially, and hot acute diſeaſes, the body being bound, and, as it were, locked up, there ariſe and aſcend up into the braine divers hot vapours, the cauſe of no ſmall annoyance, not to that noble part only, but to the whole body: there muſt be therefore a ſpeciall regard and care had to expell theſe excrements, eſpecially by opening and looſening diet: and if that will not prevaile, by lenitive and milde gentle evacuations, ſuppoſitories and gliſters. Againe, it commeth ſo ſometimes to paſſe, that nature is too forward in this kinde of evacuation; as commonly in *fluxes* of all kindes, proving often very pernicious to the patient. Now, theſe *fluxes* are of divers ſorts; as firſt, that wee call *diarrhœa*, the mildeſt and ſafeſt of all the reſt; and next, *dyſenteria*, proceeding of divers humours, but ordinarily, with the admixtion of blood, and therefore called commonly the *bloody fluxe*, or *fluxe* rather; which, if not carefully in time look'd unto, proveth often dangerous, if not deadly. Beſides, there are yet other dangerous *fluxes*, call'd *Lienteria*, and *Cæliaca*, where the parts appropriated for concoction, being intereſſed by theſe *fluxes*, the body is fruſtrated its of proper nouriſhment. All theſe *fluxes* in due and convenient time, are by the advice and counſell of the wiſe and judicious Phyſitian, by proper and convenient remedies to be cured: but not alwaies by the uſe of aſtringent medicines, by moſt people, ignorantly and unadviſedly uſed in thoſe *fluxes*; leſt it befall thee, as it did that woman, of whom [e] *Fernel* maketh mention, who, having beene for a loug time troubled with a tedious *fluxe* in her belly, at length, by the advice and counſell of ſome ſhee neighbour, ate a whole roſted Quince, which indeed, preſently ſtopp'd the *fluxe*, but withall burſt a new paſſage thorow her belly. But having here no purpoſe in this place to inſiſt either upon the cure, or diet of theſe particular diſeaſes, and not willing any longer to

Queſtion concerning the beſt time of egeſtion, and how often

Anſw.

In time of health.

And in ſickneſſe.

The quantity cannot be determined.

In ſickneſſe care muſt be had of looſening the belly.

Divers ſorts of fluxes.

Be not too buſy with aſtringents.

[e] *Fernel.*

Hiſtory.

deteine the reader with the entertainment of ſo unſavorie a ſubject, I proceed.

CHAP. XXII.

Of Spittle Spiting, or Salivation: of Tabacco and the great abuſe thereof in this Kingdome, to the great preiudice of the health of the body.

THe braine, not onely by reaſon of ſituation, as a limbecke attracting many vapours from the inferiour region of the body: but alſo in regard of the moiſt temper and conſtitution, is apt to ingender much excrementitious moiſture. But all this excrementitious matter or moiſture is not altogether unprofitable: for ſome of this moiſture is ingendred of certaine glands or kernells, by our great Architect and Creator placed in the jawes or uppermoſt part of the throat, to the end that thoſe parts might thereby be moiſtened, leſt by exſiccation of internall heat they ſhould prove leſſe uſefull for the body. So then neither are theſe glands, nor that excrement they produce, without a profitable uſe in the body. Of theſe *glands*, or kernells, and their utility, [a] *Galen* maketh frequent mention, and affirmeth, that by the ſame, even the tongue is nouriſhed. This excrement is called in the Greeke, σίαλος, or σίαλον. and in the Latin *ſaliva*, and with us ſpittle, ſpitting, and ſalivation: and when this too much aboundeth, it argueth great moiſture of the braine. This ſpittle then is ſuch a moiſture, as in it ſelfe, in health, and a ſound perſon, is a profitable, and laudable, and uſefull excrement. This ſpittle then, which of all others is the beſt, in a ſound and healthfull perſon, ſhould be ſuch, as neither exceedeth in quantity, nor yet hath any ill taſte; and this is ſpit up without any cough. Now, when it aboundeth in quantity, wee uſe to ſpit it out; and for this purpoſe, we often uſe divers meanes to further the ſame. And the body being ill affected, it ſometimes exceedeth alſo in quality: and thus it appeareth ſometimes of a yellow, pale, or blacke colour, howbeit the white be the beſt. Sometimes againe, it is of an inſipid, acid, bitter, ſalt or ſweet taſte: howbeit inſipid or ſweet be the beſt. Sometimes againe, it is too tough or clammy, or elſe too thinne; and the meane betwixt both is the beſt. Theſe ſeverall colours and taſtes in the ſpittle do often indicate and demonſtrat the nature of the humors conteined in the ſtomack, and therefore, in ſickneſſe eſpecially, are of good uſe, and to be obſerved. When excrement exceedeth in quantity, wee uſe to purge it out, not onely naturally by expuition, or ſpitting out, but divers times by ſome appropriate medicines, uſed in divers diſeaſes of the head proceeding from phlegmatick or rheumatick matter: and ſuch are commonly of a hot or ſharp quality, and are uſed ſometimes to be chewed in the mouth, and draw downe abundance of rheumatick matter: and ſometimes of theſe

are

Vſe of ſpittle.

[a] Mercur. *de exctem. ex variis Gal locis* 14. *meth.* 1. *de ſem. &c.*

Beſt ſpittle in condition.

Exceeding in quality.

In quantity.

The colours.

The taſte.

Exceeding in quantity how to be purged.

are made and compoſed certaine compounded formes: as gargariſmes, maſticatories. and liniments or ointments. Of the ſimples whereof theſe are compoſed, ſome are of a more milde and gentle operation: as greene bay leaves, dill, and anniſe ſeed, tops of hyſſop, &c. Some againe, are of a more forcible operation: as pepper, pellitory of Spaine, muſtard ſeed, &c. The effect produced by theſe and the like medicines, we call ſalivation, or purging by ſpitting. And this ſalivation is obſerved ſometimes not onely to purge the humours from the head, but from the whole body: but this is not by any of theſe ordinary medicines; as in mercuriall inunctions for the *french poxe* commeth to paſſe. But in ſtead of all other medicines uſed for the expurgation of this excrement, there hath beene of late yeeres, ſince Sir *Walter Raleighs* firſt voiage into the *Weſt Indies*, in uſe with us the ſmoake of an *Indian* herbe, called by the *Indians Tabacco*. To inſiſt upon any large diſcourſe or deſcription of this ſimple, the uſe of it being now ſo frequent and ſo much ſaid, both *pro* and *contra*, for and againſt it, will be thought, it may be, to ſmall purpoſe, and thought perhaps, but to ſing the Cuckowes ſong; yet comming now ſo handſomely in my way, and offering it ſelfe, as it were, into my armes, leſt I ſhould leave any thing untouched, I will yet caſt in my mite.

Severall medicines uſefull for this purpoſe.

Salivation.

Tabacco.

As therefore every creature of God is good, ſo in this ſimple, this is as eaſie to be ſeene and obſerved. That this ſimple then is hot and dry in the ſecond degree, cannot be denied: as for the ſecond qualities ariſing from the firſt, as attenuation, penetration, diſcuſſion, &c. they cannot likewiſe be denied. And beſides the afore-mentioned qualities, it participateth yet of a narcoticke or ſtupifying nature; which, whether it proceed from heat, cold, or the whole ſubſtance, it is not my purpoſe here to diſpute, leaving it rather to be diſcuſſed in the ſchooles. And howſoever our antient Phyſitians did attribute unto thoſe narcoticke medicines a tranſcending cold, even to the fourth degree: yet am I ſure, that in this ſimple, with this narcoticke quality, concurreth both calidity and ſiccity. By reaſon then of theſe firſt qualities, it heateth and drieth very much; and by conſequent, conduceth in cold and moiſt diſeaſes, and alike conſtitutions: and by reaſon of theſe ſecond qualities, it openeth obſtructions, cutteth tough and ſlimy humours, attenuateth and rarefieth them; and therefore helpeth defluxions of phlegmaticke humours upon the wind-pipe and lungs, obſtructions of the liver, &c. By its narcotick quality, it ſtupifieth & benummeth the ſenſes, and ſo allaieth paine. And the *Indians* often endure many daies hunger by the onely uſe of the ſmoake of this herb, this ſtupifying quality bereaving the nerves of ſenſe, and procuring often times an artificiall and forced ſleepe. Beſides all theſe, we have already proved, that it is indued with a violent purging quality, both upwards and downewards and that in as violent a manner, as either *antimony*, or that ſo much renowned *hellebore*, and the reſt of thoſe violent purging ſimples, uſed by *Hippocrates* or others. And this proceedeth from none of the afore-mentioned qualities, as all our Phyſitians confeſſe. It is likewiſe by the learned in this profeſſion confeſſed, that ſuch violent purges participate all of ſome maligne quality, contrary to mans nature: and therefore

Conſideration of Tabacco, and the uſe thereof.

Narcoticke quality.

Violent purgation.

fore never sole and of themselves exhibited, without due preparation, and never in any great quantity, and that but seldome, and in cases of necessity, and for the most part to sharpen and quicken the dull and sluggish operation of other milder medicines. By that which hath been said then, let the ingenuous and judicious Reader judge of the ordinary use, or rather abuse of this so noble a medicine. We see how nice and shy many people are of the use of good and wholesome Physicke prescribed by the most industrious and skilfull Artist, still pleading that in all physicke there is some poison: and yet may we see, and observe the same persons all the houres of the day smoaking this poison, sole and of it selfe, without any correction; morning, evening and mid-day, fasting and feasting, before meales and after, before and after sleep, at home and abroad, in Winter and Sommer, and in all seasons whatsoever: and that for the most part without any respect either of age, sex, or any other circumstance whatsoever. The dry and melancholicke person is often as forward in the use of it, as the moist and cold, the leane as well as the fat. If it be good for cold, foggy, moist constitutions, then must it needs be hurtfull for the contrary. If it be good to procure sleepe in watchfull bodies, then let the drowsie, sleepie sluggard refraine the use of it. *Opium* prepared in the most artificiall and exquisite manner, although there bee scarce the proportion of one graine to twice or thrice as great a quantity of the best extracted cordialls, yet is it had in detestation, and such a suspition had of it, that it is often condemned before any good evidence given in against it. And yet dare I be bold to say, that some of those ordinary *Tabacconists* take in one day the very quintessence and strength of a many graines, that I say no further, of this benumming, intoxicating *Tabacco*. And whereas the other is used but seldome, by good advice, well prepared and corrected, and that in case of necessity too: this on the contrary is of all indifferently used, and without any preparation (although many times, if they knew all the truth, there is some poyson added to the former) of an unlimited quantity, as every ones unbridled affection, and unlimited lust leadeth him. But it will be objected, that people find hereby some benefit, abundance of rheume being thereby avoided at the mouth. I answere, that there is thereby much moisture voided, but many times, yea for the most part, good naturall and radicall moisture is thereby extracted. But this is neither safe, nor yet agreeth with sound reason. It hath been already proved that there is a necessary use of this laudable humor, which ought not thus, without *rime or reason* as we say, be exhaust, when as againe many times by a new supply with the pot wee fill in twice as much as was exhaust. We complaine often, and not without cause, of Empirickes and ignorant practitioners, that they commonly erre in this particular, that they purge away both good and bad humors indifferently: and shall we wrong our selves in the same kind, wherein wee find fault with others? But as concerning the seeming ease it giveth for the present, it is but momentary and of short continuance; but the hurt redounding by exsiccation of radicall moisture and profitable humidity more perma-

Abuse of Tobacco, as it is ordinarily taken.

Indifferently used of all sorts of persons without respect of any circumstãce whatsoever.

Opiat medicines often condemned without iust cause.

Obiect.

Answere.

It purgeth away the good with the bad.

permanent, and of longer endurance: ſo that of this it may well be ſaid, *that the remedy is worſe than the diſeaſe.* What ſhall I ſay of the venomous and violent deleterious damps from thence imparted to the braine and animall parts, by reaſon whereof we often ſee ſuch ſtrange aſtoniſhment and amazement in the ſenſes? If any ſhall reply that by reaſon of heat and drouth it drieth up a moiſt braine: I anſwere, that as in ſuch a braine I hold it beſt, ſo againe I ſay, if a cow yeeld a good deale of milke, and kicke it downe when ſhe hath done, what haſt thou here to bragge of? If it doe thee good that way, and perhaps hurt thy memory, and by long continuance leave ſome ill impreſſion upon thy body, brag of thy winning. And why may not ſage as ſafely, and without any ſeeming ſhew of danger be uſed? It is by all our phyſitians accorded and agreed upon, that it doth apparently corroborate and ſtrengthen the nerves, and by conſequent, all the animall powers, beſides the many excellent vertues thereof recorded, the like whereof were never aſcribed to *Tabacco*. And in obſtructions of the pipes of the lungs, why might we not with far greater reaſon uſe the harmleſſe and innocent ſmoake of colts foot (ſince the world is now become ſo ſmoakie) than the dampiſh ſmoake of this deletorious plant? But we ſee the world is now full of fanſies and phantaſticke faſhions, and this growne now of late yeeres, a new faſhion to ſmoake away our precious time with this ſmoakie weed; beſides, that this proveth often but a ſhooing-horne to make them draw downe drinke apace, the pip and the pot mutually entertaining one another: the dry ale-houſe, (ſo did a reverend judge on the bench lately ſtile theſe ſmoakie places) as ſaid is, proving often a preparative to the other. Some againe in defence of this whiſſing plead, that it proveth beneficiall for the furtherance of digeſtion, without the which they are not able to eate any. I anſwere, that *Tabacco* in this caſe proveth as lime laied to the root of a tree, which howſoever haſteneth, it may be, the maturity of the fruit, yet by meanes of exſiccation, and precipitate maturation, the tree is farre ſooner overthrowne and decaieth: even ſo commeth it here to paſſe, where *Tabacco* driveth the meate downe out of the ſtomack before it receive that due alteration it ought, and conſequently, howbeit the ſtomacke be ſooner emptied, yet crudities the mother of a multitude of diſeaſes are often thereby ingendred, which in their appointed times bring forth oftentimes a bitter fruit of many incurable diſeaſes. How much better then were it not to oppreſſe thy ſtomacke, and to impoſe no heavier burden on it than it is well able to beare? and if ceized with any debility, are there not many good wholeſome and corroborant medicines farre ſafer than this ſmoake? Beſides, that moderate exerciſe and abſtinence till thy appetite returne, would perhaps prove better medicines than thou art aware of: ſure I am, farre better than all the *Tabacco* of *Trinidad*. Now what hath beene hitherto ſaid concerning this ſimple, I underſtand even of the beſt not ſophiſticate: what ſhall we then ſay of that which is ſophiſticate and adulterate with divers, yea it may be ſometimes deleterious drugs, yea even ſublimate it ſelfe? Now if notwithſtanding all that hath been ſaid, people will needs bee dallying with

The remedy often worſe than the diſeaſe.

Sage ſoveraine good to corroborate the braine and animall parts.

Colts foot an efficacious ſimple in pectorall infirmities.

Tabacco-ſhops dry ale-houſes.

Another Obiection; *Anſw.*

Not good to further digeſtion by Tabacco

Moderate exerciſe and good Diet better than Tabacco.

Moſt Tabacco ſophiſticate.

Divers circumſtances in the uſe of Tabacco to be conſidered.

with a doubtfull drugge, yet I adviſe them, that as in other medicines they are wished to weigh divers circumſtances: as of time, place, age, conſtitution of body, the diſeaſe, the quantitie, quality, and the manner of preparation: ſo thinke I here the like circumſpection, and care not to be neglected. And this I ſpeak to the more underſtanding & diſcreeter ſort, who erre it may be out of ignorance. As for our *roaring boyes*, *toſſe-pots*, *pot-companions*, and our ordinary *ſwil-bolls*, who, I thinke, will be readier to jeere and flout, than be reformed and ruled by my counſell, therefore ſuch I leave to be corrected with their owne rod, and it may be a ſharper, if they perſiſt. I adviſe eſpecially all thin, cleare and cholericke conſtitutions, as likewiſe all melancholicke perſons, eſpecially by meanes of choler aduſt, hot brained and yong people, women with child, and all ſuch as are ſicke of any acute diſeaſes, to abſteine from the uſe thereof. It is beſt to be uſed in Winter, in raw and moiſt weather, and in cold and moiſt braines, in *dropſies*, defluctions upon the joints and lungs, proceeding from cold humors, *tooth-ach*, *gout*, *pectorall infirmities*, *&c.* As alſo for the *megrim*, proceeding from the ſame cauſe; the *mother*, and divers infirmities of the braine proceeding from wind & cold moiſture. As for the age, it beſt befitteth old age, where the brain is cold and moiſt. And as for the kind of life, Mariners and Sailers, and ſuch as live neer waters, and there uſe their trade: as *Tanners*, *Pelt-mongers*, and the like; and ſuch as live in moiſt, fenny, wateriſh and mooriſh places: as in *Holland*, in *Lincolneſhire*, and other like places. And ſuch as make uſe of it thus phyſically (for to ſuch here I direct my ſpeech) I thinke it very fit they uſe with it ſome correctives, it having as great need as any moſt violent purge whatſoever, as hath bin already proved. In diſeaſes of the braine therefore, a drop or two of the oile of amber, cloves, mace; or in defect of them, ſome of their powder, or halfe ſage, ſome dry roſemary, or the like: if in *Epilepticall* fits, ſome powder of pæoniæ ſeeds, or roots will much correct the ill qualities of this intoxicating ſimple, and corroborate the animall powers. In diſeaſes of the lungs, joints, cholicke from wind, or phlegme and the like, a drop or two of the oile of anniſe ſeeds, of mints, cumin or caroway ſeeds, or in defect of them, ſome of the powder of the ſeeds will ſerve for a good corrective. But howſoever, let no man deceive himſelfe ſo farre, as to thinke this to be ſome famous *Panacea*, *Nepenthe*, or ſome golden *Elixir*, whereof there hath beene much bragging, but ſmall benefit as yet reaped. If thou wilt not be warned by that which I and others have advertiſed thee, thou maieſt, perhaps, repent when it will be too late: and howſoever thou findeſt not alwaies ſuddenly ſuch ill ſucceſſe as we fore-tell thee, yet remember, that oftentimes in yonger yeers, there is ſuch ſeed of diſeaſes by diſorder ſown in the body, that in old age bringeth forth much bitter fruit. And of this I am verily perſwaded, that the exceſſive and diſorderly uſe of this ſimple, is no ſmall cauſe, as of the more frequent raigning of divers dangerous diſeaſes among us, ſo of many ſtrange and uncoth accidents, according to the ſeverall and individuall bodies therewith aſſaulted. But yet before I finiſh this point concerning ſalivation, I muſt give notice of an ignorant and dangerous cuſtome of ſome Barber-ſurgeons in the uſe thereof. Some of theſe many times undertake the cure of ſome infirmities

For whom moſt hurtfull.

Time of the yeere.

The age.

What profeſſion or kinde of life it beſt befitteth

What places.

Correctives to be uſed with it.

In the braine.

In diſeaſes of the lungs.

Quod differtur non aufertur.

Tabacco the cauſe of divers diſeaſes, and many diſmall accidents.

The dangerous uſe of ſalivation by mercuriall medicines in ſome diſeaſes.

firmities by way of ſalivation, where it is not to be attempted. One ſuch we have here living in this Towne, who undertooke to cure a woman a long time troubled with an ordinary *gonorrhœa* and the white fluxe, accompanied with a hot liver, often teſtified by a pimpled face. This woman was by him ſet into this courſe of ſalivation, by meanes of a mercuriall powder, which in this caſe he commonly uſes, which looſeneth all their teeth, ſwels and inflames their face, jaws, &c. and ſets them into ſalivation with a witneſſe. His reaſon, as ſome of her friends related to me, he alleged for this courſe was, to draw the humour upwards, and from the place affected. But here the whole frame of her body was out of order, the liver exceeding hot, and her body, eſpecially the nether parts, by reaſon of theſe fluxes very feeble. Now, whether ſuch a courſe was then fit for ſuch a body, let the learned judge: and beſides, a reaſonable underſtanding may eaſily ſee * by that which hath been ſaid already concerning evacuations and their waies, how unfit and indirect a courſe this was, as I could yet make it further appeare, but that now I cannot, nor may not dwell upon this particular. Onely by the way, take notice of the ſottiſh ſtupidity, and erronious judgement of the vulgar ſort. This ſame woman, before, had craved my counſell, and I had adviſed her onely for that time, being then Winter, to ſetle into ſuch a diet, as might qualifie the acrimony of the humours, and coole her diſtempered liver; ſhee being then, as ſeemed, averſe from any kinde of phyſicke, to the which, partly by reaſon of her weakneſſe and averſneſſe, and partly for ſome other reaſons, I did not much preſſe upon her, ſhee ſeeming then reſolved to meddle no farther, untill the Spring of the yeere: and yet, I know not how, or by what perſwaſion, ſhee that before was unwilling to take one purgation, ſubmitted her ſelfe to this troubleſome mercuriall ſalivation, and ſuch other directions, as hee was pleaſed to ordeine, as I remember, very neere a quarter of a yeere. I ſpeake not this for any ill will I beare this mans perſon: but pleading now for the publike, for the which I haue my warrant from my mother, the Vniverſity, I thought not my duty to betray the truth, but according to my power, to vindicate the ſame from error and impoſture. And therefore, having aſſuredly knowne that the ſame party hath with others proceeded after this ſame manner, in other caſes alſo, and where, I dare ſweare, there was not the leaſt ſuſpition of the *poxe*, I thought good to give the countrie notice, that they be no more deluded. And that ſo much the rather, in that I ſuppoſe it be not his errour onely, but divers others to be culpable in the ſame kinde.

Vnadviſed uſe of ſalivation.

* See what hath bin ſaid of phlebotomie and purgation before

Strange ſtupidity of the vulgar.

CHAP. XXIII.

Of Snot or Snevell: of Rheume falling downe upon the lungs and other pectorall parts: of Expuition, or Expectoration; and the great abuse in the use of expectorating medicines, and the right use thereof.

AS in the whole body of man there are divers emunctories or passages whereby superfluous and excrementitious matter is expelled; so hath the braine for the same purpose obteined the nose, which besides other uses, hath this in particular, thereby to expell such superfluous excrements as abound in the braine. This excrement most usually thus expelled, is by the Greeke Physitian *Hippocrates* especially, call'd βλέννα, μύξα, κόρυζα: in Latine *mucus narium*: in *English* snot or snevell. * This is then an excrement of the braine, the which abounding in phlegmaticke moisture, whatsoever is superfluous or unprofitable, it partly expelleth by the nose, and partly by other places. Of this excrementitious matter, some is sometimes very thinne, and some tough and clammy, sometimes in a greater, sometimes in a smaller quantity: some againe hot, some cold; some also sweet, unsavoury, and bitter: againe, some without any smell, and some of an evill smell, as commeth to passe in ulcers called *ozenæ*, and principally in the *Frenchpox*, where the nose, to the view of the eye, may often be discerned to be eaten away with this venomous matter. This excrement is againe often died with divers colors; as reddish, yellowish, white. Sometimes this snot commeth away of its own accord, and sometimes otherwise expelled. Such excrements as are purg'd by the palat of the mouth and the nose, according to *Galen*, declare unto us how the braine and the members thereof are affected. When this matter is thinne, it signifieth a colliquation, as it were, a melting of this matter, and the beginning of this distillation: but that againe which is thicker, argueth concoction, and that it is either now at the height, or else declining. When this excrement stinketh, it is alwaies taken for an evill signe, indicating an ulcer, and sometimes taken for a signe of headach proceeding from wormes. Great abundance of this excrementitious humidity in the braine, is signified, where this excrement aboundeth, and by consequence, often stupidity, or debility of memory: descending copiously of its owne accord, it is not so good as when it is blowne out. When it is of a reddish colour, it is not so to be approved of, as arguing alwaies some blood. Salt or bitter argue some heat; sweet and insipid, the contrary. When this excrement is stopp'd, and the head stuffed, the passages must by convenient and fit meanes be opened, by means of the juice of beets, marjoram, and many other such opening simples, either the juice or dry powder thereof being for this purpose used. Such are commonly called *errhina*

* Mercur. *lib. de excrem. cap. 4. de mucis, ex* Gal.

Idem Mercur. *ex variis* Hippocrat. *&* Gal. *locis.*

Divers significations of this excrement.

errhina, or *caputpurgia*. If it be too aboundant, then meanes muſt be uſed to dry the braine by powders, perfumes, &c. eſpecially, a ſpare and drying diet, and forget not to keepe warme the head and feet.

Medicines to expell this excrement.

But wee finde often, that a liquid thinne excrement taketh another way, and from the braine deſcendeth and falleth downe upon divers parts of the body; which, when it falleth down upon the pectorall parts, wee commoly call the *rheume*, which, as alſo *Catarrhus*, is a Greeke word, ſignifying a defluxe, or falling downe. In Latine *ſputum* is common to both that we call *ſaliva*, whereof before, and this ſame whereof wee now ſpeake. That Spittle or Rheume in [b] *Galens* eſteeme is the beſt, which is white in colour, ſmooth and equall, being neither too moiſt and liquid in ſubſtance, nor yet too thicke and tough: and *Avicenne* out of *Hippocrates* addeth, that they be eaſie, and of ſpeedy expectoration. This rheumaticke matter is either ſolitary without any other diſeaſe or ſymptome; or elſe therewith accompanied; to wit, a *Feuer*. When it falled downe upon the wind-pipe, or the pipes of the lungs, and be not very hot or ſharpe, it cauſeth hoarſneſſe and ſhortneſſe of breath, in intention or remiſſion, according as the humour leſſe or more aboundeth; and as it is tough and clammy, or thinner; as alſo according to the ſtrength or weakneſſe of the part recipient, &c. When there is a *Fever* joined with ſuch a matter, falne downe vpon the pectorall parts, it is commonly either a *Pleureſie*, or *inflammation of the lungs*, called *Peripneumonia*: howbeit I deny not but that there are alſo divers other *rheumaticke Fevers*, whereof I purpoſe not here to ſpeake. This exerement is found to be of divers taſts: as ſweete, inſipid, bitter and ſalt, proceeding from the nature of the humours they are ingendred of. And it is likewiſe of divers colours, partaking alſo of the nature of the humours: as ſome are white, ſome reddiſh, ſome yellow, blacke or greene, which varietie of colours is oftenеſt in *Pleureſies* to be obſerved. Sometimes there is alſo ſome other matter mingled therewith: as ſometimes a congealed mattery ſubſtance, ſometime a cartilaginous ſubſtance from the wind-pipe, and ſometimes alſo little ſtones. Now, this rheumaticke matter falling downe upon any of the aforeſaid parts, if it be not from thence expelled, is not a little prejudiciall to the health, and is commonly accompanied with a cough. Upon the firſt annoyance of the cough therefore, it is a common cuſtome to uſe ſome meanes to expell this humour; which is moſt commonly done without any order, or diſtinction, either of cauſes or conſtitutions, &c. and none ſo ignorant, but they are furniſhed with ſome one or other, if not more medicines for the cold, as they call it. And yet in the uſe of them there is no ſmall caution to be obſerved, both of the ſtate of the body, the time of the diſeaſe, the part tranſmitting, commonly the head; and the part recipient, or receiving, to wit, the parts within the breſt. When as this excrement is hard to be expelled, wee are by all meanes poſſible to further and facilitate the ſame: and this difficulty proceedeth from a double cauſe, the thinneſſe and ſharpneſſe, or from the toughneſſe and clammineſſe of the humor. The former we effect by incraſſation of the humor, by ſparing and orderly

Of rheume deſcending downe upon the pectorall parts.

[b] *Comment. in aph.* 12. *lib.* 1. *citant. Mercur. Idem ibid.*

Rheume twofold. Without a Fever.

With a Fever.

Rheume of divers ſorts.

And divers colours.

Moſt obſervable in *pleureſies*.

Rheume commonly accompanied with a cough.

Great errour in the ordinary uſe of expectorant medicines.

Preparation before expectoration.

orderly Diet, and divers other things which doe incraſſat and thicken this thinne matter: as conſerve of roſes, ſirup of violets, of Jujubes, &c: and divers compound medicines tending to this ſame purpoſe.

Divers preparations.

If it be tough and impacted into the pipes of the lungs, then are wee to uſe ſuch meanes as may both cut and expell it: as colts-foot, maidens haire, hyſſop, licorice, and the like; whereof are made divers ſirups and other compoſitions for the effecting of this buſineſſe. And when theſe will not ſerve the turne, then make we uſe of ſome more forcible meanes, as of *Oxymel ſimplex*, and compounded with divers forcible ingredients, as ſquills, &c: as ſhall by the counſell and directions of the learned be preſcribed. And this is the proper way by which diſeaſes of the pectorall parts are ordinarily purged: howbeit ſometimes, although ſeldome, we uſe to purge by ſtoole in theſe caſes. It is

The forme.

here alſo to be obſerved, that ſuch medicines as are for this purpoſe appointed, be prepared in a ſolid, or at leaſt not a very liquid forme, that they may be lickt downe, or elſe let melt under the tongue: for taken in a great quantity, and drunke or ſwallowed downe, they goe onely into the ſtomacke, and ſo into the guts and veines, and therefore

Error of the Vulgar.

produce not the expected effect. Hence doth appeare the error of ſuch as thinke to drive away their cold, as they call it, by large draughts of buttered beere to bed-wards; which is ſo farre from anſwering their expectation, that by hindring and interrupting concoction, increaſing crudities, opening the orifice of the ſtomacke, and looſening the ſame, and by fuming up into the head, it rather furthereth and increaſeth

Caveat concerning ſweet things.

this cough or cold, call it as thou wilt. It is in like manner to be obſerved, that as ſweet things looſen tough phlegme, and ſo facilitate expectoration, ſo doth the too frequent uſe of them much debilitate the concocting faculty of the ſtomacke, beſides that in cholericke perſons they are apt to ingender the like humor. And the too frequent uſe

Acid and tart things.

of too acid, tart or ſharpe things, is here alſo to be ſhunned: but bitter things, howbeit better for both, yet ſcarce ſo wel-come to the *Apitian* palats of our age. And it is here likewiſe to be obſerved, that

In pectorall diſeaſes that which is ſpit up, is eſpecially to bee conſidered.

in diſeaſes conteined within this ſecond region, the ſpittings up, *ſputa* are equivalent to the urines in many other diſeaſes, whereby wee judge of the concoction or crudity of the diſeaſe: as [c] *Galen* himſelfe at great length witneſſeth; yea, and he himſelfe willeth us, in the firſt place, ere ever we view the water, in diſeaſes of this naure to conſider of that which is ſpit up, which may often reveale unto us the cauſes of the diſeaſe, and ſometimes the indications thereof. For that which is ſpit up reaſonable thicke, except ſome other worſe matter be joined therewith, doth moſt commonly argue concoction: as againe on the contrary, that which is very thinne and liquid argueth cruditie, eſpecially in the beginning of diſeaſes. Very tough and clammy matter ſpit up in a *Pleuriſie*, argueth the length and contumacie of the diſeaſe: yet if it bee frothie, it is a ſigne it proceedeth from putrefied phlegme. That which is ſpit up of it ſelfe without any admixture of other matter, is good and laudable; and yet in a

Divers ſignifications and preſages of expuition or ſpitting up

Pleuriſie and *Inflammation of the lungs* argueth the crudity of the diſeaſe. If it be thinne, ſalt, and in a ſmall quantity, according to *Galen*, argueth

[c] *de criſib. &c.*

argueth alwaies cruditie; and *Avicenne* addeth, the long continuance of the diſeaſe: and if joined either with matter, caruncles, or ſmall cartilages, or little ſtones, there is no good preſaged. In *Pthiſickes* or ulcerat lungs, if all ſpitting up faile, it is alwaies a dangerous, if not a deadly ſigne. If this excrement ſhould too much abound, we muſt looke into the cauſe, and cure it accordingly, by good and ſparing Diet, by light ſuppers, and ſometimes none at all; corroboration of the braine, by perfumes, plaſters, and other things in ſuch caſes requiſite. By that which hath beene ſaid then, may evidently be underſtood, how erroneous is the opinion of the vulgar, eſteeming that all diſeaſes may by the bare inſpection of the urine onely bee diſcerned; as alſo of ſuch ignorant, erroneous, and covetous Empiricall practitioners, who being void of all true ſufficiency in the profeſſion of Phyſicke, would by this or other indirect meanes magnifie themſelves, amongſt the more rude and ignorant ſort of people.

We are not then to judge of all diſeaſes by the bare inſpection of the urine only.

CHAP. XXIV.

Of carnall copulation, the right uſe, and abuſe thereof: what age and conſtitutions it beſt befitteth. Something concerning the menſtruous fluxe in women.

BEſides all theſe unprofitable excrements, and to be expelled out of the body, there is yet a profitable excrement ingendred in the body of man, abounding not in quality but in quantity onely, and that for a beneficiall and profitable end, the propagation of mankind. And this is that we call the food of generation, which with man is common to unreaſonable creatures. This excrement then is nothing elſe ſave a remainder of ſome portion of blood after the whole body is ſerved in the third concoction, and which being altered and changed into a white colour in the ſpeonaticall veſſells, is in thoſe places reſerved untill it be expelled in the act of generation. This is not found in the body untill it have atteined to yeeres of puberty, and theſe perſons atteined to ſome reaſonable ſtature, all the blood before being imploied to the growth and increaſe of the body. The proper uſe of this ſo utile and profitable excrement, is the multiplication of mankind, and is found both in man and woman. And therefore as other excrements, ſo is this ſometimes to bee expelled out of the body, the which being too long deteined, in ſome bodies eſpecially, proveth often the occaſion of divers diſeaſes and dangerous accidents. But as in all other things, ſo here eſpecially, I meane, a moderation ſhould bee obſerved, and herein the Lawes of God and man be not infringed. The moderate, timely and orderly

Seed of generation what it is.

The uſe.

The moderately and orderly use many waies profitable.

orderly use thereof is in many respects usefull and profitable: for, besides that it serveth for the propagation of mankinde, it inhibiteth also the repletion of the body, reviveth the spirits, exciteth naturall heat, helpeth the agility of the body, preventeth phlegmaticke diseases, dilateth the pores of the body, quickeneth the minde, and qualifieth fury and melancholy.

Inconvenience of the immoderate use.

The immoderate and unseasonable use thereof, resolves the spirits, cooleth the body, hurteth the head, eyes, nerves and joints, ingendreth crudities, dulleth the minde and senses, procureth a stinking breath, pissing of blood, consumption of the backe, &c. And this I say to such as will take warning, and will not wittingly and willingly overthrow both soule and body. I thinke it is to small purpose to speake to these sensuall *Sardanaples* of this our licentious and luxurious age, our common haunters of whore-houses, to brothel birds, and the like, who will sell their soules, and part of Paradise for satisfying a short lasting lust. But because such sensuall *Epicures* are seldome moved with divine threats, and scarce ever firmely beleeve there is a hell, untill they fall headlong into it; therefore if the premisses will not serve the turne, let such know, that, besides the loathsome *poxe*, rottenesse of bones, and a world of weaknesses doe often accompany their later yeers, if divine punition permit them so long to live: besides, that as the

a Proverbs 6.26.

[a] Wise-man saith, *that by meanes of a whorish woman, a man is brought to a morsell of bread*, and if hee should yet escape all this, yet *is he but led like an oxe to the slaughter*, as witnesseth the same wise *Solomon*. And all that which is in the same golden booke of *Proverbes* set downe concerning this subject, I wish they would read, and seriously consider: *I knew, my selfe, within these few yeeres, a Knight of antient descent, having left him by his father of antient inheritance, 1200 pounds sterling of yeerely rent to spend, who having in a short space wasted all this estate on whores, and other excesse, was at length brought to that passe, that hee had not a morsell of bread to put in his belly, but what hee begged, or else sharked for; and for his lodging, hee had some shop doore in the City to lie at, a penthis to shelter him from the raine, and a hard bulke for his feather bed:* many that read this, can, no doubt, out of their owne knowledge, instance in a multitude of the like examples.

History.

The fittest age.

The age fittest for this act, is manly age, to the younger sort and old age it being rather hurtfull. From hence may then evidently appeare the prepostorous course of many, who, for some sinister respect, either for covetousnesse to compasse some great match, some great alliance or the like, often cause children to marry before ever they know what marriage meanes (although not alwaies consummate, yet in effect, and finished at parents or neere friends pleasure) or how to make a free choice, which ought to be voluntary, and not forced: and hence commeth it to passe, that both their bodies are debilitated, their growth often hindred (that which should have turned to the nourishing and increasing of the body, being too soone, as we have already said, turned another way) divers diseases ingendred, and their issue (if they have any, they being ordinarily not so fruitfull as others) proving often crasie and valetudinary, and by the just judgement of God, upon such unlawfull matches, there is seldome seen that firme love and true affection, agreement and concord betwixt such parties as ought to be, in this sacred

Inconveniences by marrying young children & yong people.

ordinance,

ordinance, as I have often obſerved, and by relation heard of a many more: beſides, that many times they prove afterwards more incontinent: for conſidering that they were not of judgement ſufficient when they were firſt married, diſliking the party that before was, as it were, pinned upon them, breake forth into unlawfull luſt. It is their ſinne, I confeſſe, but parents and friends miniſter occaſions, which prove more dangerous, when theſe parties have not firſt been trained up in the feare of God, which, alas the pitty, is too much neglected. Such, therefore, as have children marriageable, it is the parents duty to provide for their children matches in due time, obſerving the diſpoſition of their children, leſt the neglect of this duty done in due time, extort out of them aftewards a too late repentance. Such as cannot ſo ſuddenly, as need requireth, be furniſhed to their liking, let parents be more watchfull over them, and all have a care of their pious education in their younger yeeres, preventing all occaſions of evill; idleneſſe eſpecially, reading of lewd laſcivious love books, frequenting lewd and laſcivious company; ſtage-plaies eſpecially, the very bane and break-necke of all modeſty, honeſty and chaſtity: and all other things that may worke prejudice in this kind. And ſuch as are of yeeres of diſcretion, and *ſui juris*; and now by death of parents freed from that triall of obedience, I wiſh them to marry, rather than burne and breake out in ſinne, and ſo live to diſhonour God, and ſcandaliſe their neighbour. And if they cannot accommodate themſelves ſo ſuddenly, let them in the meane-time avoid all provocations to luſt, uſe ſpare and thinne diet, avoiding the pampering of the fleſh, uſing often for companion the Bible and other good bookes, and other good meanes. But in any caſe, never abandon thy ſelfe to idleneſſe; but alwaies be imploied in ſome good and laudable vocation, whereby thou maiſt prove profitable either to Church or Common-wealth. But this belonging more properly to the Divines pulpit than the Phyſitians pen, I leave to them. But now becauſe it concerneth every one, both in ſickneſſe and in health, to be acquainted with that which concerneth them ſo neere: I therefore adverti ſe all weake, feeble and infirme perſons, that they be not too buſie in this particular. Of conſtitutions the hot and drie cholericke, and next dry melancholicke perſons are moſt thereby indamaged: but hot and moiſt, ſanguine and phlegmaticke bodies are hereby moſt benefitted. And I adviſe ſicke perſons, eſpecially in acute diſeaſes, and in their recovery, untill they have atteined their full ſtrength, for feare of a relaps, to abſteine from this act. As for chronicall, or long continuing diſeaſes, by reaſon it is an enemy to the nerves, and nervous parts, it is therefore in many infirmities of the braine, *Epilepſie* eſpecially, and all manner of gouts moſt hurtfull. As for the age, the particular yeeres cannot ſo well be determined, ſome being more able at twenty, than others at thirty or upwards: and ſome old men of foureſcore, abler than others at fifty: but yet, as I touched before, to marry children, or young people while they are yet a growing, it is both prejudiciall to the publike, and their owne private perſons. For feeble old age, it cannot but prove very pernicious, as any one may eaſily underſtand. As for the time of the yeere, the moſt temperate, keeping a meane

Duty of parents in this caſe.

Diligent care ought to be had in the education of children.

What perſons are thereby moſt offended.

What conſtitutions.

Sick perſons muſt abſteine.

In what diſeaſes moſt hurtfull.

The certaine number of yeeres when to marry cannot be determined.

The fitteſt time of the yeere.

meane and moderation betwixt heat and cold, as in other evacuations, so here likewise is alwaies most seasonable. But in extreme hot or cold seasons be wary & circumspect, especially in time of great heat, which is more hurtfull than the cold. As for the particular time, some have preferred the evening, by reason of sleepe insuing after; but most are for the morning, as most seasonable. Howsoever, after a full stomacke, any violent exercise or bodily labour that hath much debilitated the strength, is not to be used. And besides, among men, some are sometimes ignorant of that they ought to know, and some more sensuall than becommeth so noble a creature; therefore, in time of a womans menstruous fluxe, as likewise that time which is set apart for this evacuation, after a womans delivery they must absteine: the which [b] as we see to have beene by Gods owne appointment practised among the people of the *Iewes*, so for divers good respects, the same is to remaine with us inviolable. Now, if this excrement be not in due time and order expelled, it proveth often the cause of divers diseases both in man and woman: as that we call *gonorrhœa*, or involuntary effluxe of seed in either sexe, proceeding also sometimes from the debility of the retentive faculty. In women it occasioneth often *hystericall Passions*, or fits of the mother, *greene sicknesse, obstructions, palpitation of the heart, &c.* But in both sexes I wish that moderation which becommeth Christians to be observed, and withall, to consider that a man may be drunke with his owne drinke, if he take too much, and besides, that * a man may (as our Divines hold) even commit adultery with his owne wife. There is yet no small prejudice hereby procured to thine owne health, and besides, hath cost many a man his life. [c] *Pliny* maketh mention of two *Roman* Knights, *Quintilius Horatius*, and *Cornelius Gallus*, who both died in this act. I thinke, few that read this treatise, but can relate the tragicall stories of many, who have by this meanes both shortned their lives, wasted their meanes, and purchased to themselves many loathsome and dangerous diseases, the *pexe*, especially (a punishment sent from God to punish this odious sinne) and we may see in every corner of the counrry the wofull effects of this excesse of luxury. In all that I have already said, my purpose is not to disswade any from the use of that sacred ordinance of wedlocke, which God in the depth of his sacred wisedome hath ordeined as a fit remedy for preventing of sinne, and for the great good and manifold comfort of mankinde: but only to advise all people to a moderation, and withall, wishing every one to know themselves, and who have more or lesse need, and accordingly to accommodate themselves in the lawfull use of this ordinance. And from hence may manifestly appeare the malapert sawcinesse of that man of sinne and his shavelings, who in direct opposition to Gods command, and approbation of this sacred ordinance, will make it knowne to the whole world, that he is that *man of sinne* foretold by the holy [d] *Apostle, forbidding marriage and meats*. It hath, by that which hath bin said, plainly appeared, that some persons, and some constitutions may better and longer forbeare this ordinance than others: but never was it by God absolutely forbidden any estate, degree, sexe, or any sort of people, to use this sacred ordinance, Priest nor people, in the old or new Testament:

The particular time.

b Levit. 15.

Abstinence frō marriage what inconveniences it breedeth in some bodies.
In women.

Let young gallants take heed.
* *Cartwright* in his Chatechisme, in the exposition of the commandements.
c *Lib. 7. cap 53.*

Divine punition of uncleane persons.

d 1 Tim. 4.3.

God never prohibited any sort or degree the use of marriage.

Testament: nay, is there not a punctuall [e] place to the contrary? *Marriage is honourable among all men, and the bed undefiled.* But the Pope replies, (lest it should not be taken notice hee is Antichrist) that it is not so, Marriage is dishonorable to my shavelings. But what? to keepe a Concubine, yea, to practise that unnaturall sinne of *Sodomie*, by God himselfe punished by fire from heaven, belike is no sinne: nay, what shall it be then for a Clergie man, nay, for a [f] Popish Prelate, not by word of mouth onely, but by a booke in print proclaime his owne shame to the open view of the world, and the *Romish* Clergies impious, abominable, and more than brutish luxurious and lascivious lives. And if one should make a narrow search, and take a survey of these holy fathers of the Church, wee shall finde them nothing inferiour to, if not exceeding *Sodome* by many degrees in filthy lust; and then what we may expect from children of such parents, let the world judge. We may read of *Iulius* the 3d. who, to grace that graceless *Innocentius*, whom he had before abused in commiting with him that sinne against nature, when he was himselfe installed into S. *Peters* chaire, preferred this base varlet into the number of the Cardinalls. And whenas some Writers had by publicke writings detested his blasphemies and other grosse villanies, he suborned one of his favorites by publike writing to defend the lawfulnesse of these abominable villanies; and lest he should be unlike himselfe, by his bulls and broad seale allowed of all this varlets writing. *Sixtus* the 4. for another monument to perpetuat the memory, and continue the practice of these salacious *Satyres*, erected in *Rome* a publike stewes for the daily practice of both kindes of uncleanesse, for the which they pay even yet a weekly tribute to this unholy holinesse, the which often amounteth to 40000 ducats in the yeere: and this is by his clergie collected, and by them together with his church revenues brought in to his coffers. This same holy father at the request and petition of one of his favorites, whom he abused in the same Sodomiticall sin, granted to his whole family, and to a certaine company of Cardinalls freely to use this sin (a horrible impietie to be mentioned, saith mine author) in the three hot months of the yeere, *Iune*, *Iuly* & *August*. And *Iohn* the 24. was accused in the councel of *Constans* for a *whoremaster*, *adulterer*, and a *Sodomite*. Of *Clement* the 8. it is recorded that hee

[e] Hebr. 13. 3.

(Iulio 3)

[f] *Sub hoc hircoso diabolo floruit atq; ex illius sancto Utere prodiit ejusdem generis legatus, Apostaticus, nempe Iohannes a Casa Florentinus*, Archiepiscopus Beneventanus, *qui ritibus Italicis poema conscripsit, in quo opere* Sodomiæ, *papistarum Dianæ, laudes celebravit, illamq; appellavit divinum opus: atq; affirmavit se illa plurimum delecta i. imo aliam venerem non cognoscere.* Iulius 3. Innocentium *quendam adolescentem quem prius in deliciis habuerat dum esset* Bononiæ *legatus in Cardinalium numerum, quamvis reliqui id factum improbarent, & in domesticam consuetudinem rursus admisit.* Romæ *fama erat, & libellis quoq; perscriptum fuit a* Iove Ganimedem *foveri, licet deformem. Cum vero aliqui scriptores hujus Iulii blasphemias & horrenda scelera stilo insectarentur, subornavit sibi similem* Sodomitam, Hieronymum *videlicet, qui hæc editis libris tueretur, atq; defenderet, id quod ipse diplomatibus suis approbavit.* Sixtus 4. Romæ *nobile admodum lupanar extruxit, atq; utriq;* Veneri *assignavit, meretricum cohortes aluit, amiciis, & servis exhibuit, non nihil etiam emolumenti ex meritricio quæstu ærario suo accumulavit: Romana enim scorta in singulas hebdomadas nummum adhuc pendent pontifici, qui census annuus nonnunquam quadraginta ducatorum millia excedit: ideoq; ecclesiæ procerum id munus est, ut una cum ecclesiarum proventibus etiam lenociniorum numerent mercedem. Refert* Wesselius Kroningensis *in tractatu de indulgentiis papalibus: Quod ad* Petri Ruerii *quem pro Cinædo habebat* Sixtus, *&* Hieronymi *fratris sui postulationes, domesticæ familiæ toti* Cardinalis *de* Lucia, *in tribus anni mensibus calidioribus, Iunio, Iulio & Augusto (horrendum dictu) masculino coitu uti permiserit, addens hanc clausulam: fiat quod petitur.* Iohannes 24 *accusatur in* Concilio Constantiensi *quod sit Sodomita, Adulter, Scortator, &c.* De Clement. 8. *in quodam comment. super articulis* magistrorum Parisiensium *legitur, quod fuerit nothus,* Veneficus, Homicida, Leno, Simoniacus, Sodomita, Periurus, Geomanticus, Stuprator, Raptor, Sacrilegus, & omnium scelerum artifex. *Tales fuere* Benedictus 1, & 14. Paulus 3. Paulus 3. *sororem suam* Iuliam Farnesiam *stuprandam tradidit, ut Cardinalis & Episcopus Hostiensis fieret. Alteram deinde sororem suam cum qua rem habuerat, videns quod alios ardentius quam ipsum amaret, toxico interemit. Hunc* Nicolaus Quercæus *congredientem cum Laura* Farnesia *uxore sua, sed nepte ejus, deprehendit, ac tale ei vulnus pugione incussit, ut ejus cicatrix ad mortem usq; cum eo maneret, sed & aliam neptem lectissimam, non minus virginali pudore quam forma præstantem hircosus senex ad incestum & nefandum stuprum sollicitavit. Ut vero filia sua* Constantia *cum qua sæpissime rem habuerat, potiri liberius posset, maritum ejus* Bosinum Sfortiam *veneno necavit. In tabellis habebat numerata 45. meretricum millia, ex quarum fornicatione singulis mensibus censum exegit. Hæc a Papa in summo honore habentur, hæ Papæ pedes osculantur, hæ Papam familiarissime alloquuntur, hæc cum Papa die noctuq; consuetudinem habent. Landonis. 1. Sergii 3. Iohannis 11. Iohannis 12. Iohannis 13. Alexandri 6. Christophori primi fœdas libidines lubens prætereo. Et de papissa* Iohanne *prius* Gilbertus *dicta, quia eius elogium, lippis & tonsoribus ut aiunt notum, apud me altum erit silentium. Hæc & plura* Stephanus Szegedinus Pannonius *in speculo Pontificio in titulo, Septimum membrum, ubi qualis quisq; fuerit describitur, Titulus hic est* Lenones, Scortatores, Adulteri, incesti, Sodomitæ.

was *a Baſtard, a Poiſoner, a murderer, a Bawd, a Smoniacke, a Sorcerer, a raviſher, Sodomite, ſacrilegious, and a contriver and inventer of all wickednesſe.* Such were *Benedict* 1. and the 14. and *Paul* the 3. And for the commendation of this *Paul* 3. it is written of him that he proſtituted his owne ſiſter, that he might become *Biſhop* and *Cardinall of Haſtia.* Another ſiſter with whom he was as familiar as a man with his wife, by reaſon he ſaw her more affectioned to another than himſelfe, hee poiſoned. And being taken in the very act of adultery with another mans wife, received of the husband ſuch a blow, that he carried the marke of it to his grave. And that he might the more freely enjoy the company of his owne daughter whom hee had for a long time thus abuſed, he cauſed poiſon her husband. He had in his memoriall the names of 45. thouſand whores of whom hee received a monethly tribute. And theſe might kiſſe his foot, have familiar acceſſe unto him, and converſe with him both day and night. Theſe few inſtances among a multitude more I have ſet downe, that the world may ſee the hypocriſie of that filthy Roman ſtrumpet, who would beare the world in hand, they and their clergy are very chaſt and continent, and yet none can come neere them in all manner of uncleanneſſe. Nay, there lived a gentleman here in this towne a few yeeres agoe, in the Priory of S^t^. *Andrewes*, whoſe ſonne told me he ſaw among ſome deeds concerning this Priory, his father had then in cuſtody during his leaſe, one, wherein a prieſt, as I remember, living at *Saywell* within foure miles of this ſame towne, was for ſomething hee held of the Prior, tied to bring him every moneth a pretty, faire, young wench: and this was not ſaid to be for luſt (*they know not what it meaneth, ſimple babes*) but to cleanſe his kidnies: *puellam pulchram nitidam, &c, non libidinis gratia ſed ad purgandos renes*; were the words as I remember. Nay, if I ſhould hold my peace the multitude of young childrens skulls found in many ponds of theſe convents of many Monks, Friers and Nunnes, when they were cleanſed, would proclaime the Romiſh whores uncleanneſſe. And this by the way for a touch ſhall ſuffice to have ſaid concerning this point.

The menſtruous flux

Now beſides this profitable excrement of ſeed of generation, there is yet another in women, appointed alſo for a profitable and neceſſary uſe. And this is the blood of the menſtruous fluxe, which is good and laudable blood, of the ſame nature and property of the reſt of the blood of the body, at firſt appointed for a profitable uſe, the nouriſhment of the infant in the mothers womb: and after it is brought into the world, this alimentarie liquor is by certaine veſſells, as ſo many pipes, for this end and purpoſe appointed, conveied into the breaſts, and there by paps or dugs converted into a white liquor, which we call milke, the proper aliment of the infant, the which is ſtill by the mother to be continued, and to be exhibited to this tender fruit of her womb, ſo long as ſhall be needfull. In women that are with child, whether Virgins or married women where this fluxe is become habituall, that which ſuperaboundeth, in ſound and healthfull bodies is ordinarily by a periodicall courſe once a moneth expelled. But upon divers occaſions it commeth often to paſſe, that both in maids and married

Menſtruous fluxe ſtopt cauſe of many diſeaſes.

married women this fluxe being ſtopt proveth a cauſe of many dangerous diſeaſes, and therefore by good and wiſe counſell this fluxe is to be furthered, and if it be not regulat and keep not the due times and turnes, we are by fit and appropriat remedies, according to the ſeverall cauſes and circumſtances, to provoke and further the ſame, on the which here were too long to inſiſt, my Booke already being growne to that bigneſſe that I dare not bee too bold. Howſoever I adviſe young maides not to bee too idle, and cockering mothers not too much to mainteine them in idleneſſe. This fluxe is ſometimes againe facultie in the exceſſe, which is then with great diſcretion, according to the ſeverall cauſes and circumſtances to be ſuppreſſed. But I adviſe every woman afflicted with this infirmitie to be wiſe, and not be too buſie with Empirickes, and womens receits by ſtrong aſtringent meanes ſuddenly to ſtop this courſe, which was never yet by the judicious and learned allowed for a legall cure of this diſeaſe. On the diet befitting both this and other fluxes proper to this ſex, it requiring ſome more paines and time then I can now well ſpare, I will not inſiſt, but reſerve it to ſome fitter opportunity, when as if God ſpare my life and health I may give this ſex ſome more particular ſatisfaction.

Menſtruous fluxe exceeding in quantity to bee ſtopt, yet not raſhly nor ſuddenly.

CHAP. XXV.

Of ſleeping and waking, the benefit and uſe thereof in ſickneſſe and in health. The ſeverall ſorts of ſleepe; and what perſons may freelieſt ſleep, and who leſſe.

HAving hitherto at great length diſcourſed of foure things commonly called not naturall: to wit, of the aire and other elements; of meat and drink, the uſes and preparations in ſickneſſe and in health; of exerciſes of divers ſorts; and laſtly of divers ſorts of evacuations; we come now to the fift, watching and ſleeping, not unworthy of our conſideration both in ſickneſſe and in health. My meaning is not here to enter into a curious and philoſophicall diſcourſe concerning the nature and eſſence thereof, but leave ſuch ſpeculations to our ſchooles, and who ſo will bee ſatisfied herein, let him have recourſe to [a] that Prince of philoſophers who hath handled this ſubject learnedly and at great length. The ſame author and *Galen* alſo referre both ſleeping and waking to the common ſenſe. As for the ſeat of ſleep, we, with [b] *Galen* and all our famous Phyſitians doe undoubtedly place it in the braine, from whence the originall of the nerves is by the ſenſes to be obſerved, and from thence the nerves communicated to the whole body impart both motion and feeling to every part and particle of the ſame: although I confeſſe *Ariſtotle* as he would

[a] Ariſtot. *lib. de ſomno & vigilia.*

[b] *Lib. 1 de ſymptom. cauſis cap. ult.*

would have the originall of the nerves in the heart, ſo following the ſame error, would likewiſe have the ſeat of ſleepe ſeated in the heart: which we utterly reject, whatſoever [c] acute *Scaliger* ſeeme to ſay to the contrary; who by the ſharpeneſſe of his wit would ſeeme to think that his *ipſe dixit* ſhould be ſufficient to make us beleeve that the *moone is made of greene cheeſe*. But my purpoſe is not here to enter upon any polemicall matter, but proceed to that which concerneth the conſideration of this ſubject in ſickneſſe and in health. Under watching wee here comprehend both the functions of the common ſenſe. The firſt is the diſtribution of the animall faculty proceeding from the head to the organs of the outward ſenſes, to the end they may receive the *ſpecies*: and the next is, the perception it ſelfe, and the judging of ſuch *ſpecies* received into theſe organs of the outward ſenſes. Now ſleepe is not properly a function of any ſenſe, but a certaine affection following upon the naturall function of the ſenſes, to wit, waking, that thereby the ſtrength which by waking was tired out, might the better be repaired and refreſhed. The moderation of both theſe in ſickneſſe and in health are very neceſſary, and when either exceedeth, the body is much endamaged, and health much hindered. Immoderate watching drieth up, attenuateth, exhauſteth and debilitateth the body, and ſpendeth the ſpirits; and therefore in hot acute diſeaſes, if long continuing, prove very dangerous. Sleep, produceth the contrary effects; howbeit exceeding meaſure dulleth the body, moiſteneth too much, oppreſſeth and ſuffocateth naturall heat, ingendreth abundance of excrements and drowneth both the ſenſes and the mind. But ſleep moderately uſed benefitteth both the body and the mind: for by this meanes the concoction of the aliment in the ſtomacke and all the parts of the body, are by the teſtimony of [d] *Hippocrates*, beſt performed, the which is alſo by [e] *Galen* himſelfe ſeconded. Sleep moiſtneth alſo the body, whereunto it ſeemeth the [f] Poet alluded, *feſſos ſopor irrigat artus*. And beſides, it nouriſheth and maketh fat, and what is corrupted expelleth by ſweat or urine, and what is not fully concocted it perfecteth and maketh profitable for the nouriſhment of the body: beſides all this, it qualifieth and mitigateth choler, the cauſe of many dangerous diſeaſes: and it ſtaieth and hindereth any evacuation except ſweat, and withall cooleth the body. *Sleep then is a naturall reſt, and that almoſt perfect of all the externall ſenſes; or a naturall impotency of the animall faculties to the actions, by reaſon of a mild and pleaſant vapor ariſing from the aliment irrigating, and as it were, beſprinkling the braine, that in the meane time, the vigor and ſtrength of the body may by this meanes bee repaired and refreſhed.* Now, although there be here a ceſſation of the influxe of the animall ſpirits into the organs of the outward ſenſes, yet is there not a totall ceſſation of this influxe: for then a man ſhould not againe waken at all, and this would prove a ſtupefaction of the ſenſes, and not a ſleep. Sleep is therefore, as it were, a binding or tying up of the common ſenſe, and a hindering of the influence of the animall ſpirits into the organs of the outward ſenſes in part onely; as wee ſee by experience in reſpiration and many motions the body uſeth in ſleepe: but the influxe of ſo great a quantity and quality of ſpirits into theſe organs of

[c] *Verum* Scaligeri *effugium* Ariſtot. *defendentis admitti non poteſt, quia non tantum ſecundum virtutem, verum etiam propter originem inſtrumentorum, quaſi nervi & venæ ex corde oriantur, cor facit principium ſentiendi: & quoniam hæc inſtrumenta obſtruuntur, cor ſuo munere fungi non poſſe opinatur. Itaq; ſi quis maximè ita* Scaligero *ſentire, & cordi principium ſentiendi ex cauſâ efficiente tribuere velit, quatenus ex corde ſpiritus oriuntur, qui nervis vim ſentiendi ſuppeditant: ratione tamen inſtrumentorum & cauſæ materialis, principium ſentiendi in corde non erit, & ita nondum* Ariſtotelis *opinio qui hoc ſentit, confirmata erit.* Magirus comment. in Phyſiolog. ſuæ lib. 6. cap. 13.

Benefits of moderate ſleep.

[d] 6. *Epid.* 5.

[e] 3 *de ſympt. cauſa.* 2. *de motu muſcul.*

[f] *Virgil.*

What ſleep is.

In ſleepe there is not a totall ceſſation of the influxe of the animall ſpirits in the organs of ſenſes.

of the outward ſenſes, as for the performance of their functions is requiſite, then is denied. And in a profound, ſound or deep ſleep, as we may call it, there is a ſmaller or leſſer influence; in a leſſe profound ſleep, when as the ſenſes worke but ſlenderly, there is a greater quantity of ſpirits. This humor or vapor thus moiſtening the braine, being ſpent, the body awaketh, and ſo becommeth more fit and quicke to goe about all ordinary imploiments; and theſe two doe thus alternatively ſucceed each other, according to the Poet.

Quod caret alterna requie durabile non eſt.
What thing wants reſt, thou maieſt be ſure,
Long time on earth cannot indure.

And all this is to be underſtood of naturall ſleepe, uſefull and uſuall both in ſickneſſe and in health, there being alſo ſome ſleepes, or rather ſoporiferous affections which are not naturall. And this unnaturall or ſoporiferous ſleep is often an accident of acute diſeaſes, ſometimes dangerous, and ſometimes free therefrom. Sleep then being ſo neceſſary for all ages, ſexes, and ſorts of people, wee will ſay ſomething concerning the fit and convenient time for ſleepe, as alſo of the duration and continuance thereof, and with what ſite or poſture of the body we are to ſleep, and who may ſafely ſleepe longeſt, and who are not allowed ſo long a time. The wiſedome and provident care of our Maker, is not a little in this to be admired, in that as he hath appointed the day time for man to labour in, ſo hath hee likewiſe appointed the night time for a ceſſation from worke and ſerious imploiment, and a time to repaire that which hath beene decaied or tyred out the day before. The night time therefore is the fitteſt and moſt convenient time for ſleep and reſt, when as both the Sunne withdrawes from us his bright beames, and the darkneſſe and night-ſilence ſeeme to invite and ſummon us thereunto. But it hath been and yet is a queſtion among many, whether ſleep in the day time be not allowable, which by the generall ſuffrage, and unanimous conſent of Phyſitians ſeemeth to have been condemned? The [g] *Salernitan* ſchoole likewiſe diſclaimeth it as hurtfull for the health. I anſwere, it is not indeed allowable, that eſpecially which is uſed immediately after dinner, called commonly *ſomnus meridianus*, of the which all our Phyſitians are to be underſtood: and indeed it cannot but be very hurtfull to the body, and prejudiciall to the health, filling the head with many vapors, and by conſequence procuring many diſeaſes. Such eſpecially as are ſubject to *rheumes*, *Epilepticke* fits, and diſeaſes of that nature, are chiefly to ſhunne this kind of ſleep. To ſome thereunto accuſtomed it is leſſe hurtfull, if eſpecially ſparingly, and an houre or two after dinner uſed. Morning ſleepe, although by ſome longer continued, is alwaies leſſe offenſive than uſed immediatly after meales, howbeit the night is alwaies moſt ſeaſonable. As for ſicke people we are often forced to ſuffer them to ſleep when they can, it being often out of our power to accommodate it, as we would, to the right and proper time and ſeaſon, eſpecially in acute diſeaſes, and in hot cholericke conſtitutions: howbeit we are by all meanes, if it be poſſible, to helpe them to reſt in the night

The fitteſt time for ſleepe.

Whether ſleep in the day time be to be admitted?

[g] *Sit brevis aut nullus tibi ſomnus meridianus Febres, pigrities, capitis dolor atq; catarrhus, Hæc tibi proveniunt ex ſomno meridiano.* Schola Salern. *Anſw.*

Morning ſleepe.

Sicke perſons cannot alwaies be ſtrictly tied to this rule.

time, as they were accuſtomed in time of health; the which is alwaies moſt fit and convenient both in ſickneſſe and in health. And *Silla*, [h] ſaith *Plutarch*, is of opinion, that this ſymbole of *Pythagoras*, whereby is injoined to marre the print of the bed-clothes wherein any hath lien, is to be underſtood, ſleeping in the day time, as though we were thereby dehorted from ſleeping in that unſeaſonable time, appointed for action and imployment, and there be no remainder or ſhew of ſleeping left behinde, there being no more uſe of a ſleeping, than of a dead man. What ſhall wee then ſay of ſuch prodigious monſters, not worthy to be ranked among men, unprofitable pieces of earth, who ſeeme to have beene borne to ſubvert and invert the orderly courſe of nature; while as in drinking, dicing and drabbing, they turne the night into day, and the day into night. Theſe night owles, the cankers and caterpillers of a common-wealth, would to God our Magiſtrates would diligently ſearch and inquire after, and having found out, would condignely puniſh, that others might thereby be warned to live moderatly and honeſtly in their places and callings, if they have any; or if without, to force them to live in ſome uſefull and lawfull imploiment. Now, although the night time is of all others moſt ſeaſonable for ſleep, yet are we not immediatly after ſupper to compoſe our ſelves to ſleepe, but at leaſt to let an houre or two paſſe over before wee goe to reſt. And it is the advice of all our Phyſitians, after ſupper to walke a while gently, that ſo our food may deſcend from the upper orifice of the ſtomacke to the bottome thereof: for as wee are not ſuddenly after our exerciſe to ſet upon our meats, untill the perturbation of the body be ſomewhat ſetled,; no more are we immediatly after ſupper to ſetle our ſelves to ſleepe. This was the cuſtome of [i] *Cato* of *Vtica*: and likewiſe [k] *Domitian* the Emperor was wont after ſupper to walke all alone in his chamber till bed time. The manner how to compoſe our ſelves to ſleepe, is at firſt to lie downe on the right ſide, and after the firſt ſleepe to turne on the left: and the head ought to lie reaſonable high, eſpecially in a diſpoſition to defluxions from the braine, and diſeaſes from thence proceeding. To lie on the belly, might, perhaps, helpe and further concoction, but the harme the eyes might by affluxe of humors by that meanes receive, would quickly eat out all the gaines would be gotten by the bargain. To lie upon the back is yet worſt of all other, and furthereth the *Apoplexie*, *Epileſie*, *Vertigo*, or giddineſſe, *Incubus*, or night mare, and the like. Now, as for the time, duration, or continuance of ſleepe, wee uſe to determine it by concoction, continuing the ſame untill it be quite finiſhed. But becauſe in all is not required the like length of time for concoction; hence have wee alſo the uncertainty for the time of ſleepe. But moſt commonly, in ordinary and indifferent conſtitutions in time of health, wee include it within the compaſſe of ſeven houres, ſo that wee thinke it ſhould not exceed this period of time. Some conſtitutions of body, as the cholericke and the melancholike, are commonly contented with a ſmaller portion of reſt. *I was my ſelfe acquainted with a gentleman, who many times contented himſelfe with a nap of an houre or two long, ſitting in his chaire, and that for divers nights together, and found thereby no inconvenience at all.* Some againe have need

of

[h] Pythagoræ *ſymbolum de conturbandi veſte ſtragula, vide* Plutarch. *ſympoſ. lib. 8. probl. 7.*

Good to walk a little after ſupper.

[i] Plutarch: *in ejus vita.*
[k] Sueton *in ejus vita.*

Beſt ſituation of our body in ſleepe.

Lying on the belly.

On the backe.

Duration or continuance of ſleepe.

Ordinary allowance for ſleepe.

Hiſtory.

of a longer time for ſleepe: as young infants, children, women, ſuch as abound in crudities, and others alſo that are toiled out with labour and travell. And its written [l] of *Auguſtus Cæſar*, that hee never ſlept above ſeven houres at a time. As for ſicke perſons, wee are diligently to conſider both the nature of the perſon, and the diſeaſe it ſelfe. Diſeaſes differ much, both in their nature and motion; ſome being acute, and ſome chronicall: againe, acute, either continuall or intermitting, all which may make the ſleepe differ in regard of continuance. In acute diſeaſes, which give no intermiſſion, if it can be obteined, wee approve beſt of the night reſt, as was accuſtomed in the time of health, unleſſe neceſſity and long want of ſleepe prevaile with us. It is alſo to be wiſhed, that the ſicke abſteine from ſleepe an houre or two after repaſt, if extreme weakneſſe alter not our retention: in which caſe neceſſity muſt be our beſt guide. And by reaſon ſleepe doth humectat, and withall cooleth the inward hot diſtemper, therefore in hot and dry diſeaſes, the ſleepe may be of longer continuance, except there be any internall inflammation, in which caſe much ſleepe in the beginning of the diſeaſe increaſeth the ſame. As for intermitting *Fevers*, wee cannot appoint any certaine or preciſe period of time, night or day; and that in regard of paroxyſmes, or exacerbations, which muſt here be our load-ſtone to lead us. In the beginning therefore of the paroxyſme, or fit, Phyſitians doe wiſh the ſicke to abſteine from ſleep, and towards the declining thereof to repaire the former loſſes: and if the preſence of a judicious phyſitian ſhall ſometimes ſee occaſion to alter, to his diſcretion it is left. But as concerning chronicall diſeaſes, we are as neere as wee can to admit of ſleepe at the time acuſtomed in time of health, moſt of them being of that nature, that they may eaſily be guided after that rule. Some diſeaſes there be, as namely ſome in the braine, proceeding from frigidity and humidity, wherein the ſick is too prone and inclined to ſleep, and therefore ſuch we are not to ſuffer to ſleepe too long, to ſhunne ſleeping in the day time, and to ſuffer them to ſleepe ſo much in the night as may well ſuffice to repaire decayed ſtrength. For the more eaſie vnderſtanding of this matter, we are to conſider that Phyſitians make a threefold ſleep; a naturall, not naturall, and criticall. Of the naturall we have already ſpoken. Of that which is not naturall there are three ſorts, properly ſo called: that is, when the ſicke either ſleepeth in the day and waketh in the night; or elſe when ſleepe is troubleſome and unquiet; and when the ſicke ſleepeth both day and night, unto the which ſome adde this alſo, [m] when the ſicke ſleepeth neither day nor night: and although this may ſeeme rather to belong to immoderate waking, yet being an extreme, referred to the ſame *medium* or meane, it may be, as wee uſe other extremes, referred hither. Now, all theſe in diſeaſes prove often, although not alwaies, dangerous; but then eſpecially, when accompanied with other dangerous accidents. And it is often obſerved, that when the ſicke hath long languiſhed, and it may be for divers daies beene deprived of any reſt, that before he exchange this life for another, ſome certaine time, before falleth into ſome pleaſant ſleepe, often deluding the friends and aſſiſtance, flattering them with ſome counterfeit ſhew of ſome better preſage

[l] Plutarch *in ejus vita.*

Sleepe of the ſicke.

Fitteſt time.

In acute diſeaſes, and when it may be of longeſt continuance.

In intermitting fevers

In chronicall diſeaſes.

In ſoporiferous diſeaſes the ſleepe muſt be ſtinted.

Sleepe threefold.
Sleepe not naturall threefold.

[m] *Somnus & vigilia utraq; ſi modum exceſſerint malum*, Hippoc.

A drowſie or deadly ſleepe.

prefage then is often confirmed by event. And indeed this is nothing elfe but a drowfie difpofition, arguing an extreme imbecillitie of the animall parts, when as they are not now able any longer to keepe open the fhop-windowes, and this is rather to be termed *fopor*, than *fomnus*, or a heavy and deadly drowfineffe, rather than a true and naturall fleepe. [n] And moft commonly that fleepe is to be fufpected, that bringeth no alleviation to the ficke partie. And this is likewife to be obferved, that as well in ficknefſe as in health, a full ftomacke to bed-wards, or too hot and vaporous and flatuous meat or drinke, will much annoy and interrupt quiet reft, which in ficke perfons efpecially is carefully to be avoyded. As for foporiferous affections, my purpofe is not in this place to meddle with them, as being now beyond my prefent intention, but will fay a little of criticall fleepe. This criticall fleepe then is twofold, as being either a prefage of a good or bad crife. Of a good crife againe two manner of waies: either when as there is a freedome and liberty for nature, without any trouble or moleftation whatfoever, to order and difpofe of their bufineffe, that the ficke after much trouble or turmoile, and much watching, falleth now into a quiet, profound and comfortable fleepe, a fure prefage, efpecially accompanied with other good fignes, of a good and comfortable crife. And fometimes, againe, during this fleepe, there is often an eruption of an orderly alleviating fweat, fometimes alfo feconded by fome laudable criticall excretion, accompanied with a durable and continuing alleviation. But on the contrary, that which commeth with unquietneffe, accompanied with many ill accidents, with imperfect fweating, and other evacuations begunne onely, and not fully perfected, without any alleviation, and often feconded with a profound foporiferous fleepe, with intenfe and ftrong delirations, bad pulfe and urine, doth either prefage death, or at leaft a tranfmutation or exchange of the difeafe for a worfe. Now, fince the benefits of fweet, comfortable and moderate fleepe are fo many, and fo great, and the body by extraordinary watching fo much endammaged, we are, efpecially in cafes of extremity, as namely in hot and dry difeafes, in feare of *delirations* and *phrenfies* to ufe all meanes poffible to procure the ficke fome reft; which is divers waies procured, both by fit and convenient diet, cold and moift in quality, Lettices, Violets and the like; as alfo by outward applications of oinments to the temples, and divers other meanes as the cafe fhall require. Sometimes wee ufe lotions of the head and feet, hypnoticke medicines inwardly in divers formes exhibited, and of fuch meanes the vulgar are often much afraid, by reafon fuch meanes being often ufed in cafes of extremity, and the patient yeelding under the burthen of the difeafe, after dying, the fault is prefently laid upon the medicine, and the Phyfitian who adminiftred it. Sometimes alfo, I am not ignorant, that unskilfull and ignorant Empericks are too bufie with narcoticke unprepared, and ill corrected narcoticke medicines, and by this meanes make the honeft and skilfull Phyfitian fare the worfe, efpecially when the matter dependeth upon the vulgars voyces, who judge all by iffue and event. The like commeth often alfo to paffe in phlebotomy and

[n] *Vbi fomnus laborem affert malum* Hippoc.

Caution.

Critical fleepe twofold.

Good critical fleepe.

Critical fleepe accompanied with evill accidents.

Sleep carefully fometimes to be procured.

Vfe of hypnotick medicines inward and outward.

Erroneous iudgement of the vulgar concerning hypnotickes and other medicines.

and purgations, and other phyſicall helps, little conſidering that often through the malignity of the diſeaſe, and divers dangerous accidents, the Phyſitian is forced to try rather ſome doubtful remedie in apparent danger, than to leave the patient in deſperation, not once offering to try ſome meanes to ſuccour his neceſſity. Now, if it ſhall ſo come to paſſe that through the malignitie of the diſeaſe, or multiplicity of evill accidents, the ſicke ſuccumbe under the burthen of the diſeaſe; in ſtead of thankfull acknowledgement of the Phyſitians care and diligence in doing his utmoſt endeauour for the patients recovery, is often by ſlanderous and virulent tongues traduced, and by ignorant perſons his actions, and diligent indeauors miſconſtrued, and he by falſe ignorant witneſſes, directly againſt the ninth commandement, condemned without any hearing. I juſtifie no mans ignorance, nor patroniſe empiricall errour, but taxe vulgar indiſcretion in aſſuming unto themſelves to judge of that which farre tranſcendeth their reach, and making no difference betwixt a true Phyſitian, and a masked or counterfeit one, where there is nothing but a ſhaddow and an outſide, without any ſubſtance. It behoveth therefore every one carefully to conſider with what Phyſitian they betruſt this precious jewell of their life: but when the honeſt and learned artiſt hath done his beſt, I ſee no reaſon why hee ſhould be thus roughly without any cauſe dealt withall, as though the Phyſitian were of ſo malicious a minde, that he would willingly ſuffer his patient to periſh, if it lay in his power to preſerve life: litle conſidering that,

Interdum docta plus valet arte malum,
Diſeaſes ſometimes greater prove than skilfull art can cure.

But becauſe I have already touched upon this ſtring, I will no further here digreſſe. Now then, the exceſſe of ſleeping and watching, being ſo prejudiciall to the body, it may, perhaps, be demanded, which of the twaine is moſt dangerous? I anſwer, that in weake and feeble perſons, eſpecially in acute diſeaſes, in *phrenſies*, and ſtrong *delirations*, there muſt needs be more danger in contumacious watching, than in profound and ſound ſleeping: For, beſides that by long watching, the motions are often violent, overthrowing the naturall ſtrength, concoction hindred (howſoever diſtribution may too much by this meanes be furthered) and by conſequence crudities ingendred; whereas in ſleep, be it naturall, or ſymptomaticall, there is ſome ceſſation of the ſenſes and motion, and that little remainder of ſtrength whereon all hope conſiſteth, is not vtterly overthrowne: beſides, that in hot and dry diſeaſes the body is thereby moiſtened, and ſomewhat withall cooled. From this rule, notwithſtanding, wee muſt alwaies except ſoporiferous diſeaſes of the braine: as *lethargie*, *Carus*, *&c.* Againe, it may, perhaps, here be demanded, whether it be good to ſleepe with the mouth open or ſhut? I anſwer, that to ſleepe with open mouth, doth farre better breath out ſuch fuliginous vapours as ariſe from the concoction of the ſtomacke, than with the mouth ſhut: howbeit it drieth ſomewhat the mouth and the throat, but after the party is awakened, this is againe eaſily amended. Sometimes againe, there be ſome that ſleepe with open eyes, like

Whether the exceſſe of ſleeping or waking be more dangerous. *Anſwere.*

Exceſſive ſleepe to be preferred before exceſſive waking.

Whether it be good to ſleepe with open mouth. *Anſwer.*

To ſleepe with open eyes, and when tollerable.

hares, and ſome with their eye-lids cloſe ſhut, now then may be demanded which is the beſt? I anſwere, that in perfect health ſome are accuſtomed to ſleepe thus with open eyes without any hurt or danger whatſoever; and the ſame party falling ſicke may ſo continue this cuſtome without any hurt or detriment: but if this ſhould befall another ſicke perſon, in former times unaccuſtomed thereunto, it is then more dangerous, eſpecially if accompanied with other dangerous ſignes.

CHAP. XXVI.

Of Dreames, and that of them there may be made good uſe in ſickneſſe and in health. Of night-walkers, or ſuch as walke in their ſleepe in the night-ſeaſon, and the cauſe thereof.

Dreames what.

NOw in our ſleep there appeare unto us often imaginary viſions and apparitions, which we call *inſomnium* or *ſomnium* from *ſomnus* ſleepe, and wee call in *Engliſh* dreames, and by the *Greekes* Ἐνυπνίον, anſwerable to the Latine *ſomnium*. *Dreaming then is a middle diſpoſition without any diſeaſe, betwixt ſleeping and waking, in the which neither as waking doe the outward ſenſes performe their whole perfect actions; neither yet as wholly aſleep are they altogether idle*: howbeit this properly is an affection or function belonging to the principall faculty, eſpecially the Fancy; which although the body bee aſleep, yet is that together with the cogitation and memory, often ſet a worke; and becauſe in an ordinary or meane ſleep, the Fancy is often free, the diſcerning faculty confuſed; therefore if ſeverall objects or *ſpecies*, either remaining ſtill in the ſenſes, or which the body being yet awake, hath done or felt, it compoſeth together in many vaine viſions, and as we commonly for hence call them, Fancies, the which being aſleepe we ſeeme to ſee; and becauſe reaſon is then weake we give thereunto our aſſent. But if it ſhall ſo come to paſſe (as we often find when we are as it were in a light ſlumber) that reaſon is at ſom more liberty, and giveth no aſſent to ſuch Fancies expoſed to our imagination, then ſuch are not ſo properly called dreames. Of Dreames there have beene ſome ſupernaturall: and thus we read that in the old Teſtament, God did often reveale his Will by dreames and viſions. With this ſupernaturall dreame my purpoſe is not here to meddle at all. Some againe are naturall, arguing and declaring unto us often the ſtate and diſpoſition of the body in ſickneſſe and in health, and are by the Phyſitian onely to be conſidered, and to this onely end and purpoſe. Concerning dreames [a] *Hippocrates* among the reſt of his works hath written one little Tractate, where he ſetteth downe divers things concerning ſickneſſe

Cauſe of dreames.

Supernaturall or divine dreames.

Naturall dreames.

[a] Hippocratis *liber de inſomniis.*

neſſe and health ſignified and pointed out unto us by dreames, and the meanes to remedy the ſame. And there he ſheweth, that if ſuch things whereabout we were in the day-time buſied bee after the ſame manner repreſented unto us, it ſignifieth that all is well within; if otherwiſe, the contrary is ſignified. The ſame author there ſetteth downe, that to ſee with a cleere and ſharpe ſight ſuch things as are done upon earth, and likewiſe to have the ſenſe of hearing anſwerable in dreaming portendeth health: as likewiſe to ſeeme to travaile ſtrongly and ſecurely without any feare, to runne apace, and to ſee the earth plaine and ſmooth, well manured, planted with pleaſant and fruitfull trees, and bearing good ſtore of fruit: as alſo to ſee rivers and fountaines running their accuſtomed courſe, and the accuſtomed quantity of water, this doth alſo ſignifie ſound health; and that both meat and drinke and all excretions keepe a due ſymmetry and proportion. If theſe things ſeeme otherwiſe, ſaith the ſame Author, there is a deviation from that former ſoundneſſe of body, and ſome inward diſtemper thereby argued. If the ſight then or hearing in thy dreame ſeeme to be endamaged, there is ſome diſeaſe in the head portended. A rough and uneven earth argueth ſome corruption in the fleſh. Trees ſeeming barren argue corruption of ſeed of generation. If leaves fall from the trees, it argueth hurt from humiditie and moiſture: but if the ſame trees ſeeme full of leaves without any fruit, it preſageth ſome hurt from heat and drouth. Rivers running with greater abundance of water than ordinary, ſignifie greater abundance of blood in the body then is uſefull; the contrary argueth ſome deficiency in this noble humor. Wels & ſprings ſignifie wind about the bladder. If the ſea ſeeme to be troubled, it portendeth ſome diſeaſe in the belly. It is alſo according to the ſame Author good to ſee by dreame people apparelled in white and comely clothes. But againe, to ſee any naked or apparelled with baſe, blacke, fordid and ſloven-like apparell, receiving any thing or carying any thing out of the houſe, portendeth no good. Many other things are there ſet downe by the ſame Author concerning this ſubject, with briefe remedies for the preventing and curing ſuch infirmities. And there it may plainely appeare, that one and the ſame dreame may have a diverſe ſignification in ſickneſſe and in health: as if the earth or houſe ſeeme to move, in a healthfull perſon it ſignifieth imbecillity and weakneſſe; but to a ſicke perſon preſageth health and a change and alteration from his former eſtate. In like manner if any perſon ſeeme to ſwimme in a river or pond, in health it portendeth too great abundance of moiſture: but in a burning *Fever* it portendeth good, and that this extreme ſiccity is overcome by the contrary humidity. It is moreover in that place apparent, that many times dreams do accompany ſuch humors as abound in the body, and may often from thence be collected. As much dreaming of rivers and ponds and often ſwimming therein, abundance of moiſt phlegmaticke humors in the body. To ſee blacke and burnt earth, argueth a great exſiccation of the body by choler aduſt. Strange and terrible ſhapes, and affrighting monſtrous formes, ſignifieth that the body is filled with divers ſorts of uncouth foods, which make a great perturbation in the body. Beſides,

Dreames arguing health.

Dreames ſignifying ſickneſſe.

Abundance of blood.

One and the ſame dreame may have a divers ſignification in ſickneſſe and health.

Dreames many times demonſtrate the humour abounding in the body.

sides, all such troublesome, fearefull dreames often argue melancholy in the body. Passing over rivers (saith the same Author) armed men often appearing, and many strange and monstrous apparitions doe portend either some great disease or madnesse. And thus wee see it is apparent, that by the dreames may often be discerned of presaged some present or future infirmity. Besides, we finde many times that even in our best health, oppression of the stomacke at night with too great a quantity of food will both procure unquiet rest and troublesome dreames. And severall constitutions of body produce often dreames answerable thereunto: as the sanguine dreameth often of all pleasant things, greene medowes and gardens, &c. The cholericke of fire, and the like. Such as are much subject to wind, of much flying aloft and the like: and so of the rest, as may from the premisses easily be collected. And now concerning dreames, so farre as they are observable in sicknesse and in health, this shall suffice. Now to give some satisfaction to the curious Reader, I will say something concerning a point depending upon the former: and that is concerning such as during their naturall sleepe, yet performe such actions as are commonly performed by such as are awake, to the no small astonishment and amazement of the beholders, and are called therefore *Noctambuli*, or night-walkers.

Oppression of the stomack will produce both unquiet sleepe and troublesome dreames,

Dreames often follow the constitution of the body.

Of these actions then thus performed our Writers assigne this cause; When as by the mediocrity of causes procuring sleepe, wee fall into sweet and comfortable rest, the discerning faculty, notwithstanding, being over-clouded with thicke, misty vapors; the efficient cause of Fancies and dreames, without any let or disturbance enjoying its full freedome and liberty; then of such things as the party being awake either felt, thought, or by practice put in execution, this fancying faculty composeth many sorts of visions or dreames, the which by the sleeping party are taken for truths: and hence commeth it often to passe, that at length the bonds of the senses, passages of the spirits, and impediments of motion being removed, they performe workes proper to those that are awake; as to climbe up to the tops of houses, to walke upon narrow beames and bridges, and many other such actions without any feare or danger, which if they were awake they durst never doe: and all this by reason this discerning facultie of the common sense is yet at rest, not acknowledging nor discerning any danger, unlesse by loud houping and crying the party be awaked out of sleep. If they be suddenly awaked, then are they in danger of sudden precipitation, or falling downe headlong, all the spirits and powers of the body then leaving the extreme parts hands and feet, and flying

Cæterum quando ex causarum somni mediocritate placidus obrepit somnus, discernendi tamen facultas adhuc vaporum fuligine obfuscetur: effectrix tamen visorum facultas libera nullis irretita vinculis sibi conflat: tum ex rebus quas vigilans sensit, gessit, cogitavit & operata est, plurima somniorum spectra effingit, quæ tanquam vera dormientes amplectuntur, unde tandem solutis a calore accidentario sensuum, spirituumq; meatuum vinculis & motus compedibus, vigilantium opera exercent, tecta in sublime conscendunt, per trabes & lacunaria in ædibus oberrant, lectos aliorum adeunt, omnia intrepide audent, nec quicquam sibi timent: quoniam vis illa discernendi sensus communis adhuc vaporum caligine consopita jacet, nec pericula nisi clamore experrecta agnoscit. Casus enim ex abrupto, scribit Albertus, *ys qui excelsa conscendnat, tunc maxime accidere solet, quum pericula agnoverint, & formidare cœperint: eoq; virtutes roboris ad cor formidolosum confluunt: lacertos, nervos, musculosq; virtutis motivæ organa destituunt. Dormientes igitur securiores sunt: acclamationibus experrecti, sæpe præcipites cadunt.* Iohan. Lang. Epist. medicin. lib. 2. epist. 45. ex Christophoro Marcello 4. de anima cap. 11. & Alberto magno lib. 2. & 3. de anima. *Quæ ab ys (noctambulis) fieri putem, persuasum habeo ex sanguine turgido ac spumanti, tum effluoso fervidoq; spiritu, quæ in mentis sedem delata, animæ vim atq; facultatem, qua functiones suas perficit, partesq; instrumentarias ad actiones impellit, agitant, atq; ad huiusmodi motus effectusq; concitant. Quo fit ut corpus spiritus animalis impulsu, qui nervorum ac musculorum robur, h. e. sentiendi movendiq; munus in cerebro continet ac tuetur, in sublime feratur, eiusq; vi etiam per somnum ad tales actiones incitetur. Sunt autem ejusmodi constitutionis homines raro laxoq; corporis contextu, &c.* Levin. Lemnius de occultis naturæ miraculis, lib. 2. cap. 3.

to

to ſuccour the feeble heart now aſſaulted with no ſmall feare. A late Writer averreth, that this commeth to paſſe by reaſon of hot and vaporous ſpirits, ariſing from a commotion and heat of the blood, which being carried aloft into the ſeat of the minde, doth incite and ſtirre up that faculty of the ſoule by which it performeth its actions, and by which it doth impell the inſtrumentary parts to their actions, to produce ſuch motion and ſtupendious effects, as are often by ſuch perſons performed: Hence alſo commeth it to paſſe, that if theſe vaporous and flatuous fumes be not ſtrong and violent enough to produce the former effects, then the parties doe but ſtirre, or ſtart up in their ſleepe, uttering ſome lowd cries, and turbulent ſpeeches, yet ſtill conteining themſelves within the bed. The ſame author addeth, that ſuch perſons are moſt commonly of a thinne and leane conſtitution of body, and of a low ſtature: and ſuch as have hot braine (as for the moſt part cholericke perſons have) ſaith *Hippocrates*, are moſt apt to cry out in their ſleepe, and are much ſubject to motion and agitation therein: eſpecially, if in the day time their braines be much encumbred and buſied with many matters. Such eſpecially be our buſie bodies, *who will needs have an oare in every mans boat*, and oftentimes more imploied about other mens affaires, than carefull to looke home to their owne buſineſſe. But of this now ſufficient.

CHAP. XXVII.

Of the Soule, and of the paſsions thereof in generall.

THe noble painter *Apelles*, after he had drawne that curious picture of *Venus*, faſtened the whole frame with a peg, or pinne, the which being pulled out, the whole frame fell in pieces; and in the top of this peg, he drew his owne picture: even ſo it ſeemeth the Almighty God, after he had made the whole frame of this univerſe, at length, as a concluſion and cloſing up of his whole worke, he made man the nobleſt of all the reſt of his creatures (for whom all the reſt were made) and ſtamped on him his owne glorious image, by the inſpection whereof the workman himſelfe might be knowne. This noble creature which we may juſtly call the *microcoſme*, or little world, man, is compoſed of a double ſubſtance, whereof the one is terreſtriall, compoſed of the elements, whither after a ſeaſon it muſt returne againe, which we call the body; the which, without the other more noble part, which wee call the ſoule, is but a dead carcaſe, as may after the ſeparation of theſe two loving friends plainly appeare. Now, this ſoule is of a more ſublime and celeſtiall ſubſtance, neither compoſed of any elementary ſubſtance, nor yet ever to be

Quemadmodum Apelles celeberrimus olim pictor, cum pulcherrimam illam atq; admirabilem Venetis imaginem depingeret clavum fixit, quo amoto tota ſimulimago diſſolveretur: in ejus vero clavi ſumma parte ſuam depinxit imaginem: ita Deus ille optimus maximus cum elegantiſſimum hoc mundi opificium fabricaſſet, tanquam coronidem & colophonem conjecit hominem, in quo ſuam collocavit imaginem, ex cujus inſpectione ipſe artifex agnoſceretur, ut ſi vere dicere fas ſit, humanus animus Deus quidē parvo corpuſculo conclusus videatur. Cum itaq; res plurimum inter ſe pugnantes atq; contrarias homo complectatur, recte illi ſcripſiſſe videntur, qui hominem vinculum eſſe, quo æterna caducis necterentur aſſeverarunt, &c. Claud. Deodatus Panth. Hygiaſt. lib. 1. c. 1.

be dissolved into the same; not ingendred, and therefore incorruptible and immortall. And as by the body wee take, as it were, roote in the earth; so by the soule againe, wee take hold of Heaven, and glorifie our Lord and maker: and this was the principall end of our creation, being then at our first framing fitted for so high and sublime imployment, and all the faculties of our soules being then bent upon our God, his honour and glory, wherein was then placed mans chiefe felicity, and pleasure. But afterwards, this so noble a creature by the subtile Serpents perswasion, rebelled, and tooke up armes against his Lord and Master, and so forfeited that great and glorious estate; by which meanes both the soule, that sublime and celestiall substance, and all the powers and faculties of the same are now become sinfull, prone to evill, and averse from any good. Now this same soule, although in the estate of innocency, yet was not without certaine powers or affections; as love, joy, anger, feare: the which affections or powers the soule now by sinning hath now not lost, but are become altogether sinfull and evil, and called now in sinfull man, *animi pathemata seu perturbationes*, the passions or perturbations of the mind; the which exorbitant affections, as they are displeasing to the Almighty God, so are they many times very hurtful to health, and in sickneſse are oft the causes of no small mischief to the patient: for the which cause it shall not be amisse to say something of them, being especially ranked among these six things not naturall, having already handled the five former, resting now this sixth and last. The *Stoickes* indeed would have brought in a certaine apathie, or blockish stupidity among men, whereby they should be, as it were, insensible, and not affected with any thing whatsoever, which wee altogether disclaime. Now, as concerning the diversitie of opinions, and some controversie betwixt Physitians and Philosophers, or betwixt Philosophers themselves, concerning the seat and place of residence of these affections or passions, as not being so pertinent for our purpose we let passe. As for their number, it is not likewise agreed upon among all. Some make tenne; *ambition, avarice, pleasure, envy, curiosity, anger, feare, ioy, griefe and hope.* Some againe but seven, excluding the last three: and some will have but foure; *ioy, griefe, hope and feare*, excluding the three former. Some againe reduce all to two heads, *concupiscible* and *irascible*, under which they comprehend all the rest. Vnder the *concupiscible* therefore we comprehend, *love, hatred, desire, a flight, or fleeing from evill, delectation and sadnesse*, sixe in number. Vnder the *irascible*, these five following: *hope, desperation, boldnesse, feare and anger*. The actions of both these powers are commonly therefore, called passions or perturbations, by reason that thereby there is with them some affection or materiall pasion or perturbation caused in the body: such as is the heat, or ebullition of the blood in anger. &c. All these againe, and whatsoever doth participate of the nature of such passions or perturbatious, doe consist in the prosecution or avoyding of some thing, by reason of the opinion wee conceive of the shew of some good or evill; and that either present, imminent, or instant and to come. And first of the imagination of some present good newly represented to us, ariseth pleasure or delight: the which againe consisteth either in our owne prosperity,

Actus concupiscibilis sex numerantur affectiones: nimirum, amor, odium, desiderium, fuga, delectatio, & tristitia. *Irascibilis quinque elicit actus: & sunt* spes, desperatio, audacia, timor, ira. Mercatus Tom. 1. libr. 1. part 5. class 5. quest. 154. ex *Thom Aquin.*

prosperity, or other mens adversity. As concerning our owne *prosperity*, if it be constant and moderate, we call it *gaudium*, or *ioy*; if profuse and exorbitant, wee call it *lætitia*, or *ioy* in a high measure; and if it extoll it selfe too much, it is called *bragging* or *boasting*. If againe this pleasure and delectation arise from other mens adversity, it is called *malevolentia*, *& malitia*, or *ill will and malice*. Againe, from the opinion of evill present ariseth an aversation and griefe of minde, which is various and divers. In the first place, oppressing griefe is called *angor*, or anguish: tormenting *griefe* with labour and paine, is called *ærumna*, or *miserie*: with vexation of the body, it is called *afflictio*, *affliction*: that which commeth with trouble and profound cogitations, wee call *sollicitudo*, or *anxious care*; that which commeth without any expectation of better hopes, *desperatio*, or *desperation*: that which is accompanied with weeping, lamentation, howling and yelling, *mæror*, being a higher degree of sorrow; if for the death of any friend, *luctus*, *sorrowing* or *lamenting*: that which proceedeth of anothers miserie, which we desire to helpe, is called *misericordia*, *pittie or compassion*; that which proceedeth from others prosperity, if of good things, it is called *livor*, *envie* or *spite*: if of evill things, it is comprised under the name of *revenge*, called *vindicta*, being a mixt affection of anger and griefe. Againe, thirdly, from the opinion of a future good, ariseth *hope*, an expectation and a confidence, and from hence an earnest desire, called *cupiditas*, which is yet various; one consisteth in the lusting after dainty faire, called *cupidia*; another in lust and lechery, called *libido*, or *lust*; some in the earnest desire of honour and glory, called *ambitio*, *ambition*; some againe, in excessive desire of riches, called *avaritia*, or *covetousnesse*; some in revenge: the which, if it suddenly vanish away, wee call *excandescentia*; if it grow inveterate, wee call it *odium*, or *hatred*: if there be an expectation of revenge, it is called *inimicitia*, *enmity*, or *hostility*, *&c.* On the contrary, from the opinion of any future evill, ariseth *feare*, (contrary to hope and confidence) an expectation of some future evill, the which, when it is instant, or neere at hand, we call it *timor*; if of longer continuance, *formido*: if it move the body very much, *terrour*; if it strike a terrour in the minde, *pavor*; if it proceed yet further, *consternatio & exanimatio*, or strange *amazement* and *astonishment*; if it arise from feare of labour, *pigritia*, or *lazinesse*, *&c.* But *verecundia*, *bashfulnesse*, or *shamefastnesse*, is a mixt affection of *hope* and *feare*. And these be the chiefe affections, passions and perturbations of the minde, all which, for the multiplicity, by reason of the copiousnesse of the *Latine*, and penury of the *English* tongue, cannot all be accommodated with proper *English* names. But because all these doe not equally affect the body and minde of man, neither yet produce alike dangerous and sudden alterations in sickenesse and in health, therefore omitting the greatest number, we will but single out some of the principall, and on the which most of the rest doe depend. The chiefe then of these, and on which I purpose principally to insist, are these foure following: *Love*, *Anger*, *Ioy* and *Sorrow* or *Griefe*: and these are commonly called, and accounted the exercises of the soule, the which doe not a little affect the body both in sickenesse

Gaudium. *Lætitia.* *Injuriatio.*

Malevolentia, seu malitia.

Anger. *Ærumna.* *Afflictio.*

Sollicitudo.

Desperatio.

Mæror.

Luctus.

Misericordia.

Livor.

Vindicta.

Spes.

Cupiditas, *Cupidiæ.* *Libido.* *Ambitio.* *Avaritia.*

Excandiscentia, odium. *Inimicitia.*

Timor. *Formido.* *Terror, Pavor.* *Consternatio,* *Exanimatio,* *Pigritia,* *Verecundia.*

The chiefe passions of the minde, and on which all the rest depend, foure.

ſickneſſe and in health. And ſo forcible and powerfull are theſe paſſions of the mind, that by meanes thereof ſome have ſometimes loſt their lives, ſome their wits and underſtandings; and ſome have by ſome of them ſuddenly recovered out of ſome ſickneſſe. Since then they doe ſo much affect both body and minde, they are not ſlightly to be paſt over. And therefore my purpoſe is to inſiſt upon them ſomewhat the longer, and firſt I will begin with that noble affection of *Love*.

CHAP. XXVIII.

Of luſtfull Love, and what hurt is thereby procured to mankinde. Whether any may die of love; ſomething alſo concerning iealouſie.

Great harms droceed by luſtfull love to the whole man.

AMongſt all theſe paſsions of the minde, this Love is not the leaſt, nor of ſmalleſt efficacie and force, as being often not only the occaſion and cauſe of many dangerous diſeaſes unto the body, but alſo depriving the ſoule of its chiefeſt happineſſe, and ſo metamorphoſing the whole man into an informe monſter, void of all reaſon, whereby he runneth headlong upon his owne ruine. My purpoſe is not in this place to ſpeake of the loveo ſambition, honour, riches, dainty fare and the like, but of that foule luſtfull love, the author of ſo much hurt, of ſo much miſchiefe to the body of man. Vpon this therefore, as witneſſeth *Suidas*, [a] *Cadmus Mileſius* publiſhed 14 books concerning the ſame ſubject. [b] Now, *this mal affection of love is a paſsion of the concupiſcible part of the ſoule, reſiding in the liver and the heart, conceived of the deſire and repreſentation of the thing beloved, and conveighed by the eyes unto the mind: whoſe concupiſcence, which hardly can be ſatisfied, both by imagination, and the common ſpirits of the liver and the heart is ſet on fire.* And therefore ſome deduce ἔρως ἀπὸ τῆς ἐρᾶσθαι, from the ſight. And this is the opinion of [c] *Plato* himſelfe, as may in his workes be ſeene; as alſo that it hath its ſeat in the liver. [d] And *Lactantius* alſo aſſigneth the ſame ſeat to luſtfull concupiſcence. And to this likewiſe may be referred that which [e] *Homer* writeth concerning *Titius*, who fell in love with *Latona*, and for this cauſe had aſſigned to him two ravenous vultures to eat vp his ever new renewing liver. But that which yet ſurpaſſeth all other authorities, the [f] Wiſe man in the *Proverbs* allnding to this, maketh mention of a *dart ſtriking thorow the liver of a libidinous young man*, puniſhing that part where was the root of his ſinne. The like butchery doth this cruell tyrant love exerciſe upon many, who can ſcarce ever be ſatiat, although many times injoying that they have long deſired; neither can yet the rule of reaſon ſo over-rule this brutiſh and ſenſuall

a Cadmus Mileſius *de amore*.
Definiton of love.
b *De amore, & aliis affection. unde* Gal. lib. 3. 4. & 5. de placitis Hippocrat. & Platon.
c *In Tuneo.*
d *De opificio Dei lib.* 4.
e *Odyſſ.* 10.
f Proverbs 7. 32.

sensuall apetite, but that it still burneth the very inward marrow of the bones, as the [g] Poet well expresseth it:

[g] Ovid *de amore.*

Fecit amor maciem & longa internodia crurum,
Love makes the body pale and leane,
it marres the members quite and cleane.

Now, the infirmities which follow this disorderly passion, are not a few: as namely decay of strength, fainting and swounding, hollow eyes, a body pale and destitute of blood, languishing, crudities, continuall watchings, palpitation of the heart, trembling of the joints; sometimes *madnesse, deepe melancholy, consumptions*, and the like. These and many more like effects are the attendants of this lustfull and disorderly passion. How dangerous a thing then it is to give way to this so disorderly affection, if there were nothing else but what hath beene said already, may easily appeare. How many by this meanes have anticipated the ordinary period appointed for man to live? And whereas it is naturall for all creatures to seeke their owne preservation; yet have many so farre infringed this sacred law of nature, that they have put violent hands into themselves, so becomming their owne executioners: and that sometimes by way of desperation, being affraid to be deprived of that booty they so eagerly pursued after. And of this, that famous Physitian [h] *Plater maketh mention of a scholler and student in physicke, who being farre in love with a Doctor of the same professions daughter, and for some disparity, despairing of ever obteining that hee aimed at, with sublimat poysoned himselfe, having first set downe in a paper the cause thereof.* But with such examples, and many tragicall stories many bookes are stuffed full; and many of our young Gentlemen and Gentlewomen, I doubt, are better versed in such legends, than in the sacred historie of the Bible. And many have bin by this disorderly passion so farre transported, that at the command of a base strumpet (a prodigious thing ever to enter into the thought of a reasonable man) they have cast away that life which the Lord of life had allotted them to doe him service. To omit antient histories, [i] a late Writer maketh mention of one *Galeacius*, Duke of *Mantua*, living then at *Padua*, *A Mistresse of his wished him, if hee loved her, to throw himselfe into the river*, Brenta; *the which, being then on horse-backe, setting spurres to his horse, hee presently accomplished.* I wish by the talion law thee had her selfe beene served after the same manner. But it may, perhaps, then be demanded, what is the remedy to prevent so dangerous a passion? The heathens themselves set downe divers good directions in this case, which would to God Christians would imitate; whereof one principall is to avoid idlenesse the mother of all mischiefe. That [k] amorous Poet setteth downe this idlenesse as a principall incentive to this unlawfull lust.

This passiō the cause of great mischiefe.

[h] *Observation. medic. lib. 1. p. 51.*

[i] Deodatus *panth. hygiast. lib. 2. cap. 21.*

Idlenesse a great furtherer of unlawfull lust.

[k] Ovid *de remedio amoris.*

Quæritur Ægistus quare sit factus adulter?
In promptu causa est, desidiosus erat.
Men aske the cause why *Ægisthus* adultery did commit?
The reason's plaine, he slothfull was, sloth lov'd, and liv'd in it.

The same Poet willeth us to shunne the sight of the object beloved,

and whatsoever may nourish or cherish the secret flame; of the which we are also warned by [1] another, although himselfe an *Epicure*.

[1] Lucret. *in fine lib.* 4.

Sed fugitare decet simulachra, & pabula amoris,
absterrere sibi, & alio convertere mentem.
All wanton pictures feeding love, avoid, shunne and decline,
And turne thou still another way, thine eye, thine heart and minde.

I have a little before in another chapter touched upon a principall remedy, concerning the care parents ought to have in the education of their children; and therefore, as likewise being a theme proper for the Divine, I will not here meddle any more with it, nor repeat any thing that hath beene said already. But it will, perhaps, be demanded what is then the remedy for such as are already intangled with this love passion? I answer, that here I have not undertaken to set downe a particular cure of this, or any other particular infirmity, but only to set downe some generall directions to remedy this passion. There must therefore a due consideration be had of the individuall partie, considering the sexe, age, temperature, and constitution of body, and the object whereunto this furious passion is fixed. If there may be a yeelding to the parties desire without the breach of the lawes of God and man, although, perhaps, some disparity betwixt the parties, in regard of wealth, birth, or both; yet, if there be danger in the deniall, my opinion is, rather to yeeld to an inconvenience, than to a mischiefe, especially where the disparity is not so great. But when as this cannot be atteined unto without breach of Gods commandement, wee must never doe evill that good may come of it, nor commit one sinne to prevent another; but use all other lawfull meanes, and commit the successe to him that can bring light out of darknesse, and is able to bring his owne purpose to passe without any mans sinne. Let them use such meanes as wee have already set downe in that place already mentioned. It is true, wee [m] read of *Erasistratus the Physitian, that hee found* Antiochus, *sonne to King* Seleucus, *to be now almost consumed and pined away with the love, or rather lust, of* Stratonice *his mother in law, insomuch, that to his seeming, there was now no other way but the inioying of his lust to save his life: this too indulgent parent gave way to his unlawfull lust.* But wee are to remember, this was but a heathen, and such actions not to be drawne into imitation. But among us in this age, there is many times a great oversight in parents, who stand often so punctually upon some points: as of wealth especially, and some others; that vertue and true worth, the true feare of God especially, is set in the last place, and scarce, indeed, regarded in any place. Hence commeth it often to passe, that many of our young prodigalls so gallop out of their goodly estates, and are throwne off their horse before ever they were well setled in the saddle; and their wealth many times quite vanished away, before they atteine to a dragme of wit. I speake not here against some sutable proportion betwixt parties to be matched in marriage, and some competent meanes according to their places and callings; but my meaning is, that many times true worth and vertue is so, by worthlesse people, undervalued, that this proverbiall speech is often very truely verified,

Things to be considered in matching.

Better sometimes to yeeld to an inconveniencе than to a mischiefe.

[m] Gal. *lib.* 1. *prognost.* History.

many

many times for a little land they take a foole by the hand. But becauſe it is an eaſie matter for an ordinary underſtanding to make a large cõment upon this Text, I here leave it, wiſhing people to be wiſer, and not ſo much wrong their children, as is now adaies the cuſtome, which oftentimes brings the gray-haires of the parents to the grave with ſorrow, and a too late repentance, had I knowne ſo much, &c. The antient heathens againſt this uſed mans blood againſt this intoxication, and hiſtories make mention of [n] *Fauſtina, daughter to the Emperour* Antoninus Pius, *and wife to* Antoninus *the Philoſopher, who fell ſo farre in love with a ſword-player, that this Emperour asked counſell of all his wiſards what was the readieſt and ſpeedieſt way to cure this ſtrong and violent affection: and they (being inſtructed by their Maſter* Satan, *a murderer from the beginning) adviſed him to put to death this ſword-player, and that afterward* Fauſtina *ſhould drinke up a good draught of his warme blood, and then get her to bed to her husband; which accordingly was performed: of the which copulation was ingendred that cruell Emperor* Commodus, *who with his frequent ſword-plaies, and ſlaughter of his ſubiects, had almoſt quite overthrowne the whole Roman common wealth.* And howbeit this woman was thus freed, yet is this no warrant for the uſe of ſuch a remedy, although ſome of the [o] antients have ſet downe this as a remedy both againſt this and the *Epilepſie.* The *Paracelſiſts* promiſe wonders of mans blood; as *Paracelſus* himſelfe promiſeth by a ſecret made of mans blood, to cure all Epileptick diſeaſes. And one *Joh. Erneſtus Burgravius* maketh a lamp of mans blood, called *brolychnium,* or *lampas vitæ & mortis.* Of this lampe of life and death hee promiſeth wonders: to wit, that it ſhall burne as long as the party of whoſe blood it was made continueth, and goe out at the ſame inſtant that the party dieth; and withall, that as this lamp burneth cleare and quietly without any ſparkling, the party ſhall live with freedome from any infirmity, either of body or minde; but if otherwiſe, it ſparkle, or the light be dimme and obſcure, and the flame be ſometimes lighter than at other times, then it is a token of anxiety, heavineſſe, and the like. *Credat Iudæus apella.* Let them beleeve it who liſt. It is not unknowne how *Satan* hath from the beginning thirſted after mans blood: hence have wee ſo many ſacrifices of mankinde: as in antient ſtories recorded, ſo even unto theſe our times ſo many ſtill continue; as our *Spaniſh* narrations make mention of the Weſterne parts of the world. And hence was it alſo, that hee ſuggeſted to his miniſters ſo many remedies compoſed not onely of the blood, * but of divers other parts of the body of man, and as our Magicians ſtill teach their too too credulous diſciples, [p] as an antient Father well obſerveth.

[n] Iulius Capitolinus, *in vita* Antonini *Philoſophi.* Hiſtory.

[o] Plin. lib. 28. *Cornel. Celſ. lib. 3. cap. 23.*

* *Affinis iſti artificio & perſuaſioni fortitudinis (de aqua martia & balſamo magnanimitatis ſermo ei prius fuerat) eſt* lampas vitæ, *quam concinnant nõnulli tanquam* fatale quoddam lumen, *in quo hominis fortuna, affectus, morbi, & tandem mors poſſint obſervari. Arbitror excogitandi anſam præbuiſſe magiam illam, ſeu obſervationem populærem, qua* arbor, vel herba depacta aut ſata in nomine cuiuſdam, tamdiu durat, & late creſcit, quamdiu ipſe bene habet & floret. *Cum ægrotat, arbor quoq; aliqua iudicia morbi habet; cum inſtat hora mortis, marceſcit. Ita ſcribit* C. Suetonius *in Galba:* Cum in Liviæ gremium Aquila gallinam albam ramum lauri roſtro tenentem demiſiſſet, nutriri alitem pangiq; ramulum placuit (*Plin. lib. 13. cap. ult.*) inde lauretum factum tale ut triumphaturi Cæſares inde laureas decerperent, ſuitq; mos triumphantibus alias confeſtim eodum loco pangere; et obſervatum eſt ſub cuinſq; obitum arborem ab ipſo inſtitutã elanguiſſe. Ergo noviſſimo Neronis anno & ſylva omnis exaruit radicitus, &c. *Tanti eſt in nomine alicujus quicquam fieri admurmuratis proculdubio aliquibus verbis, & adjurationibus, quibus poſtea* magorum *ſententia eſt corroborata, aliquam vim habere verba, intentiones, imaginationes, & ſimilia, qua perſuaſione fabricant ſigna cerea, quorum paſſiones fiant, in his quibus ſint dicata, &c. Et paulo poſt, Videntur hæc ex* Sympathia & magneticiſmorum *familiaritate tracta eſſe, ut &* unguentum ſympatheticum *Paracelſi, de quo item narant hominem affici eo modo quo telum, ita ut cum lubet poſſis ei dolorem excitare. Vulgaris perſuaſionis eſt, magos multa poſſe, ſi ſanguinem nanciſci queant. Quocirca qui ſibi metuunt, in profluentem jubent ſanguinem ex vena effundare, aut cloacam. Quid chymici ex ſanguine eliciant, quod modo mumiam & lapidem* Carbunculi *inſtar fulgentem* ad omnium morborum depulſionem *ex eo faciant, &c.* Andreas Libavius defenſ. ſyntagm. arcan. chym. contra Hening. Schernem. Act 1. *cap. 3.*

[p] Tertul. *in Apolog. cap. 14.*

Whether one may dy of love or no?

But now it may be asked whether one may die of love, it ſeeming not to offer that violence to nature as to extinguiſh this lampe of life? I anſwer, that this paſſion, as we have heard, may emaciat, dry up and exhauſt all the radicall moiſture of the body. And ſo although it doe not worke ſuch a ſudden impreſſion upon the body, whereby it is in an inſtant overthrowne: yet doth it by degrees ſo extenuate and debilitate the whole body, that it is thereby often caſt into an irrecoverable conſumption. And with hiſtories in this kind, it were eaſie to make up a great volume. [q] *Schenchius* maketh mention of a maid, who being by her parents croſſed of a match intended betwixt her and a young man, pined away and died; many, I make no queſtion, can inſtance of many in their owne experience, as it were eaſie for my ſelfe to doe alſo, but that I haſten to other matter. And beſides, becauſe I thinke few of judgement will make any doubt thereof, I will therefore leave it.

[q] *Obſervat. medic. lib.* 1. *pag.* 157.

Of jealouſie.

To this place alſo we may referre *iealouſie*, called * *zelotypia*, being nothing elſe but the exceſſe of love, with a continuall feare of being deprived of that they love, or at leaſt of having any corrivall, which often maketh a man or woman to loſe the uſe of reaſon, inſomuch that the minde is never at reſt. And this feare is merely imaginary, I meane, without any juſt cauſe, and ſometimes there is too juſt cauſe miniſtred. It behooveth therefore both man and woman, to be carefull in their choice, and afterwards to give no juſt occaſion to bring their reputation in queſtion. Some inſtances of jealouſies, both juſtly aud unjuſtly conceived, a [r] famous late Phyſitian ſetteth downe. *A certaine Merchant of a chiefe towne in* Switzerland, *a man of good account and eſteeme in that place, being divorced from his former wife, married another being a maide, who bare him divers children. After certaine yeeres, perceiving his man too familiar with his Miſtreſſe, conceived a ſtrong iealouſie of his wife, which cauſed him the more narrowly to obſerve her carriage. Vpon a time he fained himſelfe to goe a iourney into the countrie about ſome earneſt buſineſſe, and yet in the evening conveied himſelfe ſecretly into a chamber next adioining to his owne bed-chamber, where he might eaſily obſerve what paſſed, and within a ſhort ſpace, eſpies his man come boldly to his Miſtreſſe, where he killed them both in the very act of adultery: and then, as is the cuſtome of that country, laid certaine pieces of mony upon their dead corpſes, which was a ſigne, that they were taken in this filthy act, and might therefore lawfully be killed; the matter being afterwards examined, hee was acquitted of the fact.* The ſame Authour maketh mention of a Doctor *of the civill law in the South part of* France, *who was very iealous of his wife (and not without iuſt cauſe) and ſuſpecting her familiarity with a Scrivener, ſo narrowly obſerved her actions, that one day hee comes ruſhing into the roome where ſhee and this Scrivener were together (being in his owne houſe) maſqued and accompanied with many ſchollers, ſtudents in law; where he firſt bindes him hand and foot, then cut off his noſe, his yard; and afterwards cut his hamſtrings, and ſo let him goe: the ſame maimed Scrivener (ſayth mine Author) I ſaw afterwards at* Montpelier, *going upon crutches, and in a miſerable and wretched caſe drawing his lame leggs after him.* A juſt recompence for adulterers; and it were to be wiſhed we might ſee ſome ſuch exemplary puniſhment inflicted upon ſuch as thus neigh after their neighbours wives: ſince eſpecially *Moſes* law, that the adulterer ſhould dy the death (which in all the *Germane* countries

* *In zelotypia illud in laude ponitur, ſiquis nullum præmium, aut munus procaſtitate accipiat: ſed illud non perinde probatur, ſi mœchum interfecerit. Vindicta enim Deo, & magiſtratui a Deo deſignato permittëda eſt. Quod ſiquis excipiat, leges civiles in pleriſq; rebuſ-*

[Hiſtory.]

pub. hoc marito permittere: Reſpondeo, illud parum commode indulgeri. Nam difficile eſt homini, præſertim iracundo, vel potius furenti, accepta huiuſmodi iniuria, modum in vindicta tenere, deinde præcipitihac & confuſa vel interfectione, via & aditus reſipiſcentiæ præcluditur. Thom. Cartwright *in Proverb. cap.* 6. *verſ.* 34.

[r] Plat. *obſerv. medic. lib.* 1. *pag.* 53, &c.

tries is in force) is not here with us in force. The [f] same Author maketh yet mention of another extreme jealous of his wife, and yet without any cause: *This was a scholler newly returned out of* France, *who married a Doctor of physickes daughter, with whom a long time before hee had beene in love; this Doctor had a patient lying at his house, a* Canon: *and because the father, being a widdower, often sent for his daughter to helpe him out in some domesticall affaires; therefore this scholler conceived a great iealousie against this* Canon, *as though he were more familiar with his wife than was fitting (howbeit, she having heretofore kept her fathers house, it was not to be marvelled that hee often sent for her) insomuch, that he confessed to the Author, that he sometimes purposed to have killed this supposed corrivall* Canon, *when he went at night to fetch home his wife. But after a while, giving way to reason, and fully perswaded of his wives honesty, and so acknowledging his owne fault, became more wise afterwards.* But before I close up this discourse of jealousie, I cannot passe by a story of an [t] old woman. *This woman, although very antient, yet married a lusty youngman; and afterwards when she bethought her selfe of her owne old age and his youth, perswading her selfe, he would out-live her, and marry againe another younger than her selfe, it did so trouble her, that with much anger and indignation shee would make her griefe knowne to her neighbours and gossips, and thus to her dying day persisted.* It is good wisedome therefore to be wary, and take warning, that neither man nor woman give any just cause of suspition. How much more then ought both parties to be circumspect in abstaining from the act of uncleanesse it selfe. And by that which hath beene said already, we see that which was spoken by the wise *Salomon*, the pen-man of the holy Ghost, confirmed: *Iealousie is the rage of a man, therefore he will not spare in the day of vengeance. He will not regard any ransome, neither will he rest content, though thou give many gifts.* And a worthy Divine of this kingdome, expounding the later part of this chapter, by the Text it selfe maketh it plainly appeare, how farre adultery doth exceed theft; and how erroneous is the judgement of many men, who will exclaime with open mouth against a theefe, and will scorne to come in his company; and yet many times bragge of this erroneous and detestable crime; which the same spirit of truth in the same place affirmeth, *to destroy the soule.* And besides that, *this reproach shall never be wiped away.* But this sinne is so frequently in the pulpits spoken against, and better befitteth the pen of a Divine than of a Physitian, and therefore, *Manum de tabula.*

[f] *Idem ibidem.*

Another.

[t] *Idem ibidem.*

Another.

His versibus adulterium furto (secus quam plerique iudicant) crimen gravius esse docetur. Humani ingenij perversitas longe maxima est, si quis bonum malum dicat, dulce amarum, sacrum profanum, & contra: sed & illud etiam corruptum, & depravatum est, si quis in bono, & malo discrimen verum non assignat, sed aut minus malum maius cõstituit, aut levius bonum præstantiori præferat. Posterius hoc a Corinthiis *factum legimus,* 1. 13, 14. *prius illud ab hominibus illius sæculi in quo vixit* Salomon; *sicut & ab omnibus nostræ ætatis. Furem enim omnes exagitant, & convitiis incessunt, flagricidam* (Anglicæ Gallowes-clapper, Newgate-bird, &c.) *apellantes: una mensa cum illo vivere renuunt, uno poculo bibere, usq; adeo ut vestes ejus fere abhorreant; denique carceri & morti tradunt. Contra vero in adulterio nihil hujusmodi, non modo non exprobrant, sed nec abstinent ab ejus consortio. Quis unquam de furto suo se jactabit. Atqui sæpe inventi sunt qui de suis adulteriis, cum pulchra præsertim aut nobili fœmina gloriantur. Tanto autem magis, hæc judicij perversitas apud nos locum habet, quanto scelus adulterii a pœna fere omni immunius est; cum tamen furtum severissime vindicetur. Interim tamen Deus sententiam suam non mutabit, quo minus adulteros deteriores iudicet, & supplicijs exquisitioribus puniat, utcunq; homines statuant.* Thom. Cartwright *comment in vers.* 27, 28, 29, 30, 31, 32, 33, 34, 35. *cap.* 6. *Proverb.* Salom. *ubi etiam de hac re plura in medium efferuntur.*

CHAP. XXIX.

Of amorous or loue-potions, called Philtra. *Whether loue may be procured by faſcination?*

IT hath beene an inveterate opinion, and is yet faſt rooted in the mindes of many, that there are certaine medicines of that naturall force and operation, that being taken within the bodie, they will inflame that party that taketh them with this paſſion of loue. Now whether this be ſo or no? and if it be, whether it can force the affection to any one individual perſon more than another, is worth the inquiring. As for the firſt, it would ſeeme there were ſome ſuch medicines, there being ſo frequent mention made among our Authors of theſe love medicines. The poets both *Greeke* and *Latine* often mention them, and ſome alſo ſet downe the matter, wherof they are made, which is without all controverſie: but whether they be indued with a ny ſuch efficacie, let us now inquire. We have already declared that all ſimples worke either by their ordinary qualities of three ſeverall ſorts, as we have ſaid already: or elſe by an occult and hidden qualitie: as we ſee the loadſtone draweth the yron; and divers purging medicines make choice of certaine ſelect and peculiar humors: as rhubarb purgeth choler, &c. Now that there proceedeth no ſuch vertue from any of theſe ordinary qualities, it is ſo manifeſt that none did ever yet affirme it. It reſteth then that it muſt needes proceed from an occult qualitie. It muſt needs then follow, that there are ſome ſimples that will procure love: and ſince love is an affection of the ſoule, why may there not be other ſimples to worke upon other affections of the ſoule: as hatred, anger, &c? and if ſo, then theſe medicines which are corporeall, may worke upon the affections of the ſoule, which is ſpirituall, which is abſurd. But will ſome reply, it cannot be denied, that ſome medicines there are which procure love. I anſwere, that ſome doe provoke luſt, I doe not deny; but to procure love is not yet proved: and ſuch produce this effect by an ordinary and to us knowne qualitie: as ſome by increaſing the blood, and conſequently the ſeed of generation: ſome by meanes of their flatuous quality: and ſome againe by their acrimony, ſharpe and venomous quality, doe often provoke an irritation, and are of ſuch a corroding and fretting nature, that they often make piſſe blood, and cauſe irrecoverable ulcers in the kidnies and obſcene parts. And ſometimes theſe intoxicating medicines fly up into the head, and cauſe madneſſe, of the which fearefull effects frequent mention is made in divers Authors. And it is memorable which is written of *Lucretius* the Poet, who howbeit he ſet downe divers directions againſt love, yet could he not eſcape death by his owne violent

Mention made of love potions among antient authors.

Whether any ſimple be endued with a property to procure love.

Some ſimples may procure luſt, but none force to love.

Some of theſe love-medicines are venomous.

violent hands, incited thereunto by meanes of a love potion exhibited to him by his owne wife, *Lucilla*: of the which [a] another Poet hath theſe words:

[a] *Politianus.*

Hic qui philtra bibit, nimioq; inſanus amore
Mox ferro occubuit, ſic mentem amiſerat omnem.

In love who drunke his charmed drinke, raging on ſword did fall,
And being mad, did loſe his wit, his ſenſe, his life and all.

And it is juſt with God often to puniſh men by that meanes wherein they promiſed themſelves ſome extraordinary great contentment. But thoſe ſame ſimples which are ſuppoſed of this efficacie and power (howſoever ſome of the antients have by tradition received them from others) yet neither our antient, nor moderne Phyſitians doe attribute any ſuch efficacie unto them. And beſides, if there were any ſuch force or efficacie in them to be found, then were this towards all equally, and not towards one individuall particular perſon. If any ſhal yet reply, that this hath beene often obſerved, that after the uſe of ſuch medicines, ſuch an effect hath followed; I anſwer, this is but an evill conſequence, and that Philoſophers call *elenchus a non cauſa pro cauſa*: when that is aſſigned for a true cauſe which is none at all. And this wee ſee often verified in magicall ſpells, and characters, which in themſelves have no ſuch efficacy and power to produce ſuch ſtrange ſtupendious effects, where it may plainly appeare that *Satan* is the chiefe actor in the action.

Theſe laſt are not recorded by our beſt approved Phyſitians to have any ſuch vertue.

During my abode in France, *ſom 25 yeeres agoe, I was familiarly acquainted with a gentleman of* Poitou, *who had a Tennant dwelling in the ſame towne, over which hee was ſole Lord, whoſe wife told mee, that ſome few yeeres before that time, being married, the very ſame day as they went out at the Church doore, the one ranne away from the other, and could not indure either to come neere, or indure the ſight one of another: and when the one was brought at unawares into the preſence of the other, they cryed out, that they were in that caſe, as though they were all pricked with pins and needles, and hated as much one another, as did ever two of the mortalleſt enemies that lived on earth. Their Land-lady, a ſtout and couragious Gentlewoman commiſerating this diſtreſſed couple, and ſuſpecting a knave accuſtomed to play ſuch prankes, and living in the ſame towne, ſent for him to her owne houſe, and taking him aſide into a private roome, drew her knife, and vowed ſhee would preſently cut his throat with her owne hands, if hee redreſſed not the wrong hee had done her tennants; who, after a ſaint deniall at firſt, yet promiſed hee would preſently accompliſh her deſire, which as ſoone was performed: for this villaine went but a little way into an adioining cloſſet, where with his knife he digged out of the ground a point, with certaine knots on it, with a croſſe ſticke, and I remember not if any thing elſe; after the untying of which knots, accompanied with ſome ſecret whiſpered words, this couple came preſently together, without any feeling of theſe former painfull accidents, and ever after that loved one another in ſuch a manner as became ſuch as were ioined in that honorable eſtate.* And this I had from the womans owne mouth who was ſo ſerved; as likewiſe from the relation of the Gentlewoman her ſelfe, of whom I learned all theſe particular paſſages. *Beſides, this ſame Gentlewoman told mee that another time all her pigeons came flying out of the Dove-coat, and would not by any meanes any of them goe in: the which this ſame Gentlewo-*

Hiſtory.

Hiſtory.

man

man perceiving, used this same fellow after the former fashion, and he presently went up within the Dove-coat, and tooke out of a hole a crosse sticke, with a little salt, and I know not what else, and before the fellow came downe three or foure rounds of the ladder, the pigeons were all got in, and continued their former custome. Besides, I was credibly informed, by many of good worth, that this practice towards new married couples was there so common, that many for this cause married in the night time: and yet many times the Priest himselfe that married them was the worker of this villainy, who, even as he married them would use this charming or inchaunting, call it which you will. And I was informed of three neigbouring Priests, in the three next adjacent townes to this Gentlemans dwelling, who ordinarily played such prankes. And while this lasted, there was neither love betwixt those parties, nor the man able carnally to know his wife. And these relations I had from Papists themselves. As for the Protestants, I speake it unfainedly before God, I never remember that I heard it practised among any of them, either in that Kingdome, or any other place of Christendome where I have travelled: farre lesse did I ever heare any of their Preachers to be tainted with any such infamous courses. It is then apparent that this was no vertue or power in these things whereof use was made; but was the immediate operation of *Satan*, who, by Gods permission, and for causes best knowne to himselfe, sometimes suffered *Satan* to afflict the bodies of men after strange manners; the which by the history of *Iob*, is apparent. And as for these amorous potions, wee finde they prove rather poisons, than produce any amorous effect; as by that wee have already said of the Poet *Lucrece* may appeare. And ¶ a late Writer allegeth out of divers Authors the truth of this tenent. *Cornelius Nepos* (saith he) *and Plutarch have written, that* Lucius Lucullus *Emperour, having drunke an amorous potion, given him by his wife* Calisthene, *became first furious and mad, and afterwards died. The like is related of* Caligula *the Emperor, who having received of his wife* Cæsonia *a like medicine, became mad therewith; and this was supposed to be made of that so much talked of Hippomanes.* * And yet, even in the opinion of *Aristotle*, this *Hippomanes*, and that they write of it, is nothing but a meer fable of old women, and the invention of such as make a profession of Sorcerie. But even many of the same heathen Poets, who plead for all that may procure love, do often disclaime these amorous medicines, as may at length in their writings appeare. And many times a love potion is pretended to colour a great deale of knavery: and many times a pretense of the affections to be forced by some such meanes, is made a stalking horse to hide and cover our owne foule lust. ¥ Mine Authour rehearseth to this purpose a history: *Wee have knowne, saith* Henry Institoris, *and* James Sprenger, *Doctors in divinity, an old woman, who, with her love-drinkes, not only bewitched and inchaunted three Abbots one after another, but likewise (as the common report goeth, yet at this same time amongst the fryers of that convent) that shee made them all three to die, and set the fourth beside himselfe. And this strumpet is not ashamed to confesse in publike, that shee hath not only done, but continueth still to doe the same villainy, and that these Abbots are not able to withdraw themselves from her love, and that by reason they had eaten as much of her dung as her arme was bigge.*

¶ Iean Wier *de l'usage des diate, lib. 2. cap. 52.*

* *Mais Aristote au liure huictiesme de la nature des animaux, chapitre 24. escrit que tout ce que lon croid de l'Hippomanes n'est que fable de vieilles et invention de ceux qui font profession d'enchanterie. Il escrit aussi au second liure des grandes morales, qu'vne femme bailla vn brunage amoureux a vn homme, lequel en mourut subitement. Aussi est il escrit par* Hippolite Marsil, *que la mort est souvente fois advancee par ces boissons, in d. l. eiusdem adiectio. D. de sica. La ou il est parlé au texte du venin amoureux: comme il est aussi parle du brunage amoureux en la loy, Si quis aliud § qui abortium. D. de pœnis. Et encore qu'il semble que* Constantine *premier des Empereurs Chrestiens ait pense que l'amour s'acqueroit par art magique en la loy qu'il feict. de maleſ. l. eorum: & c. idem ibid.*

¥ *Idem. ibid.*

bigge. And this woman yet liveth (say they) *by reason none hath as yet given us any charge to bring her before any Iudge that shee might be punished. But* (saith mine Authour) *I am of opinion, that this dung shee saith shee hath made them eat, was nothing else but their filthy lust and pleasure, in the which, as in a stinking filthy mire, these Monkes being now as it were drowned, and having so often now tasted of this carnall and filthy lust with this old strumpet, they were now at length, as it were, so poisoned, and bewitched therewith, that they were never after able to leave this beastly sin, and returne againe to their right wits.*[z] The same Author bringeth another history out of *Plutarch*, of a yong maid, belov'd of *Philip*, father to *Alexander* the great: *This* Philip, *King of* Macedonie, *fell in love with a young maid of meane condition and degree; this maid, by reason of the great disproportion betwixt these regall riches and her poore pedigree, without any great difficulty yeelded to this great King that which hee demanded. This being brought to* Olympias *the Queene, it is no marvell if shee tooke it ill, the which did yet the more trouble her, in that it was reported, that by meanes of amorous potions shee had attracted the Kings affections; much therefore mooved at this matter, she sends to the lodging where she lived, commanding to bring her to her, with a stedfast purpose and resolution to shut her up in some dungeon, or else to send her away into some remote country. Being brought into her presence, and perceiving her beauty and comely countenance, the excellency of her understanding, &c. shee said with a lowd voice, I give now no more eare to false and slanderous reports; for thou hast within thy selfe power enough to bewitch any. And by this meanes was her anger appeased towards this young woman, and her owne husband also.* I wil instance in no more histories, but now proceed. The absurdity then of this opinion may yet further appeare in this, that such as maintein & practise such things, [a] affirme, that the same part of one and the same creature produceth divers effects, according to the right & left situation in the body: insomuch that the bone in the right leg shall cause love, and that of the left hatred. These amorous medicines therefore are in case to be used, as being altogether dangerous, and besides, unlawfull, and by the learned ranked with that sort of witch-craft, called [b] *Goetia*, and reckoned for the third sort thereof, there being of this same yet divers other sorts, on which we will not now insist; but leave them to such as delight in such trash, which is all forbidden in the second commandement. And therefore I thinke I have proved this point sufficiently, that these love-potions, or *philtra*, are not to be used, and that they produce no such effects as are unto them prescribed, neither yet can they of themselves force the affection. As concerning medicines which provoke lust, I hold it altogether unfit for the unmarried to use them: and for such married people only, who, for the better furtherance of procreation of children, do desire and crave the aid of the honest and learned Physitian, to excite and stir up the force & vigor of nature now languishing. As for others, yea, even in wedlocke it selfe, merely for wantonnesse to increase their carnall lust, I advise all those of mine owne profession, that they yeeld no satisfaction to these their disorderly carnall lusts: and that as they will not be accessary to their sinne, and as they will answer it at that great and dreadfull day, when that great House-keeper shall call for a *redde Rationem villicationis tuæ*. The like I say of our complexion-mongers, who, as our Taylors devise new fashi-

[z] *Idem ibidem ex Plutarch.*

[a] Lang. epist. medicin. lib. 1. epist. 33.

[b] *Sunt & huius Goetiæ plures adhuc species, nempe Epatoscovia, Hydromantia, Geomantia, Haruspicina, & reliqua id genus divinationum artificia, &c. Idem ibid.*

ons, ſo theſe are ready to deviſe new faces, to ſuch of our diſcontented female ſexe; who, not contented with that feature and comelineſſe of face, which their Lord and Maker thought fitting, will yet make uſe of a painter. And I thinke it much derogates from the dignity and worth of an ingenuous and generous Phyſitian to abandon himſelfe to ſuch baſe imploiments (I meane, both this laſt and the former) as become better ſome Bawd than an honeſt Artiſt, profeſſing ſo excellent and eminent a calling. *Sed manum de tabula.* Howbeit I could yet inſiſt at length on theſe matters, yet I haſten to that which followeth.

CHAP. XXX.

Of Faſcination by ſight, by word or voice, and by ſpells: of imagination, and ſtrange ſtupendious effects our Paracelſiſts *attribute therunto, together with the abſurdity of the ſame.*

Of faſcination or bewitching.

THere is yet another erroneous opinion crept in, not onely among the meaner and more ignorant; but even among ſome of the more judicious ſort, that love may be procured by effaſcination or bewitching: and by this meanes ſome have been ſtrongly perſwaded that affections might be forced; and the affection of one by effaſcination (as before they conceived of *philtra*) to be procured to another: the truth whereof would be a little inquired into. That there is ſuch a thing as faſcination, or effaſcination, cannot be denied, as by the antient Poets, both *Greeke* and *Latine* may appeare; but what it is would be conſidered. [c] In this faſcination therefore, there muſt needes be an effluxe of ſomething from ſome body, and received againe into ſome other body. In this buſineſſe then wee are to conſider the body tranſmitting, the body receiving that which is tranſmitted, the *medium*, or middle ſpace betwixt them, and that which is tranſmitted. That which tranſmitteth, is moſt commonly the eye or mouth, the party receiving, ſome tender body, apt to receive ſuch an evill impreſſion, as children eſpecially: the *medium*, or middle ſpace, the aire: and the thing tranſmitted, a vapour, called by the *Greekes* ἀπόῤῥοια. Now, certaine it is, that there is no member of the body that doth ſo abound in ſpirits as the eye, nor that ſendeth out more reſplendent beames than the ball or apple thereof. And it is reported of [d] *Auguſtus Cæſar*, that on whomſoever he had firmely fixt his eye-ſight, they were forced after a while to winke, as in the bright ſhining of the Sunne-beames, ſo cleare and bright ſhining were his eyes. [e] And of *Tiberius Cæſar* it is alſo written, that when he roſe in the night time, he ſaw as clearely as any cat. And it is reported, that [f] in the country of *Albania*, the inhabitants before they atteine to mans age, are

[c] *Eſt faſcinatio, vaporis virulentia corpore noxio, natura ab aliis diſſidente ἀπόῤῥοια, id eſt, defluvium, quo aliorum corporis habitus & ſpiritus per viſum, contactum, invidiam, ob votis, & maledicæ linguæ virulentiã, per vaporis halitum conſpurcati, corpora tabeſcere cogunt: quæ continuo halitu diffluri et ob id alimento reficiopportere.* Galenus *in libro de ſalubrib. recte docuit.* Lang. *epiſt. med. lib.* 2. *Epiſt.* 36.

[d] Sueton. *in ejus vita.*

[e] *Idem* Sueton. *in ejus vita.*

[f] Gellius *ſcribit in ultima terra, cui albaniæ nomen eſt incolas in pueritia caneſcere, & noctu acutius quam interdiu cernere, fulgore, ſcilicet, teneram viſus aciem obtundente.* Idem Lang. *ibidem.*

are white haired, and that they see better in the night than in the day time. These lucid spirits then, the carriers of this fascination, flowing in that abundance, towards the eyes, and ejaculated upon the object; if these spirits proceed from uncleane blood, it is no marvell, that some most obnoxious to receive this venomous impression, be therewith surprized: and such vapors our [g] Authors affirme often to proceed from bleare-eyed persons, whereby they may infect others with the same infirmities: as likewise that a menstruous woman infecteth the glasse shee looketh into. [h] And some write of certaine families among the *Triballians* and *Illyrians*, who, if they looke earnestly, especially if angrily, upon any one, they presently kill them by their bare aspect onely; and they likewise write of some women of *Scythia*, and of others living neere unto *Pontus*, having in one of their eyes a double bale, and in the other the shape of a horse, being very terrible to behold, and who being throwne into the water, clothes and all, could not be drowned. Now, this fascination among the antients was so frequent, that the very brutes were not freed therefrom; as may by the Poet appeare: *Nescio quis teneros, &c.* Many other things might here out of antient Authors be alleged, but that I hasten to that which followeth. Besides this fascination by sight, antient Authors mention yet another kind by meanes of speech and tongue. And *Gellius* maketh mention of whole families in *Africke*, bewitching with their speech and tongue: who, if they praised much either young children, trees, corne, cattell, or any thing else, all died, and withered away presently. Hence have wee this custome derived from antiquity, that when wee praise any thing in a high manner, wee use a kinde of prayer, desiring God to blesse it, lest, perhaps, our tongue hurt it. And there is yet another phrase in use among the vulgar especially, when any thing prospereth not according to our intents and wishes, to say it is forespoken. But whatsoever credulous antiquity hath beleeved concerning this matter, yet in truth there is no such efficacie in either of these as was supposed. I beleeve no such strange effects produced by bare beholding of any. If any children or weake natures received any such venomous impressions from such eyes, it was but rare, and seldome came to passe. And as I said before, so here againe: why might not God sometimes suffer the divell to inflict some hurt upon children or other, after some such particular persons intent fixing their eyes upon them, which that arch-enemy of mankinde might afterwards make them beleeve came to passe by reason of their intent aspect; as he does ordinarily make our deluded witches beleeve that by meanes of certaine words, spells, or other creatures, such effects are produced, howbeit most falsely, as shall presently appeare. And that which some relate, that if a Wolfe see a man first, it bereaveth him of his speech, is but a mere fiction. And so is that which *Pliny* writeth concerning that Serpent called *Catoblepas* and the *Basiliske*, which hee, beleeving others, saith, doe kill any man on whom they looke. All this [i] a late Writer confuteth as fabulous, proving the varieties of opinions concerning this Serpent, the last especially, called by vs a *Cocatrice*, which our vulgar erroneously beleeve to be hatched by a *Toad* sitting on a Cocks egge. This, as some say killeth by sight: some againe, affirme

[g] Plutarch. *impos. lib. 5. probl. 7.* Plin. *lib. 7. cap. 15.*

[h] Illgenus *scriptis suis testatum reliquit, esse in* Triballis *&* Illyria *quasdam effascinantium familias, quæ visu (quos iratis præcipue oculis aspexerint) interimant, ea q; gemina in oculis pupilla esse cognobilesq; eiusdem mali contagione impubires facilius affici, &c. Idem ibid.*

[i] *Ex hac historiæ varietate ac inconstantia facile adducor, ut credam plerosq; historiam* Basilisci, *ut fabularem descripsisse. Id quod etiam probe* Dioscorides *sensisse atq; adeo indicio nostro astipulari videtur. Siquidem is ne cum aliis accusatur,* Erasistratum *citavit, authoremq; huius historiæ fecit.* Mathiol *comm. in cap. 55. lib. 6.* Dioscor.

affirme onely by the bite, and ſome by the ſound or hiſſing of it. The hiſtory of it therefore is very doubtfull, and divers waies related. As for the other ſort of bewitching by * words, there is as little, if not leſſe probability of producing ſuch ſtrange ſtupendious effects. And if I ſhould grant that ſometimes there might proceed out at the mouth ſome virulent vapours which might annoy a tender infant, eſpecially by neere approaching, yet tell mee, I pray thee, what ſo forcible vapours can come forth at the mouth of any mortall man to infect forreſts of trees, and whole corne-fields. It is then a cleare caſe, that when any ſuch accidents come to paſſe, they are effected by Satan himſelfe, GOD in his hid and ſecret wiſedome, and for cauſes beſt knowne to himſelfe, ſuffering ſome perſons themſelves, or their goods, to be in this enemies power: and many times ſuch perſons as are by the vulgar ſuſpected of performing ſuch ill offices, are ignorant wicked people, filled with envie and malice, often wiſhing ſuch harmes to their neighbours, which Satan by his power from above, putting preſently in execution, theſe wicked malicious people are often beleeved to be the actors; and ſometimes God in his juſtice ſuffereth ſuch to be puniſhed by the ſword of the Magiſtrate, although free from any compact with Satan; God ſometimes thus juſtly puniſhing their envie and malice, and other ſinnes. And therefore it behooves thoſe in authoritie to be carefull of the lives of ſuch people, where there is no evident and apparent proofe to convince them. And it commeth often to paſſe, that as old age is peeviſh and froward; ſo ſometimes ſome poore melancholicke woman in the countrie falling out with ſome of her neighbours, uſeth froward ſpeeches, and, perhaps, ſome imprecations alſo; and then, if any hurt or harme ſuddenly befall this neighbour, with whom this woman wrangled, be it that any of the cattell miſcarry, or any of the family fall ſicke; eſpecially if any thing by this poore woman imprecated come to paſſe: this poore woman then is preſently accuſed for a witch; and if it lay in their power (ſo ignorant, envious and malicious are ſome of thoſe people) merely upon this pre-conceived opinion, they would hang this accuſed party: in which caſes, if the reverend Judges and the Juſtices of the countrie were not more judicious and mercifull than the accuſers, we ſhould have many an innocent perſon condemned to death. I have here a large field offered mee to expatiat upon, but not willing to dwell too long upon it, I muſt contract my matter. The cure uſed againſt ſuch faſcination doth yet argue the truth of that which hath beene ſaid: as to hang ſome things about their neckes, for the which, corall is commended: although I cannot ſee what vertue can proceed out of ſo ſollid a body, to encounter with ſo ſubtile and venomous a vapor, as proceedeth either from the eyes or other part. And what great vertue can proceed out of herbes hung up in the roofe of the houſe? And what extraordinary vertue was there in [k] a Wolfes head nailed upon the entry of great mens gates, as is yet the cuſtome in divers places of *Germanie*, although now I thinke they have no ſuch intention? and in divers places in *Switzerland* they uſe Boares heads after

* Socrates *recte dixiſſe fertur incantationes eſſe verba animas decipientia humanas, quæ ne quidem aſſis facio, cum nullum realem effectum naturaliter producere, nec ob id ſanitatem in ægritudinem commutare poſſint, niſi divinæ cenſuræ majeſtas annuat: aut niſi quia forſan ex confidentia in medicum pharmacis plus energiæ, ſic ex fide verbis incantationum aliquid virium accreſcere non temere ſuſpicetur.* Lan. *Epiſt medic. lib.* 1. *c.* 33.

Evills inflicted upon man or beaſt are not the works of any man or woman, howſoever falſely ſo ſuppoſed.

Sathan often the agent.

Old women often accuſed for witches and why.

The cure uſed againſt faſcination of old.

[k] Plin. *lib.* 28. *cap.* 19.

ter the ſame manner. It is farre more probable that [l] *Ariſtotle* writeth concerning Rue, which being eaten, is good againſt faſcination: for being good againſt poiſons, it might alſo reſiſt maligne and venomous vapours proceeding from any part of the body. Now, that both ordinary ſpells, barbarous words, and many other ſuch traſh uſed by Satan and his imps, have no ſuch power nor efficacy in them either to bewitch, or yet to cure the bewitched, I could make it by evident arguments appeare, but that I may not now too long inſiſt, howbeit I will relate a ſtory out of [m] a late Writer, who hath of ſet purpoſe confuted this foolerie, where he prooveth the force of a ſtrong confidence. A Knave upon a time, ſaith hee, went to viſit a woman much vexed with a paine in her eyes, whom this fellow promiſed to cure, onely by hanging a billet about her necke, wherein were written ſome few words, which ſhee was to weare conſtantly, and never to open or once looke what was within it. *This fooliſh woman, accuſtomed continually to weepe and cry, (the chiefe cauſe of all her miſery) conceiving now ſuch a confidence in this cure, gave over her weeping, and became now as cheerefull as ever before, and ſo her eyes mended. After a pretty while, her eyes being now reaſonable well, ſhee was ſomewhat careleſſe of her billet, ſo that at length ſhee quite loſt it. But bethinking her ſelfe what ſhee had loſt, and fearing leſt ſhee ſhould be againe troubled with her former infirmity, fell a weeping and crying as before ſhee had beene accuſtomed, and ſo fell as ill in her eyes as ever before. This note or billet was found by a ſtranger, who opening it, found written in it theſe words in high dutch:* **Der teuffel kat zedir die augen auſſ, vnd ſcheiſſe dir in die loocher:** that is in Engliſh, *The Divell ſcratch out thy eyes, and fill up the holes with his ordure.* Now, if there had beene any vertue in theſe words, this good woman had loſt her eyes: for they had beene pulled out and filled with the divells ordure. It behooveth then all honeſt, carefull, and conſcionable Phyſitians, to ſhunne all ſuch unwarranted and ſuſpected waies of curing the ſicke. And I adviſe ſicke people to ſeeke for remedy by lawfull and allowed meanes, and not to Wizards, Witches, Spell-mongers, and the like forbidden traſh. What? in the time of the Goſpell muſt wee needes goe to [n] *Beelzebub? Is there never a God in Iſrael? No balme in Gilead?* If this be ſcandalous for common Chriſtians, what ſhall it be for one of the tribe of *Levi*, anointed with ſacred oile? It is not unknowne to the country, how that ſome of that profeſſion, beſides their lawleſſe intruſion upon another profeſſion, if they doe no evill, yet I am ſure, doe that which is evill like. I ſpeake nothing here of their practiſing of *Iudiciall Aſtrology*, calculating nativities and the like: but I heare by relation round about the countrie, that ſome remedies they uſe, which have beene by the moſt judicious accounted to ſavour of ſuperſtition. And although I have heard much, yet will I inſtance but in one particular, and of mine owne knowledge, and related to mee by a Clergie man, and therefore, I hope, the credit of the ſtory leſſe liable to exception. This ſame laſt yeere there came to mee a Miniſter, deſiring to know mine opinion concerning a doubt whereof hee was deſirous to be ſatisfied: *A maide* (ſaith hee) *being obnoxious to Epilepticall fits, craved*

[l] *Probl. 34. ſect. 20.*

Spels and other traſh of that nature have no power or efficacy to doe good or evill.

[m] Iean Wier *de l'impoſt. des diables libr. 4. chap. 15.*

Hiſtory.

All honeſt Phyſitians ought to ſhunne all uniawfull and unwarranted waies of curing.

People ought not to ſeeke to witches and wizards.

[n] 2 Kings 1. 3.

Hiſtory of a Parſon uſing amulets, and other ſuch traſh.

craved the counsell of a Minister-Physitian. He gave her ° *a silver ring to hang about her necke, wherein were written certaine barbarous words, such as are commonly used by those who use unlawfull arts. This the young woman for a while continued, and was so long as shee wore the amulet free from her former fits: afterward being by some put in doubt of the lawfulnesse of this manner of medicine she left it off, and still after that was haunted with her old fits, as before. But being againe by some perswaded, if I remember right, shee made againe tryall of the same medicine with a like effect following as before. But after a while being without the use of this ring, whether it was lost, or whether shee left it off of purpose. I remember not well, but shee was seized with her fits as before.* Now, this Minister demanded of me, whether I thought this to be a regular cure, and warranted by the rules of our art, and by us ordinarily practised; my reply was, that cures were all either supernaturall, or naturall: the former proper to almighty God, and practised both in the old and new Testament. As for natural means, the Physitian makes use of them, as *medicus est naturæ minister*, the Physitian being an assistant and helper of nature in time of neede. And thus Physitians make use of severall sorts of simples of all sorts, variously prepared, and exhibited often inwardly, sometimes applied but outwardly, according to severall circumstances, and such simples as the Physitian knowes to be indued with such vertues and qualities, or else he meddleth not with them at all. As for this ring made of a solid metall, although our Chymists attribute some antepilepticall quality to silver; yet neither use they this nor gold it selfe (of the medicines whereof they tell us such wonders) without a laborious and artificiall preparation, and then exhibit it inwardly, most commonly in a potable forme; and yet are many times, yea, for the most part frustrat of her expected effects. And as I said then, so I say now, that I see no naturall cause of this cure: the silver being so solid a substance, can send out no such forcible vapors as might produce so strange an effect. Now, then, it resteth it must either be effected by vertue of these barbarous words of the ring, or force of the imaginating faculty, and her strong conceit of the excellency of the medicine: the former of the which I have already proved to be false, and that words have no vertue either to hurt or heale. It resteth then, if by any meanes, it was by vertue of her strong imagination, by reason of the high conceit shee had of this medicinall ring. But this is false: for howsoever shee might at first have some high conceit hereof, yet afterwards her minde was quite altered, and what shee then did, it was rather against her judgement, and with feare, as not being perswaded of the lawfulnesse thereof. But now I appease to the ingenuous and judicious unpartiall reader, whether this be fit and comely for a Churchman to make use of such meanes, which, suppose they be not unlawfull, yet at least are they suspicious. And the Apostle wisheth us *to abstaine from all appearance of evill*; if this precept may be extended to all Clergie men. And whether there be not here at least an appearance of evill, that I say no further, let the learned and judicious judge. I cannot dwell longer upon this point, but wish master parson now in his old age, being now *capularis senex*, to leave these vanities, and betake himselfe to doe what good he can in his owne ministeriall function, not meddling

with

° *Proinde his periaptis & amuletis, quæ ratione nituntur naturali fidem non derogamus: de quorum substantia, vapores deflavia inspirata, vires corporis reficere, internamq; morbi causam alterare possunt. Nam contacta vi dente torpidine marina piscatoris manus obstupescere, & echeneida piscaculum quamvis velocē, navis procella ventorū agitatæ cursū sistere videmus. Sic quoq; melanthii semen, catarrho: radicem pæoniæ albæ, quæ altera est nostri dictamni species, Epilepsiæ: & stercus lupi alligatum colicis mederi experimur, non ut Philus medicus, incantationis viribus, sed quod ab illorum substantia vapores quidam velut atomi, defluerent, qui inspirati cerebrum sanarent, morbiq; causam suis viribus alterarent. Vnde* Galenus *experientia horum edoctus: periaptis (inquit) confidere oportet, ut substantia illorū, & non incantationis magorum verba, iuvet. Cui* Theophrastus *libro de historia plantarum nemo ita subscribit: potius inquit, absurda illa putentur, quæ alligata, & veneficiorum adversantia vocantur, & tum corporibus, tum domibus unice opitulari credantur: quæ commenta hominū esse plane videntur, qui suas artes magnificare, celebrareq; cuperent unde non temere* Antoninus Caracalla Imperator, teste Ætio Spartiano, *gestantes amuleta cōtra tertianam damnavit. Idem* Lang. *ibid.*

with such things especially, as have bin by the honestest and most judicious of all ages condemned; and so may he at that great day of account give up a good reckoning. Now, because in this point of fascination there is often much use made of imagination, and having beene lately also mentioned, it shall not be impertinent, ere wee proceed further, to say something thereof.

I purpose not here to enter into any exquisite and accurate Philosophicall discourse, concerning this subject, nor yet the strange effects thereby produced, but to demonstrate the erroneous opinion of some concerning the same. [p] *The phansie, then called* phantasia, *is an internall sense, reteining and examining such species as have beene by the common sense apprehended, or yet by it selfe framed.* Of the strange effects of this phansie, called also imagination, both in melancholicke persons, in women with child, and divers others, the mouthes of every one are so full, that I shall not neede to insist thereon. But all these strange effects are yet immanent, and confined within the body imagining, not transient or working upon any outward object. For although wee ofte gape or make water when we see some others doe such things, yet is this but by way of remembrance, and being excited by their example, and not forced thereunto by their imagination. But here ariseth now the question, whether the phansie can worke without that body whereunto it belongeth: or whether it can worke without its owne body for a great distance. This hath beene alwaies by an unanimous consent as well of Physitians as Philosophers ever denied, the which I could prove by a cloud of witnesses, which were but to small purpose, it being a confessed truth. Notwithstanding the premisses, some have taught us another lesson, and [q] that imagination not onely within the same individuall body, but in others also may produce strange effects. And this hath beene by our *Arabians* strongly mainteined, that the soule approached neerest to the celestiall understandings, and by that meanes was indued with extraordinary vertues and powers, and among the rest, to command inferiour natures. But to confute this opinion, many arguments might be produced. In the first place, these supreme intelligences, by meanes of naturall causes interceding, produce raine, stormes, and faire weather, &c. Besides, that if by this strong imagination any thing might be without the body produced, then mad men, who are very strong in their imagination, should in this farre excell others. Besides, if by strong imagination any man could alter any remote object without touching, it might thus doe infinitly, there being nothing in any distance to hinder it. Besides, if this were true, then the wisest and most vertuous men should performe best such actions. But the case stands farre otherwise: for these impostors are of opinion, that the most wretched and unskilfull knaves and drunkards, whose soules were never indued with any excellency or vertue, produce such operations. But besides that which hath beene said, our *Paracelsists* have well improved this doctrine of imagination. So strange

[p] *Phantasia est sensus interior, species a sensu communi perceptas, vel a se formatas diutius retinens, & diligentius examinans,* Magir. Physiol. cap. 7. lib. 6. ex Arist. 3. de anima.

[q] *Ferunt alterari corpora nostra imperio animæ propriæ, & etiam animæ alterius corporis, tanquam a præstantiori & superiori agente, cui obedire tenentur inferiora naturalia. Et sic imaginationi tribuunt multa opera quæ nullus sanæ mentis concedet. Hanc enim statuerunt* Arabes *in corpore cui inest, & extra se, posse aliquas formas producere; eo quod anima sit proxima superiùs intelligentiæ, & ea ratione diversas habere potestates & vires, inter quas est, imperare inferioribus naturis. Veram quam sit iniqua hujusmodi positio adeo est evidens, ut multis opus non sit. Quidem intelligentiæ superiores anima humana, operantur naturalibus agentium interventu, pluvias, germinationes & serenitates. Præterquam quod si imaginatione vehementi aliquid possit fieri extra corpus, maniaci qui vehementer imaginantur, præstantius & evidentius aliquid efficerent. Adde quod si homo aliquod objectum distans posset alterare citra contactum, in infinitum ageret, quia nihil est, quod in quavis distantia impedirat agere.* Mercat. Tom. 1. *lib. 2. classe 2. quæst. 168. Præterea si animæ esset ea vis viri sapientia & virtute præstantissimi ea præficerent: secus autem res se habet, & hi impostores censent hos alexicacos, imperitos, nebulones, ebrios, & incontinentes, quorum anima nulla aut virtutis, aut sapientiæ dote illustratur, id posse efficere. Idem ibidem.*

things

things they tell us of this *imagination*, that [r] it will draw health from a whole man; whereas, ſaith mine author, in reaſon the contrary ſhould rather come to paſſe, and the ſtronger draw the weaker, inſomuch, that the ſound party ſhould rather draw ſickeneſſe from the former. And as *concerning that ſympatheticall operation*, ſaith the ſame Author, *as that of* Perſicaria, *the* weapon-ſalve, *and the like, they have no ſound reaſon for them: if any thing come to paſſe, it is but caſuall and accidentall, and often deceiveth us. By the ſame imagination they tell us, that wee may inflict any ſickneſſe upon our neighbour: and the ſtronger be our imagination, and* [t] *the more our cogitations that way intended, the greater ſhall be the miſchiefe: by reaſon that by intent cogitation the ſpirits are directed, the which holdeth as well in doing good as harme.* This will ſute well with the Popiſh doctrine, whereas the conſecration of the hoſte dependeth upon the Prieſts intention; inſomuch that any Sir *Iean* may gull his people, and give them a bare water for the body of Chriſt. But now, if imagination do all, our witches & wizards are mere ignorant fooles; let them but turn *Paracelſiſts*, and by their ſtrong imagination they may bring any miſchiefe to paſſe which they had purpoſed, and not be liable to the law. What neede they be ſo much beholden to the divell, as to ſell themſelves to be his ſlaves, if theſe operations may ſo eaſily be effected. But if this ſhould come to paſſe, then the Divell would have nothing to doe. This [t] *Crollius* tells us yet ſtrange things of this imagination; to wit, *it dependeth wholly upon the ſtarres, yea, that it is all one with them, as alſo, that the firmament it ſelfe is indued with imagination, howbeit it be void of reaſon; as man hath imagination with reaſon. And that the whole heaven is nothing elſe but mere imagination, ſending downe upon this inferiour world,* fevers, peſtilences, *and the like, without any corporeall inſtrument. And this imagination,* ſaith he, *is as a load-ſtone, yea, farre exceeding the ſame, working beyond thouſands of miles: yea, ſaith he, in its exaltation it attracteth from the elements whatſoever it pleaſeth. So that theſe wiſe men can attract the power and vertues of the ſtarres into any image, metall, or any other thing whatſoever; inſomuch, that the power and efficacy therof may therin plainly and conſpicuouſly be ſeen.* Many more ſuch things may there be ſeen, the confutation of the which fooleries may in the forenamed *Libavius* at great length be ſeene: where the ſame Author juſtly taxeth the other, that if hee can attract any thing from the

[r] *Figmentum eſt imaginatione forti poſſe ægrotum ex aſtante ſano & robuſto ſanitatem & vires in ſe trahere, cum potius valens ex ægroto contagiũ eliceret. Sympathetica quoq; ut perſicaria, unguentum armarium & ſimilia nullam habent ſcientiam. Si quid fit, fortuna fit, ſeu ex accidente, fallitq; ſæpiſſime.* Libav. *lib. de art. med.* Hippocr. & Hermet. typo.

[s] *Inſligi credit* Crollius *maiorem noxam vimq; inferri fortiorem ſi is qui nocere cupit, ſi cogitationem fortem, deſiderium, & intentionem habeat ad nocendũ: quia cogitatione dirigũtur ſpiritus, quomodo leproſus poſſit inficere alium magis, ſi ſimul intendat cogitationem naturalẽ virtute in membris, obediente cogitationibus & deſideriis, idq; ut in malo, ita & in bono, præſertim ſi anima munda ſit a peccatis, ſi modo mundus inveniri poſſit inter immundos. Hincq; concludetur per verba & operationes cõcurrentibus dictis cauſſis poſſe magna fieri: quod verba ſint cum halitu, calore, & ſpiritu, & dirigantur cogitatione, ſeu imaginatione & appetitu forti, &c.*

[t] *Hæc autem cum particularia ſint, & nihil valeant, niſi patiens quoq; ſit diſpoſitum ad recipiendam impreſſionem; tamen* Paracelſici *tranſferunt ad omnia, indeq; fingunt mirabilia etiam per immanes diſtantias Idem lib quomodo* Magi Biblica ſcripta depravent, exemplis ex *Crollio* productis. *Cum autem homo ex aſtris firmamenti ſuum ſidereum corpus accipiat, & hominis imaginatio tota ab aſtris firmamenti pendeat, imo eadem ſit, & una maneat cum ipſis, neceſſe eſt quoq; firmamentum habere imaginationem, ſed ſine ratione, ſicuti homo proles mundi cum ratione. Ibidem in margine.* Cœlum totum nihil aliud eſt quam imaginatio: operatur in homines peſtes, febres, ſine inſtrumento corporeo. *Et paulo poſt. imaginatio in homine operatur inſtar Solis: ut enim Sol corpereus ſine inſtrumento operatur, redigendo illud in carbones, cineres; ita hominis cogitatio in corporeo tantum ſpiritu, ſeu inſtrumento inviſibili operatur in corpus ſubiectum: quod corpus viſibile facit, id facit etiam corpus inviſibile, ſeu homo ſiderius, alteri damnum inferendo. Imaginatio hominis eſt magnes, attrahens ultra mille milliaria: imo quicquid vult in exaltatione ſua, ex quatuor elementis ad ſe attrahit.* Et paulo ante, *Præterea cum homo ſit majoris mundi quantum eſſe, ſequitur etiam hominem non ſolum imitari poſſe Cœlum, ſed illud quoq; regere ſuo nutu, atq; eidem dominari ſi vult. Omnes res habent naturalem obedientiam ad animam, & de neceſſitate habent motum, & efficaciam ad id quod deſiderat anima forti deſiderio, & omnes virtutes operationeſq; rerum naturalium obediunt illi, quando fertur in magnum exceſſum ſui deſiderij: univerſas mundi virtutes in noſtrum miniſterium cogit, attracta virtute ab ipſo archetypo operum noſtrorum virtute ad quem cum aſcendimus, neceſſe eſt omnem creaturam nobis obedire, totuſq; nos ſequitur cœleſtium chorus. Per fidem naturalem ingenitam qua ipſis ſpiritibus pacificamur, omnes magicæ operationes atq; omnia mirabilia efficiuntur imaginatione accidente.* Et paulo poſt. *Hinc verus* Magus *ſeu* Sapiens, *aſtrorum operationem attrahere poteſt in imaginem, lapides, metalla, ut eandem cum Aſtris exerceant vim atq; potentiam: exemplum ſit ſpeculum incenſorium, per quod rady Solis cum calore ad nos derivantur. Quicquid oculis videmus in majori mundo, hoc idem imaginatio quoq; poteſt producere: ſic omnes herbæ, omnia creſcentia, omnia metalla, per imaginationem, & veram* Cabaliam *poſſunt produci, &c.* Oſwaldus Crollius in præfat admonit. ad Baſilicam ſuam Chymicam, page 37, 38, & 39.

elements,

elements, as hee seemeth to have both heaven and earth at command, why then doth not he and his fellowes help the publike in time of need? And why did he not, saith hee, in the yeere 1613. draw downe some warmth, to qualifie the extreme cold of that nipping winter: and if he can doe good to the publike, and be so envious, it is a pitty, saith he, but he had beene buried in the snow. I adde yet, where were all our imagination-mongers this last yeere 1630. where drouth, and by consequence famine and scarcity prevailed through the most parts of Christendome? It was a very malitious minde, that had no pitty of the publike. If they would not helpe their enemies, yet they might have helpt their friends. But I am sure for all their strong imaginations, if our poore people had not found more reall comfort by the charity of well disposed people, they might often have dined with Duke *Humphrey*, and gone supperlesse to bed. But concerning this imagination, this shall for this present suffice, howbeit I could yet have inlarged my selfe very much upon this point.

A Digression concerning the Weapon-salve, not impertinent for this place.

COurteous and kind Reader, by thy good leave, let mee a little digresse upon a point which, as I hope, will not prove impertinent, of the which howbeit I might by reason of the precedent Chapter have taken occasion to have discoursed, yet had I past it over in silence, if there had not come lately into my hand a little discourse concerning the Weapon-salve, by one impugned, and then by another in another discourse stoutly mainteined: for the which cause I must intreat a little patience to declare as briefely as I can mine owne opinion also, which whether it be grounded on reason I shall be willing to be judged by the judicious aswell of mine owne profession as others. And first I doe here protest before the searcher of all hearts, that in this particular I aime at no private or particular end, either for mine owne advantage, or yet to injury others; but onely to cleere and vindicate the truth from error and imposture. Neither is it here my purpose to meddle with any mans private quarrell, or to adjoine my selfe as a second in this contention: nay both the plantife and defendant are to me alike knowne by any intime acquaintance, the one being knowne by sight, and the other by heare-say onely, and by his late published Tractat. And besides, I have never ever had, nor yet have, any particular relation to the company of *Barber-surgeons*, nor yet any one person among them in particular; and know none of my kinred either by affinity or consanguinity of that profession. Surgery indeed is a part of the Physitians profession, the which, as also the Apothecaries part in *Galens* time (as some doe yet even at this day) was performed by the Physitian alone; although now the case be much altered

No partiall respect moved the Author to meddle with this subject.

tered, the Surgeon often (here in the Country especially) undertaking all three. And therefore, if partiall respects carried me away, I had more reason to give sentence against the *Surgeons*. Besides then, the antient, and in all ages accustomed cure of wounds by application of appropriate and fit remedies to the part wounded, *Paracelsus* hath brought in a new manner (whether he were the first inventer, or onely the disperser abroad of this cure I care not) of curing the same by anointing the weapon onely which inflicted the wound, for some other drawne thorow the wound. [a] *Oswaldus Crollius* a late *Germane* writer, and a very affectionate scholler to his master *Paracelsus*, hath both set downe the description of this ointment, and the manner of performing this cure. It is ordinarily knowne by the name of *Vnguentum armarium* in *Latine*, and in *Greeke* ὁπλατεία, ὁπλοκρίσμα: but by *Paracelsus* and his disciples *Vnguentum sympatheticum*, the sympathicke ointment; *Magneticum & stellatum*, the magneticke and starry ointment, from the supposed attractive power, whereby it seemeth to draw down influence and efficacy from the starres. It is likewise to be observed, that this [b] Author willeth us first before the anointing of the Weapon to stay the bleeding of the wound: as also addeth this caution, that the wound be every day bound up with a clean linnen-cloth first dipt in the patients urine. Moreover, the wounds thus to be cured must neither be in any principall member, and neither nerve nor arterie must be cut. This manner of cure howsoever used by *Paracelsus* and his disciples and some others who have beene by them taught, yet hath it beene by others confuted and impugned, some calling it [c] impostorious and others worse. This same last yeere there came forth a little Tractat, disclaiming the use of this ointment, and proving it altogether unlawfull. But the same yeere there was by a learned Physitian of the Colledge of London published an other Tractat, wherein he not onely labours to confute his adversaries arguments (wherein I confesse hee satisfies me not, whatsoever he doth others) but with might and maine, by a fresh supply of arguments and examples, labours to uphold and mainteine the credit of the Weapon-salve. In the first place then to divert our thoughts from any conceit of a cacomagicall cure (so I cal it according to his owne mind) or diabolicall cure; the defendant (so here I call the Doctor, as the impugning Parson the plaintiffe) takes great paines to prove, and that by many places of Scripture, that becaus God alone operateth all in all essentially, therefore there is no devill nor evill spirit that can produce any good worke or doe any good, his nature being destructive and altogether evill, quite contrary to the manner of Gods spirits operation; and therefore that he is altogether for hurting but never for healing of mankind. As for Gods omnipotent power and goodnesse, that hee is good, yea goodnesse it selfe, to prove the same were but to spend our time in vaine: as likewise, that the divell is the prince of darknesse, aiming at the overthrow and utter ruine both of the soule and body of man, cannot be denied. And although his end be alwaies evill, yet is his purpose not alwaies prosecuted after one and the same manne. Can any deny this [d] text, that *Satan ofttentimes transformeth himselfe into an angell of light*? And what more contrary than light

Paracelsus was at least the man that spread abroad the use of the Weapon-salve.

[a] *In Basilica chymica, pag.* 278.

The names.

[b] *Idem* Crollius ib.

[c] Andreas Libavius *de impostoria vulnerum per unguentum armarium curatione* Paracel. *usitata commendatâ.*

The Devil may often do things apparently good, as cure diseases and the like.

[d] 2 Cor. 11. 14.

light and darkneſſe? Why doth he thus transforme himſelfe? Is it not becauſe he cannot alwaies in his owne lively colours deceive every one; and therefore when the Lions skinne will not ſerve the turne, he puts on that of the Lamb. It will perhaps be objected, that then his actions are ſtill evill, which is the point in hand. I anſwere, that howſoever indeed that be true, yet it ſerveth our turne, if theſe actions be apparently good, which is that moſt men looke after. Now that God oftentimes ſuffereth the devill and his inſtruments to doe ſome apparent good, in healing ſome diſeaſes, &c: if any ſhall deny, experience of all ages will evince the contrary. And a [e] late Writer, as ſtoutly ſtanding for this cure as our defendant, yet cannot deny but that ſometimes the devill may by repairing the radicall moiſture in man, and by a ſupply of benigne, warme, temperate moiſture, retardate, and for a while ſtave off old age. And what, doth not this farre ſurpaſſe the curing of a greene wound? And is not this accounted a reall good which ſo many men hunt after, whatſoever the devills purpoſe bee? Nay which is yet more, did not God himſelfe make [f] the mouth of wicked *Balaam* a notorious wizard, to bleſſe his owne people Iſrael, and yet this ſame imp of Satan aimed onely at the deſtruction of this people, as after appeared? And it is not without great reaſon ordinarily averred, that the white devill is alwaies the moſt dangerous. Who likewiſe is ſo ignorant, that knoweth not, that there are ſuch as they call good witches, which doe more dangerouſly than any others often inſnare the ſimpler ſort. In the time of the raigne of King *Iames* of famous memory, in his kingdome of *Scotland*, after his returne out of *Denmarke*, and marriage with Queene *Anne*, divers witches were queſtioned, and at his owne deſire convented before him, who affirmed they were in the ſhip with him at his returne, relating many particular paſſages which had then happened: among all theſe was there one woman called *Anna Sampſon*, who was commonly (for her ordinary practice in curing maladies) called the good witch, who did conſtantly averre, that ſhe never hurt any, but helpt all ſhe could. Some few yeeres after that, there was in that ſame kingdome a notorious wizard called *Richard Grahame*, who, as I was credibly informed, came to a great noble man, a pious Peere of that kingdome, then lying and languiſhing on his death-bed, promiſing to cure and recover him, if he would follow his advice; who like a truely noble man indeed utterly refuſed any ſuccour from Satan, if God would not by lawfull meanes affoord him health and deliverance, and in this pious reſolution reſigned his ſoule into the hands of his Maker and Redeemer. This ſame wizard was afterwards burnt at the Market-croſſe of *Edinburgh*. I will not avouch that this wizard could then have cured this noble man; but this much to us it evinceth, that he practiſed upon others this trade of healing. And who hath not heard that in our forefathers dayes in the time of *Cimmerian* darkneſſe, when this Prince of the world domineered with leſſe controll, there were certaine ſpirits then uſually frequenting many houſes, performing in the night-time many workes, the ſervants were with great toile to have done in the day-time; as threſhing in the barne, dreſſing up the houſes, &c. And theſe were here

[e] *Pari ratione negari non poteſt dæmones humidum radicale reſtaurando, nimiam ſeneſtutis ariditatem temperãdo, ſuccum meliorem calidioremq; ſupponendo, reliqua requiſita ad tempus ſupplendo, poſſe efficere, ut defecta ætate viri vires nitoremq; juvenilem ac craſin recuperant canos, &c.* Rodulph. Goel. ſynarthr. magnet part. 22.

[f] Num. 24. 2, 4, &c.

Witches convented before King *Iames*.

Anna Sampſon a good witch, as they termed her.

Richard Grahame a notorious wizard.

Hob Thruſh. Faries, & the like ſpirits frequent here when poperie was openly profeſſed.

here called by the name of *Hob Thruſh*; and in the northermoſt parts of this Iland, *Brownie*; and beyond the ſeas other anſwerable names. The white *Divells*, the *Faries*, or rather (as they ſay they were ordinarily to be ſeene) the green *Divells* were wont to pinch the maids in the night time, if all were not cleane in the houſe. And thus thoſe divells were ſeldome obſerved to doe any apparent harme either to mans body or goods, and yet ſtill the ſame Divell; and no queſtion, this was, notwithſtanding, a farre more efficacious meanes to delude the ſimpler ſort, and to lead them hood-wink'd into hell, than when hee appeared in his more lively colours. If God, either for the puniſhment of his creature, or for other ends beſt knowne to his ſecret wiſedome, ſhall ſeale Satan a commiſſion againſt his creature, what matter is it whether hee delude as an Angell of light or darkneſſe? this being alſo a thing moſt certaine, that hee neither can, nor dare in the leaſt point exceed his commiſſion. And therefore it is altogether without ſenſe or reaſon to aske, if then the tutelary Angells leave their charge, as though God had now forſaken them. I anſwer, that this is meant of either his owne elect ones, and then he ſomtimes leaves them to Satan to try for a time; as he did to [g] *Iob*, or elſe they are reprobate; [h] *Ahab*, who was by lying Prophets ſeduced; and that by Satans inſpiration, although by Gods owne direction. [i] *Hath not the Potter power over the clay to make of it a veſſell of honour or diſhonour?* And to no more purpoſe is it, that becauſe it is ſaid, [k] *The uncorruptible Spirit of the Lord is in all things, and* [l] *that from the Spirit of Gods mouth proceede the vertues of all things, with ſuch other places*, which for brevity I here paſſe by, therefore God doth not make uſe of inferiour Angells. And therefore there was no neede of the enumeration of ſo many places to ſo ſmall purpoſe, no man calling in queſtion the power of Gods Spirit. But whereas the defendant would from hence inferre ſuch a new ſpirit of *Paracelſus*, and his owne forging, to operate in this weapon-ſalve, we have at leaſt as good reaſon to deny it. I cannot here for brevity inſiſt upon the ſeverall acceptations of this word ſpirit in holy Writ, but muſt leave it with the true meaning of the ſeverall places alleaged, to thoſe who have more leiſure and meanes to effect the ſame: Yet ſure I am, that in all holy Scripture there is no ſuch ſignification of ſpirit as is here intended. But now I proceed to the ſalve it ſelfe, the ingredients, and manner of uſe ar application. As for the ingredients, the various waies of compoſition, doe evidently evince the vanity and nullitie of the operation of this ointment. Some indeed ſet downe a number of various ingredients collected after a ſuperſtitious manner. Some againe are not ſo ſcrupulous and ſuperſtitious, either in the number of ſimples, or curious compoſition; ſome contenting themſelves with dogges greaſe: and [m] a learned late Writer relateth an inſtance in a woman of high *Germany*, who profeſſed, ſhee onely ſtucke a ſticke or weapon in a piece of lard, and had as good ſucceſſe as others with their moſt curious compoſed ointment. And it is there uſuall with others to ſticke a knife, or any other thing that hath hurt them, or a ſticke in ſtead of it, in a loafe of bread, or in the earth it ſelfe, and yet (ſay they) followeth ſtill the ſame effect. And this, I thinke, were ſufficient to confute

[g] Iob 1.
[h] 1 King. 22. 22.
[i] Rom. 9. 21.
[k] Wiſdome 12. 1.
[l] Pſalm. 33. 6.

The new ſpirit of *Paracelſus* with great reaſon we reject.

The various waies of preparing this ointment argueth the nullity and vanity thereof.

[m] Andreas Libavius *lib. de impoſtoria vulnerum per unguentum armarium ſanatione.*

fute this weapon-ſalve, if there were no more. But it is to be obſerved, that whereas blood by our defendant is accounted one of the principall ingredients of this ointment, how commeth it then to paſſe, that *Crollius* (as it were *Paracelſus* his owne *genius*) doth omit the ſame? But howſoever, ſince ſuch an account is made of the blood, I will not quite paſſe over it in ſilence. It is then demanded why God gave ſo ſtrict a charge to his owne people of *Iſrael*, that they ſhould [n] eat no blood, if not for this reaſon that the life is in the blood? I anſwer, that indeed the blood is the vehicle and receptacle of life, which is communicated to the whole body. But this was not the reaſon why God forbad them the eating of the blood of beaſts; but as that worthy light of the Church [o] *Calvin* allegeth: In this prohibition God would accuſtome men to a gentle an d milde kinde of diet, and leſt then being too much accuſtomed to the eating of blood, they ſhould afterwards be imboldned to ſhed mans blood, which is the principall ſcope is here aimed at. Beſides (as the ſame Authour allegeth) that the fleſh and the blood are not here as divers and diſtinct ſet downe, as differing ſo much one from another, but the ſame in ſubſtance; and yet was the fleſh of beaſts even then permitted to be eaten, and ſo was the milke, being nothing elſe but blood refined and dealbuted or whitened in theſe gloobus mamillarie glands. Moreover, if this had beene ſimply and in it ſelfe a ſinne, and had obliged us *ad ſemper*, for ever, then had it beene ſtill a ſinne, the contrary whereof is true, this ceremoniall precept being but a part of that legall pedagogie; as the difference of meats, cleane and uncleane, and the like. And the blood of the murthered cries as loud in theſe our times, as ever it did after the death of *Abel*, this being ſtill a crying ſinne, and this being a figurative ſpeech, as the plantiffe hath ſufficiently proved. And howſoever blood by ſome be eſteemed for one of the principall ingredients in this ſalve, yet (ſaith the ſame learned [p] *Libavius*) Surgeans hold mans blood to be poyſon to wounds, and that the cure is thereby rather hindred than helped: and put the caſe it were indeed helpefull, yet were this onely applyed, and not at ſo farre a diſtance. And as for the ſpirits in the blood, wee juſtly deny ſo active operating ſpirits in the blood now ſeparated from the body. And beſides, admit there were any ſuch matter, yet were all ſpirits alike efficacious? Hath a heavy melancholicke or phlegmaticke blood as active ſpirits as a quick cholerick and firy blood? And what if the blood be putrefied by the poxe, plague, poiſon, or any other contagious diſeaſe, the blood being ſtarke naught, ſhall theſe corrupt ſpirits be ſo powerfull and efficacious? Surely, the more we ſtirre in this buſineſſe, the more it ſtinketh. And whereas it is ſaid that of mans blood, with the ſpirit of wine, is extracted a ſpirit whereof is made that burning lamp which will burne as long as the party whoſe blood it is, liveth, and at his death goe quite out, with divers other like allegations; I anſwer, that even int his they then confeſſe, that this blood is actuated by meanes of this operating *menſtruum*, the ſpirit of wine, and therefore no ſuch efficious power proceeding from ſo farre a diſtance can be the cauſe of this cure. Beſides, that the right ſpirit of wine is to be knowne for ſuch, if it be ſuddenly quite conſumed with the flame, and put the caſe the

Blood by *Crollius* omitted in the compoſition of this ointment.

[n] Gen. 9. 4. Levit. 17. 14.

[o] See *Calvin* on that place of Geneſis.

[p] *Idem* Libav. ibidem.

All blood have not alike efficacious ſpirits.

A lampe of mans blood, and the ſpirit of wine.

blood might a little retardate and hinder this operation, yet could it neither wholly inhibit the operation of this devouring element, nor could there ſuch ſtrange effects follow as are related of this lumpe. But for brevity I paſſe by all other things concerning this point. The fat is likewiſe forbidden to be eaten, howbeit no vehicle of life, the fleſh (permitted notwithſtanding to bee eaten) being farre neerer the ſubſtance of blood, as hath beene already proved. Againe, as for the bones of the skull, mummy and skull-moſſe, or *uſnea* (by them called the eſſence, I ſay rather the excrement of the skull) being now but parts of the *cadaver*, or dead corps, there cannot bee that neere relation to the lively microcoſme man. And if we plead a ſympathy betwixt man and man, what doe we know but ſome of theſe may ſometimes be taken from an enemie, and then ſhall we have an antipathy, and by conſequent a contrary operation? And let there be as much balſamicke ſalt (as they tearme it) in the blood and bones, this ſame anſwere will ſerve. I hold it impious to mainteine that by vertue of that balſamicke ſalt remaining in the bones of *Eliſha* [q] made to the murthered man revive: for it ſhould then firſt have revived *Eliſha* himſelfe, in whom it inhabited radically, or elſe not ſuffered him to dye. No more was there any power in the dead bones mentioned by [r] *Ezechiel*, nor yet in the dead at the death of our Saviour Chriſt, and at the laſt reſurrection to ariſe, all theſe being meerely miraculous, & not effected by any natural meanes. On theſe, I ſay, and the like places, impiouſly (in mine opinion) and out of purpoſe alledged, I cannot now longer inſiſt, but leave them to the ſcanning and judging of by the judicious and learned Divine, and come to the manner of cure.

The fat aſwell as the blood forbidden to be eaten, and yet never man heard it cry, &c.

There can be no ſuch ſympathy betwixt the living and the dead as is pretended.

[q] 2 Kings 12. 21.

[r] Ezech. 37. 3. &c.

And here I muſt intreate the Reader to call to mind what was firſt ſaid concerning this cure. In the firſt place then the blood was to bee ſtanched, the wound waſhed with the patients owne urine, and well bound up: and that the Author might act his part more handſomely, if a bone were broken then he put into this ointment ſome comfrey rrots. The condition and quality was that it were neither of any principall part, nor yet yet that any nerve or arterie were cut. And what need ſuch adoe about nothing, this being eaſily by nature effected? Waſh an ordinary wound, and keepe it cleane, and I warrant it will heale without this curious ointment, which effecteth juſt nothing, eſpecially as it is uſed. The beaſts (dogges eſpecially) wee ſee licking a wound or ulcer, and by this meanes keeping it cleane from corruption (the chiefe impediment hindring the healing) is thus eaſily cured without either ſtitching or any other helpe. And therefore if this have beene accounted impoſtorious to make the world beleeve that was done by the vertue of ſuch ointment wherewith the weapon was anointed, let no man marvell. This manner of cure is called ſympatheticall and magneticall by way of ſympathy and attraction; and from the ſuppoſed attracted vertue from the ſtarres, *ſtellatum*, or ſtarrie ointment. Now, as concerning the operating vertue by ſympathy, as I doe not deny, ſo I ſay the ſame is not here to be ſeene; and where this ſympathy is to be found, the things ſympathiſing are not far remote one from another: as in the uniſone harmony and conſent of

This ointment effecteth iuſt nothing.

Sympatheticall and why.

In ſympathies the things ſympathiſing are not farre remote one from another.

two

two lutes or vialls may eaſily appeare, which is the defendants owne inſtance. But let any one touch the ſtring of a lute or viall, and ſee whether the uniſone ſtring of another lute a mile off will make any vibration or ſtirring of the ſtraw, or make it leape from one ſtring to the other uniſon with that of a miles or more diſtance; ſuppoſe alſo there be neither wind ſtirring, nor interpoſition of houſes, or any other impediment whatſoever. And therefore the length of a table is no proportionat diſtance to that of ten, yea, twenty miles of the operation of the weapon-ſalve, as is applied by our defendant. And as little, or farre leſſe for this purpoſe make the reſt of his examples of ſympathie: as of the maw or gulſord of fowles, alleaged for this ſame ſympathie, good to corroborate the ſtomacke, braines to braines, lungs to lungs, heart to heart, guts to guts, &c. If I ſhould yet grant all this to be true (whereof I have yet juſt cauſe to doubt, if not to deny, whatſoever ſome others have held to the contrary; and fox lungs working by their abſterſive and opening quality) yet would all this make juſt nothing for the purpoſe, theſe working, *per contactum phyſicum*, by mutuall contact, and their operation exuſcitated and actuated by the internall naturall heat; but none of them producing any ſuch effect at a miles or more remote diſtance. But on things ſo plaine and evident I need not to inſiſt. This ſalve is called alſo magneticall, for magnetically attracting (forſooth) a ſanative vertue from the weapon and ſalve to the wound. But the experience of many yeeres hath taught us, that the load-ſtone will draw yron but at a ſmall diſtance, neither twenty, ten, nor yet one mile, take as bigge a load-ſtone as a mans head, and as little a piece of yron as you will. ‘ And therefore although ſome agents worke at ſome diſtance, yet is there alwaies ſome proportion to be obſerved betwixt the agent and the patient; and although there be not alwaies a naturall contact, yet there is commonly ſome effluxe, or emanation whereby the one toucheth the other. And this is the ordinary manner of operation. And that this is the caſe with the loadſtone may eaſily appeare, in that it attracteth yron, more or leſſe, as it is of efficacy and power: and not only doeth it draw yron, but even ſometimes ſilver it ſelfe: yea, ſometimes one loadſtone hath beene obſerved to draw another, yron to draw the loadſtone, yea, yron to draw yron. And ſome piece of a loadſtone hath beene obſerved, with the one ſide to draw yron unto it, with another to draw another loadſtone, and with a third to attract both unto it. And as concerning the point of the needle compaſſe alwaies looking to the North, that is not univerſally true: for ſailing towards the Weſterne world, paſſing under the *Meridian* of *Aſores* or *Terceres* Ilands, the compaſſe then turnes, and lookes not towards the North pole as before. And not onely there, but even in our owne hemiſphere al-

Magneti alland why.

‘ *Quoniam igitur nulla actio fieri poteſt, niſi per contactum (ut in naturalibus demonſtratur) ſimilia autem hæc non ſeſe tangunt quæ per naturam moventur unum ad aliud, neceſſe eſt ſi applicari invicem debent, demitti aliquid ab uno ad aliud neceſſe eſt, demitti aliquid ab uno ad aliud quod proxime tangat, & ejus applicationis principium ſit.* Et paulo poſt. *Nos enim præſentibus multis e noſtris medicis experientiam multorum (magnetum) fecimus perpendiculo bene & concinne aptato, quale eſt in navigatoria Pyxide manifeſte vidimus magnetem trahere magnetem, ferrum ferrum, tum magnetem trahere ferrum, ferrum magnetem: porro electrum, parva electri fruſtula raperc, argentum trahere argentum, & quod valde mirati ſumus, magnetem vidimus argentum trahere, &c. Vidimus quoq; idem fruſtum magnetis per unam faciem magnetem trahere non ferrum, per aliam ferrum non magnetem, per aliam utrumq;, quod indicium eſt una parte plus eſſe magnetis, in alia plus ferri, in alia utrumq; æqualiter, unde fiat diverſitas attractionis. Quare nemini eſſe dubium debet ſimilia omnia per ſe, ſe invicem trahere, niſi per accidens impediantur.* Et paulo poſt. *Conſtat præterea perpendiculum illud declinare a linea quo ad polos ſpectat, in noſtro quidem hemiſpherio, quod eſt a fortunatis inſulis ad* Carygaram *declinare dextrorſum per gradus circiter 9. In alio autem hemiſpherio ultra inſulas fortunatas declinare ſiniſtrorſum, & modo plus, modo minus: obſervant enim qui ad novum orbem navigant, quum perventum eſt ad meridianum quod per Azores vocatas inſulas tranſit, mutari perpendiculum, & quum in noſtro mari dextrorſum ſtetit a polo, illic ſiniſtrorſum verti &c.* Hieron. Fracaſt. *lib. de ſympath. & antipath. cap. 7.*

ſo that the needle of the compaſſe declines from the line looking towards the North, from the *Canarie* Ilands to *Carygara*, about ſome nine degrees. But of this ſubject, although I could ſay a great deale more, yet this ſhall here ſuffice. And in the fire this is yet more manifeſt, where there is an emanation of heat, which warmeth at a proportionate diſtance: and therefore although the fire heat, and warme at a remote diſtance, yet is this not indefinite, but proportionate, the fire warming according to the bigneſſe of the fire, and the propinquitie or remoteneſſe of the object. And therefore although the fire be a very active agent, yet make a fire of ten or twenty load of wood or coales, and in a cold froſtie morning let any ſtand a mile or two off, yea, although there be neither hill, nor any other obſtacle betwixt, yet let him tell me what great warmth he findes thereby. As for the diſtance alleaged, ſometimes to interceed betwixt the bullet and the party thereby offended, it makes as little for the purpoſe: for the bullet violently beats the aire, the aire thus agitated, worketh ſuch a violent impreſſion on the bodie: and the like may be ſaid of the lithning producing the like effect. But this aire ſo agitate by ſuch an agent will not offend the partie many miles diſtant from thence. *A friend of mine told mee, that in a hot skirmiſh, betwixt the* Engliſh *and the* Portugalls, *in the Eaſt* Indies, *a bullet ſhot from the enemies ſhip, paſt over him within a yard or little more of his head, and yet never hurt him.* As for the ſweet ſmells of Roſemarie in *Spaine*, and Saſſafras wood in the Weſt *Indies*, be many miles carried into the aire, and by ſailers ſmelt a farre off, what ſtrange thing is here, theſe countries abounding with ſuch odoriferous trees and ſhrubs, by meanes of the vehicle of the aire agitated with the wind, carries ſuch ſmells to the olfactorie organe, as I may ſay, where wee ſee, that ſenſe it ſelfe is here judge of this action: and yet if the wind be contrary, theſe odoriferous and fragrant ſmells are not carried halfe ſo farre. The like is likewiſe here in our owne countries, by meanes of the bloſſomes of peaſe and beanes obſerved. And yet this ointment, being ſo little in quantitie, notwithſtanding all winds, or other interceding rubs or hinderances, can by a direct line ſend out for many miles a ſanative vertue from this ſalve and beſmeared weapon to the wound. Now, yet ſomewhat more concerning this operating medicine, beſides the blood beſmeared on the weapon, there is alſo great ſtore ſpilt upon the ground, and on the patient clothes, and in the ſame, no doubt, great ſtore of ſpirits, and therefore the greater ſtore of blood be effuſed, the ſooner ſhould the cure be performed: and if thoſe few ſpirits in ſo ſmall a quantitie of blood ſo far remote from the patient produce ſuch ſtupendious effects, ſhall all thoſe ſpirits of the hot blood ſo neere the patient be idle, and of none effect? But I will yet demand further, whether the blood beſmeared on the weapon, or that mingled with the ointment gives this efficacie and operation. If that in the ointment, how then, when there is no blood in the ſame, as wee have already proved. (As for blood on the weapon, wee have newly anſwered it) and if any, then this blood is taken from any man, and yet ſometimes they tell us of the ſympathy betwixt the blood of the wound and wounded, howbeit this blood may be taken from one that bare the patient ſmall good will. But if they will

Fire warmeth not at any indefinite diſtãce

In all theſe there is ſtill a phyſicall contact, which is not in the Weapon-ſalve.

In ſweet ſmells there is a ſenſible manation or exhalation frõ the ſubiect to the olfactorie organes.

The blood uſed in the Weapon-ſalve is takẽ from any man.

will yet hold so neere a sympathy, then this cannot hold betwixt those that differ so much, it may be in complexion, and many other circumstances, but especially betwixt man and beast. But if we should yet admit of this sympathy, yet when the blood is now separated from the body, this sympathie also ceaseth: and although there remaine some vertue in the parts so separated, yet are they farre different from those of a living man, a dead man being a man onely equivocally: for the which cause it commeth also to passe, that of the dead carkase of a man are ingendred some other creatures, but never a man being of the same *species*. And hence also is evinced the impertinency of the defendants comparison betwixt the blood and a graine of corne: for, as I said, the blood now separated from the body hath lost those lively spirits and operations it injoyed being within the body; therefore when as being yet within the body, it was not able to produce any such effect at so far a distance, farre lesse now reteining onely the nature of a part of a dead carkase. But the case is not alike with the graine of corne, which hath not yet left its proper forme and potentiall energie to produce another corne like it selfe, being sowne in a fit and convenent soile, as the meanest husbandman in the country can tell; and when I shall have as good triall of the former as of the later, and as good reason, I shall be ready to beleeve it. And therefore the seede of generation of man, being sowen in a fruitfull soile, had been more pertinent to be compared with a graine of corne, howbeit it is true, this would not have proved the tenent the defendant tooke in hand. The blood had farre more pertinently beene compared with the chaffe or straw: and as the straw will never produce corne, sow it and dung it as much as you will, no more will the blood produce any such effect as is pretended, order it as you please. There is then no sympatheticall nor magneticall cure performed by this ointment, as is erroneously pretended. This opinion symbolles too much with *Paracelsus* his imagination, whereof something hath beene lately said. As concerning the cruentation, or bleeding of the corps killed, at the presence of the murtherer, it would take up a larger time to discourse of, than I can here well spare. Some would have it by antipathy, and some otherwise; howsoever, it is not alwaies observed to hold true, although some strange things concerning the same are received, besides, that sometimes some innocents have beene by this meanes accused. And if this come by antipathy, then when sometimes at the approaching of some whom the deceased dearely loved, it must come to passe by sympathy; and thus shall wee have one and the same effect produced by two so contrary causes: and therefore the defendant findes as little helpe here, as in the other arguments. It is likewise to be observed, the time of the yeere, the site or situation of the dead, the nature or quality of the blood, magicall spells, with many other things, may hinder or further such an effect: as also when sometimes the Magistrate or other maketh the party suspected, put his finger into the wound, &c. And therefore I advise Magistrates not to be too rash in giving credit to every such shew of detecting a suspected person. And as concerning the operation this ointment taketh (as is supposed) from the starres, I have already proved, that many times this

This neer sympathy, if any, ceaseth, the blood being once separated from the body.

Blood now separated from the body, hath not such active spirits as before, neither yet hath it that potential energy as a graine of corne.

The bleeding of the dead corps is not a certain and undoubted signe whereby to discover the murtherer.

Many things may hinder or further this bleeding.

This ointment receiveth no such particular vertue from the starres.

cure is as well performed by other things where there are no ingredients collected with the obſervations of the heavens. And as I doe not deny a power from the ſuperiour powers of the heavens upon our inferiour ſublunary things here below; ſo in like manner doe I acknowledge the ſame to be but generall, and ſo effect things here below, as they find them diſpoſed. And even in ſome of thoſe moſt cōmonly received and ſubject to our ſenſes, all is not ſo cleare, but may admit of ſome doubts. As who makes any queſtion of the Moones predominant power over humid and moiſt things; and hence is the cauſe of the fluxe and refluxe of the ſea aſcribed to this planet, together with the ſpring-tides, and yet might it be asked why have wee ſo high a ſpring-tide in the change of the Moone, when ſhee is quite hid from our ſight, and ſhines not in our horizon, as well as when ſhe ſhines in her full and greateſt glory and ſplendour: and likewiſe ſince the ſea in moſt places keepes a like time of ebbing and flowing, yet in ſome other againe, it ebbes and flowes farre oftner, as in the *Euripe* and at *Burdeaux* in *France*. And why againe in ſome places it neither ebbeth nor floweth: as in the *Balticke* ſea; of ſome of which, althoug ſome have indeavoured to render a reaſon, yet are they not ſatisfactory and without doubts. If there be then ſuch doubt concerning this neereſt planet unto us of all others, what may wee ſay of the remoteſt fixed ſtarres, and their particular ſuppoſed influences? And therefore although ſuperiour bodies produce due effects upon theſe inferior creatures, yet have they no ſuch particular influences upon theſe inferiour bodies, as is ſuppoſed. And ſince the ſtarres are of ſo vaſt a bigneſſe, that the leaſt fixed ſtarre farre exceedeth the whole earth in bigneſſe, they ſend not downe ſuch particular influences upon the particular ſubjects, but affect theſe inferiour things, as wee have ſaid already. And therefore wee juſtly deny thoſe particular influences upon particular ſimples, as wee have ſaid. As with like reaſon doe wee deny that ſome ſtarres make the body ſtipticke, and ſome againe prone to fluxes. But wee finde by daily experience, that in obſtructed bodies, without previous preparation, phyſicke will not ſo well produce its expected effect. But becauſe ſomething concerning this hath beene ſaid already, I will here ſurceaſe; but withall I would have the reader take notice of one point whereby the defendant would faine ſeeme to mainteine the credit of particular effects of the ſtarres; he wreſts and detorts ſome places of Scripture, as in other paſſages of his booke may evidently appeare. Hee makes uſe then firſt of that place of *Eccleſiaſt*. *There is a time to plant and a time to pull up*. What can be here collected, but that we are in all our actions to lay hold on the right time and oportunity, as he inſtanceth in the husbandman, and here he ſhall finde no particular influence. As little for his purpoſe maketh that place of the *Pſalme*: [t] *The Sunne ſhall not burne thee by day, nor the Moone by night*, where *David* witneſſeth his confidence in God ſo much, that nothing can hurt him, no, not the Sunne himſelfe, nor the Moone, theſe being the two planets that have moſt powerfull operations. Neither is here any particular influencee vinced, but ſuch ordinary operations as are by them produced upon theſe ſublunary creatures. And if I ſhould grant the Moone produced the Epilepſie (which

Whether the Moone be the cauſe of the ebbing and flowing of the ſea.

It ebbeth & floweth there ſeven times in 24. houres.

Starrs make not ſome bodies ſtiptick and others prone to fluxes.

Eccleſ. 3. 1. 2. &c.

[t] Pſalm. 121. 6.

is

is yet to prove) yet would it not prove this particular influence. Againe, there is a place produced out of the [u] *Ephesians* after this manner by him alleaged. *Put on the whole armour of God, that yee may resist the divell in the unfortunate day.* Now, neither in the new translation, nor other I could find, neither yet in the originall *Greeke*, nor *Bezas Latine* translation could I find any such unfortunate phrase. See then how farre this trash is fetcht to prove that which cannot be found. The place of *Iob* is as little to this purpose, yea, rather maketh against the same. For whereas [x] the Lord there asketh *Iob* whether *he knoweth the course of heaven, &c.* this interogation is to be taken for a strong negation, as in the precedent and subsequent discourse, may evidently be evinced. I wil proceed no further to this apocriphall proofe, which, notwithstanding, would stand him in as little stead. Now, I proceed to that which remaineth.

[u] Ephes. 6. 11.

Interpreters understand this of troublesome & sharpe times.

[x] Iob 38. 21, 22, &c.

All the former arguments and allegations seeming too weake, and the credit of the weapon-salve now being in danger, the defendant is forced to flee to a miraculous operatoion, whereat indeed, in most of those generall passages concerning the Almighty power of God hee aimeth at. And thus it appeareth, that not onely in some places, hee calleth it miraculous, but affirmeth, that *that man that beleeveth, and relieth upon this spirit, may effect what hee desireth*, and that *even by the true knowledge and use of it, the Prophets and Apostles did wonders, as well in curing, as effecting matters of greater moment.* Now, that the Spirit, or omnipotent power of the Almighty, can doe whatsoever it pleaseth, is without all controversie; howbeit here he seemeth to intimate unto us this Spirit or power of working miracles, and then immediatly afterwards applies it to the dead blood. I know not what hee meanes to make such a mingle mangle of miracles with this working of the weapon-salve. If it be miraculous, like the cures performed by the Prophets and Apostles, let it appeare, and wee will beleeve it; and if this be true, hee might have spared all this labour in alleaging falsly so many places of Scripture with his other arguments. And yet I deny, that he that hath the gift of miracles may doe what hee listeth: for neither *Moses* nor *Aaron*, both indued with this spirit, could either prolong their fatall period of life, or yet atteine to enter into the land of *Canaan*, although the chiefe earthly thing that holy man *Moses* did desire. And to the end wee may the better beleeve any dotage that *Paracelsus*, or any phantasticall spirit hath hatched in his braine, wee have brought in the miraculous healing of the [y] Poole of *Bethesda*, with the which it seemeth this weapon-salve is paralleled: yea, the lying legend of [z] *Tobies* Angell, and the liver and heart of his fish, the perfume whereof is there said to chase away the evill spirit. What need wee thus to be entertained with lies, if this cause be good. [a] This sort of divell (saith our Saviour Christ) is not cast out but by fasting and prayer. The perfume of the heart and liver of a fish are used by none to drive out divells, unlesse by Magicians; and that it hath any such power, our rationall Physitians, I am sure, do no where that I have red, avouch. As for the Poole of *Bethesda*, when I shall see as good a warrant for the weapon-salve (the manner of operating I meane at a farre distance) as I see for it, I shall be ready to beleeve it. Besides, it resteth

The curing by the weapon-salve accounted miraculous, and sometimes mistical.

Moses and *Aaron*, although indued with the gift of miracles, could not doe what they listed.

[y] Iohn 5. 2, 3, &c.

[z] Tob. 6. 7. chap. 5. 12. *Tobias* guide calls himselfe *Azarias, &c.* and againe, chap. 12. 15. hee calls himselfe *Raphael*, one of the seven Angells, &c.

[a] Math. 17. 21.

yet to proove, that in this Poole of *Bethesda*, did any sanative vertue reside, as also in the River of *Iordan*, wherein [b] *Naaman* the Syrian was cleansed from his leprosie. And in the text it is affirmed, that at a certaine time the Angel of God moved the water of this poole, and whosoever after this stepped in first, was healed, and freed from whatsoever infirmity he was formerly troubled with, and no other, untill the next time, although multitudes lay there attending this motion of the water; which if it had beene otherwise, then that infirme person healed by our Saviour needed not to have lyen there so long. And howsoever this cure was miraculous, and done *per contactum*, and not at a farre distance distance, as the operation of the weapon-salve is pretended to be effected: although I disclaime here any efficacie in the water, as the like appeareth in the [c] clay and spittle wherewith our Saviour cured the blinde man, this clay participating of no such sanative power; yea rather efficacious to the contrary to put out eyes. And the better to blind the world, and to confirme and strengthen his opinion of working miraculously, or (as sometimes againe hee sayeth) mystically, hee would have us quite to abandon and abdicate all heathen Philosophie, the [d] Apostle giving us warning *that we be not therwith deceived*. But I think the abuse doth not abolish the right use. What? shall all Universities give over teaching *Aristotles* philosophicall precepts? The scope & drift of al is this, that we be not tied to the ordinary operation of agents and patients, but adhere to *Paracelsus* and his followers, and beleeve their mystical, miraculous, if not cacomagical manner of curing, and so by this meanes must we take for current whatsoever they shall obtrude upon us, as may by the question now in hand plainely appeare. By this meanes also should all our rationall and methodicall proceeding by our antient Physitians so carefully prescribed, be quite overthrowne. And what? were miracles in the old Law so seldome, and that by holy men onely performed, and afterwards by our Saviour Christ and his Apostles, and is it now in every mans power that can greaze a weapon or sticke at pleasure, to worke a miracle? We justly tax the church of *Rome* for their lying wonders and miracles by [e] Gods owne spirit foretold, and shall we beleeve that whatsoever strange or wonderous act, transcending the ordinary course of naturall agents, is some miraculous worke of God? Nay wee have no reason so to doe. We know there was a [f] *Simon Magus*, who with his counterfeit miracles wonderfully deluded the *Samaritanes*. And have we not good reason to suspect *Paracelsus*, and what he and his followers obtrude upon us, of such especially as transcend the course of ordinary agents. If he had bin either Prophet or Apostle, we might have had a better conceit of his strange cures; and yet not so that we would not have his tenents examined & tried by the true touchstone of Gods word, with the which this doth not agree. And that he was too much addicted to infamous magick, but that I wil not now so spend my time, I could easily make it appeare. And that he was no holy man, may appeare by his manifold impieties in abusing and wresting many places of holy Scripture to maintaine his phantasticall and impious opinions, concerning which, a [g] learned writer hath composed a whole tractate. As for his wholesome

[b] 2 Kings 5.14.

It cannot be proved that the poole of Bethesda had in it any healing power.

[c] Iohn 9.6.

[d] Coloss. 2.8.

Heathenish Philosophy is not to be abolished, but the abuse to be shunned.

[e] 2 Thes. 2. Revel. 13.

[f] Acts 8.9.

Paracelsus was addicted to diabolicall magicke, and therefore we justly suspect his mystical and miraculous cures.

[g] *Possuntne* Paracelsici *Magiam suam divinarũ literarum authoritate & philosophia physicæ ij nomine defendere.* Autor. Andr. Libav. &c.

ſome and approved chymicall remedies either of his owne invention, or collected from other men, I am ſo farre from diſallowing the uſe of them, that being diſcreetly uſed, I doubt not but they may and doe produce very laudbale and deſired effects; neither am I, or ever was I ſo rigid, that I would refuſe the uſe of any ſafe and lawfull remedy, whoſoever were the Author. As for that they tell us, that if the weapon be expoſed to the cold aire, the wound will ſmart, and be in paine; but not ſo, if kept warme in a cloſe place and free from duſt. To that I have already ſaid concerning ſympathy may ſerve for an anſwere. And if there bee ſuch a ſympathy, ſeeing wounds are much wronged by great noiſes; as ſhooting of ordinance and the like, I mervaile whether ſuch a noiſe many miles diſtant from the party wounded, but hard by the weapon anointed, would annoy the ſaid wounded partie. It is by that famous [h] *Pare* reported, that at the ſiege of *Heſdin* in *France* by the army of *Charles* the fifth Emperour, at the ſhooting off of the ordinance many hurt in the head were extremely tormented, whether the weapons wounding them were in the open aire or lapt up warme by the fire-ſide. And I meruaile whether our ſouldiers now in the *Germane* warres doe alwayes keep their weapons in the open aire, or cloſe lapt up. I beleeve it is not the cuſtome either of the King of *Sweden* or his enemies, to lap up their weapons by a fire-ſide; and yet, if one ſhould make inquiry, hee ſhould find, that many of them were notwithſtanding eaſily cured without great paine, as many by experience have heretofore found true. Some wounds againe in regard of the ambient aire, although but ſmall, and in themſelves ſeeming ſecure, yet many times prove mortall: that I ſay nothing of the ſeverall conſtitutions of bodies, time of the yeere, the country, age and ſex, &c. But it ſeemeth this cure like an Empiricke contemneth and neglecteth all ſuch circumſtances.

[h] *Lib.9.cap.14.*

The ambient aire much hindereth or furthereth the cure of wounds.

As for the ſigne of life and death by the blood ſweaty drops, I hold it either impoſterious or impious and ſuperſtitious, the ſympatheticall operation being alreadie overthrowne. Powder of red ſanders being laid upon the weapon being warme, and being moiſter then it may make a ſhew of bloody ſweat, and then this is but to cozen the world: and if otherwiſe, it is already anſwered. And as for the knowledge of life and death by a lampe made of his blood with the ſpirit of wine, I have already touched it, and if any ſuch thing be effected, it is more like to bee produced by art diabolicall than otherwiſe. As for that which is alleaged, that lying with a menſtruous woman will fruſtrate the operation, I hold that the carnall knowledge of any woman is hurtfull to the wounded, and this ſtandeth to farre better reaſon than that the perſon that anointeth the weapon, lying with a woman ſhould be hurtfull to the wound. But on theſe and the like I will not any longer inſiſt, but proceed to ſome examples.

The like may be ſaid concerning drops of blood on the weapon when the patient tranſgreſſes in Diet.

Now although that which hath beene ſaid already might ſuffice to prove the invalidity and unlawfulneſſe of this cure, yet will we ſay ſomething of theſe examples alſo. Theſe examples then are of two ſorts, either of ſuch cures are ſuppoſed to have beene performed by the weapon-ſalve, or of other magneticall and ſympatheticall cures (as

Lying with menſtruous women.

the defendant calls them) seeming farre stranger than those performed by this ointment. As for the first sort then, admit they have been performed, wherein I will not call in question the relaters credit, of what quality soever, the question is not here *de facto*, as we say, but *de jure*; not whether there hath beene any such cure performed, but by what meanes, and therefore they are of no validitie. And the invalidity of this argument desumed from issue and event, I have already in the beginning of this discourse answered. Of one of those cure notwithstanding I will speake a word. *A fellow* (saith he) *had his finger cut with a sith, and when the blood could not bee stanched, the Noble man his Master wished to knocke off the handle of the sith, and send him the very sigh to anoint; the which, the wounded fellow himselfe went about, and at the very first knocke he gave the sith that had wounded him the blood stanched.* In the same place he avoucheth that the same noble personage acknowledged, that although there *were not drop of blood to be discerned on the weapon, yet if hee anointed the place of the weapon that made the wound (which oftentimes he confessed was done by guesse) he did aswell performe the cure, as if the blood had stucke upon it. Out of which revelation or detection* (saith our Defendant, for they are his owne words) *I gather, that all the mystery of this cure consisteth in the secret and invisible spirit that is within the blood, aswell remaining still and operating in the wounded body, as that which hath penetrated invisibly into the weapon: or else without the presence of the visible blood it could not operate.* Out of which I againe likewise collect, that if all this mystery consist in the secret and invisible spirit of the blood; then no part of this mystery consisteth in the salve; and so by consequence the variety of ingredients blood, fat, mummy, mosse and bones, the observation of the starres and position of the heavens in the collection and composition are of no efficacy, and not to be regarded, and consequently it will follow that this is a meere gull and tricke put upon the world to cozen them, and by this meanes the cure will answere the name by some imposed, to wit impostorious. Againe, whereas it is said, that the cure was aswell performed without any blood to be seene upon the weapon, as with it; that the same Noble man ingeniously confessed, that he was often forced to anoint the weapon by guesse, I againe gather this conclusion, that the former tenent of the emanation of the spirits of the blood in the wound to that of the weapon, and the sympathy betwixt both is frivolous and idle. The weapon is sometimes anointed by guesse, there being no blood sticking on the same whereby to discerne it; and yet this stout Champion, where both sense and reason faile, loath to have the foile will needes have the spirits of the blood to bee there by secret penetration. I thought strange before to heare of so subtile, penetrant spirits of blood separated from the body, and now I confesse I am more amazed to heare as much of the emanation of spirits of blood where no blood at al is to be seene. In a peice of wood, perhaps, there might be more appearance of this penetrating spirit, but in yron or steele it is farre more unlikely. This is a tricke transcending that which hath hitherto been published.

Now to prove the operation of the Weapon-salve, and confirme his former tenent, (although already by himselfe overthrowne) besides

Historie.

The mystery of this cure new ascribed to the secret or invisible spirit in the blood, and not to the salve.

The salve then is of no efficacie.

Marke well.

sides that which hath been said already, hee mustereth up a number of other examples both homebred and forren. One is of a Noble knight now resting in peace, who often staied any fluxe of blood at a pretty distance, if he might but get a handkercher of the parties with some of the same parties blood sticking thereon: the which manner of cure, because built on the same foundation with that which hath beene said already, concerning the sympathy betwixt blood and blood, what hath been said already shall now suffice: howbeit the argument used is but impertinent, that if this knight had thought this cure unlawful, would hee have persisted in the use thereof? And the Defendant himselfe sayes, *Bernardus non videt omnia:* this knight might likewise bee perswaded of the lawfulnesse of this cure: and yet doe not milions of people often commit enormious crimes, which their consciences doe witnesse to be sinnes? And this I am sure none will deny. I deny not notwithstanding, that many who both use this weapon-salve, and many other unwarrantable, are perswaded of the lawfulnesse of the same: neither yet doe I thinke so uncharitably of all such persons, as have through ignorance used either this, or some other cures of the like kind, which is the cause I take this paines to acquaint them with the truth, and to reclaime them from their erroneous opinions.

History of Sr. *Walter Raleigh* stanching any fluxe of blood

A slender argument.

Other sympatheticall and magneticall cures (as they are called) are likewise in the same chapter produced, some of them in my opinion (and I doubt not but I shall have many both of judicious, learned and religious on my side) as like cacomagicall cures as an egge is like another; and therefore, if this may passe for current coine, I warrant we shall not bee unfurnished of such commodities. The first is concerning the cure of withered members, by taking some of the nailes, haire, and skinne of this member, stopping them in a hole of a willow or hazell tree, bored with an auger or wimble, fastened with a peg of the same wood, and close stopt up: and to give the better glosse to the matter, it is added, that the motion of the heavenly bodies, the Moone to bee increasing, and the good Planets in such a multiplying signe, as is *Gemini*, &c. This cure is by him also called magneticall, concerning which manner of cures, because I have already said something I shall not now need to speake much. We have had already much adoe about the spirits of the blood moving to and fro, for the which were pretended many faire shewes of reason, howbeit to small purpose, as hath been already proved; and now behold wee have as great, yea greater matters performed without this loud-crying blood and the spirits of the same. Now the very excrementitious parts (by most of our Physitians denied the very name of parts) haire, nailes and skinne, seeme to be as efficacious as the blood it selfe. Nay any old wife can cure warts by rubbing the same with a piece of raw beefe, and after burying the same in the ground, the which as it rotteth and wasteth away, so doth the wart. Well then, according to the Defendants owne assertion, this is performed without any observation of the heavens which have here no energy: and indeed the starres are made but a stalking horse to hide a great deale of cosenage in the like cures, as may by that which hath been already said, easily appeare.

Some of the examples alleaged are two like cacomagicall cures.

Strange manner of the cure of withered members.

Skin, haire and nailes as efficacious as the blood.

But

Starre but made a ſtalking horſe to hide a great deale of cofenage

But now I would aske mine Author, whether there be as great and efficacious ſpirits in thoſe dry excrementitious parts, as was in the blood, from whence was fetched the ſanative or healing vertue. In the firſt place then it is ſaid, theſe parts were withered and dried up, and theſe excrementitious parts, eſpecially now amputated from the part whereunto they pertained, I thinke not ſo well furniſhed with balſamicke ſpirits, as that they might impart ſome to this member from whence they were fetcht, there being no bond to tye them to communicate that to others which they have not themſelves. From whence then proceedeth this ſanative vertue? If it be anſwered, from the ſtarres, I have already confuted that, yea he himſelfe hath made it void. But if it be anſwered from the tree, I demand againe what ſo great a ſympathy betwixt the tree willow or hazell and the parts of a mans body? What? is there ſuch a ſympathy betwixt a vegetable and an animall? are trees and plants furniſhed with ſuch ſpirits as may ſupply the defects in man? As for the event that ſo it commeth to paſſe, proveth no more than may bee ſaid for any cacomagicall (for ſo I ſee I muſt diſtinguiſh) operation. And how like this is to this ſatanicall operation of witches and ſorcerers, may by that Hiſtory by a late Writer related, eaſily appeare. *A Scottiſh King languiſhing of an irrecoverable Conſumption (as was ſuppoſed) at length were certaine witches diſcovered in the country of Murrey at a ſmall fire roaſting the Kings picture made of waxe, and as this picture waſted, ſo the body of this King ſenſibly decayed and waſted away; and as theſe witches pinched this picture with pins or bodkins, ſo this King found paine in his body anſwerable: and theſe witches being apprehended, and this picture taken from the fire, the King recovered.* The application is eaſie. This I leave to the judicious, Chriſtian and unpartiall Reader to judge of. It is well knowne I am ſure, that witches are very diligent in ſearching after ſome of the clothes or haire, &c: of that partie they would bewitch, although this be not alwayes. And that they may likewiſe ſometimes helpe the ſicke to health, hath been already proved. Howſoever ſure I am, this is not the manner of operation practiſed by God himſelfe or any of his Prophets and Apoſtles, either in the old or new Teſtament. No more than the others doth that relation concerning the herbe roſe of the Sunne opening and ſhutting as doth the matrix, prove any thing. This plant is put in plantaine water, and a little of this water given to the woman with child in the beginning of her labour, and the gentle-woman uſing this remedy, judgeth of the time of the birth by the opening and ſhutting up of this plant. In the firſt place then this is a relation from others, and what may therein be concealed I know not. And admit all be true as is related, yet this plant and plantaine water not being of one and the ſame operation, ſeeme not ſo well to accord: for howſoever the former may produce a laudable effect, yet the plantaine water being of an aſtringent faculty, is impertinent: and were better to uſe ſome matricall water appropriate for ſuch a purpoſe. Howſoever this inſtance or argument taken from ſuch an event (put the caſe it hold alwayes true, whereof I am ignorant) will yet prove nothing. And what doe I know what may bee here hid and concealed from us in this relation? and what

Hiſtory of the bewitching a Scottiſh king by a picture of wax. i *Bodin. Dæmon. lib.* 2. ex Hect. Boet. *Hiſtor. Scot. lib.* 2.

Witches practiſes.

Operation of the roſe of the Sun.

Something may bee concealed, and ſomthing not truely related.

what know I whether there be ſpels, or compact direct or indirect uſed by thoſe who make uſe of this remedy? Much more could I yet ſay concerning this, but I haſten to that which followeth; howſoever many times *aliquid latet quod non patet*. There is likewiſe related unto us a ſtory concerning the *Jaundize*, at the diſtance, not of 10. or 20. but even almoſt of a 100. miles, the which becauſe I have from the ſame author, and he relateth the ſame from a great perſonage, yet becauſe he taketh upon him the juſtifying of ſuch manner of cures, I take it as his owne act. This cure of the *Jaundize* is performed by meanes of a paſte made of the aſhes of certaine wood againſt the *Jaundize*, together with the urine of the patient, with a blade of ſaffron in the top each ball. As for the ingredients of theſe balls, I doubt not of their efficacy and power, being uſed after an orderly, legall and methodicall manner of other medicines: but that they have any power to worke at ſuch a diſtance, I am not ſo credulous, as by ſeeming ſhewes to beleeve. The manner of the cure is that theſe balls are layd in a ſecret place, where they muſt not be ſtirred, leſt the cure be hindred. And it is not unlike that of the Weapon-ſalve, but that this ſeemeth rather to exceed the ſame. In that we read not of above 20 miles diſtance betwixt the wound and the weapon-ſalve, and here is neere an 100. And beſides, there was blood, and the ſecret emanation of the ſpirits of the ſame from the wound to the weapon, the blood thereon and the ſalve, with the ſpeedy poſting backe againe of all theſe nimble ſpirits with their ſanative vertue to the wound: and here wee have a tincture of blood and naturall ſalt, and ſome of the relicks of the icteritious humor. But this emanation of ſpirits, and the manner of this cure may eaſily be confuted by that which hath been ſaid already. And we are yet to take notice, that in the weapon-ſalve the ſimples were to be collected at a certaine time, when the aſpect of the heavens were propitious; and in theſe balls working at a farre greater diſtance wee heare of no ſuch matter obſerved: and from hence may we collect that this and ſome other circumſtances are but fopperies, and have no more power to procure or further any ſanative vertue, than ſpells, characters and uncouth words have in the cure of diſeaſes. But this may yet ſeeme ſtrange to a rationall Phyſitian, that he affirmeth indefinitely any Jaundize, of any age, ſex, or proceeding from any cauſe, may be thus cured. Our beſt medicines duely applied *per contactum*, yet cannot cure any Jaundize whatſoever; and yet theſe balls are ſaid to do this at almoſt a 100. miles diſtance. [k] What if the *Jaundize* proceed from

Hiſtory of cure of the Iaundize at the diſtance of almoſt a 100 miles.

A ball for the cure of the Iaundize at ſuch a diſtance.

Note, here, there is no uſe of the ſtars and celeſtiall bodies, which are ſometimes ſo efficacious.

Theſe balles are ſaid to cure any laundize indefinitely without any reſpect had to cauſe, continuance, age ſexe, &c.

[k] Icterus *in univerſum triplex eſt*, felleus, hepaticus *& criticus*; *qui ſane omnes in multo plures ſpecies ſubſecantur juxta diverſitatem cauſæ*. Felleus *quidem fit vel ab immodica plenitudine veſiculæ fellis, vel parvitate eius, aut ab imbecillitate facultatis attractricis eiuſdem, aut a meatuum obſtructione; ſive eorum ſit per quos allicitur bilis, ſive eorum per quos pellitur ad inteſtina, quo regurgitat ad venas bilis, & prædictum gignit affectum.* Hepaticus *autem efficitur* icterus *ab Hepatis obſtructione, ſcirrho, inflammatione, aut calida diſtemperie: ad quod etiam membrum reducitur venarum caliditas exurens, & totius etiam corporis; Quippe evidentiſſimum eſt prædictis rationibus, & ob infirmitatem jecoris icterum fieri, nam multitudo bilis craſſæ ob ſcirrhoſum tumorem, & infirmitatem jecoris expultricis tendens per venas, in eum affectum fere ſemper commigrat: ſic ab eiuſdem partis inflammatione, & quia plus bilis generatur: & pari ratione obſtructo Hepate, quo minus itura bilis in veſicam conſcendat: Sed evidenti etiam eventu cum fecur calidum efficitur, quo tempore plus juſto flava bilis generatur, quam veſicula fellis expurgare poteſt; quo fit ut venas irruens præd. ictus color oriatur: Quem quoque affectum fieri conſpicimus venoſo genere male affecto, nimirum corrupto aut exhauſto in venis, & in univerſo corpore ſanguine, ob earum intemperamentum circa hepatis affectum, aut a veneno aſſumpto, vel ei aculato a fera, vel a cathareticis non purgantibus, quæ, ut quibuſdam placet, vel humorem purgandum alunt, vel deleteria inficiunt qualitate. Vltima autem icteri ſors eſt cum Criticus efficitur, qui duplex exiſtit: ſalutaris unus, qui curſus ſit, dum copia bilis ſano exiſtente homine moleſtatur natura, aut in morborum indicationibus, quæ ſeptimo die, aut poſt 7. diebus Criticus incidit, antegreſſis coctionis ſignis, &c.* Ludo. Mercat. Tom. 3. lib. 4. de intern. morb. circiter cap. 5. de icteri omnibus ſpecibus.

the debility, obſtruction, inflammation, ſcirrhus of the liver, will this medicine make up all theſe breaches, eſpecially at ſo farre a diſtance? What if from obſtruction of the gall-bag, from the abundance of this excrement, from the ſmall bulke of this bag, or the imbecillity of the attractive faculty, will this remote agent produce ſuch ſtupendious effects, where the united forces of the beſt Phyſitians, how methodically ſoever applied, are often fruſtrated of their deſired effects? And if it be a ſympatheciall *Jaundize*, manifeſting it ſelfe before the ſeventh day, by the father of Phyſitians, deemed ſo dangerous, will this medicine ſuddenly caſt nature into a new mold, and ſo prevent all future danger? And beſides, when the Jaundize proceeds from poiſon, which hath poiſoned all the blood of the body, will theſe balls rectifie and renew the whole maſſe of blood, and like ſome famous antidote extinguiſh this whole venomous quality: Ordinary medicines, I confeſſe, ſometimes cure ordinary *Jaundizes*, although, I confeſs, there is no ſmall error often committed in the uſe of theſe, as thoſe uſed for other diſeaſes. But to cure ſuch as have long lyen drooping under the burthen of this diſeaſe, is not ſo obvious for any ordinary medicine to cure, and farre leſſe at a very far remote diſtance. The learned know there is often a great miſtake in the cure of diſeaſes, and ſome ſaid ſometimes to have cured them, who never had any ſhare in the buſineſſe, as I have in the beginning of this Booke already proved. Many times the learned Phyſitian hath ſo ſhaken the foundation of a diſeaſe, that it is now ready to be eradicated, and yet nature now weakened with a multitude of medicines is not able ſo ſuddenly to recollect it ſelfe, howbeit after a while, the good effect of former medicines is to the patients ſenſes apparent: and yet, if in the meane time the patient ſhall happen to uſe any medicine preſcribed by the ſimpleſt old woman in the country, that ſhall often carry away the credit of the cure, yea, many times, although nothing be by any adminiſtred, and yet there intercede any diſtance of time betwixt his phyſicke and time of recovery, it will often be imputed to the ſtrength of nature, or ſome other meanes. In cures of this nature both my ſelfe and many other Phyſitians could eaſily inſtance. And therefore the more I merваile that a rationall Phyſitian, and a Doctor in his profeſſion ſhould ſo meanely account of a rationall and methodicall proceding, and ſo much to magnifie and extoll ſuch unwarrantable manner of cures.

Hiſtory. *A worthy and learned Divine, and ſonne to an antient, reverend, grave Divine this laſt yeere 1631. having for a while loſt the uſe of his rationall part, for a long time uſed the Counſell and advice of ſome learned and expert Phyſitians of the City of* London, *of whoſe labours, notwithſtanding, no ſudden effect did follow, ſo that at length they deſiſted from any further adminiſtring Phyſicke. In the meane time during this reſt, mention is made of a certaine Empirick, a Barber by profeſſion, but accounted very famous for ſuch cures. The friends of the patient taking hold of any hope of doing him good, commune with this barber* Æſculapius, *who would not under* 20. *pounds undertake his cure, and for that ſumme he made no queſtion of the cure: and after ſome dayes demurre, the patients friends ſtanding upon the ſumme demanded, the patient ſuddenly recovers without any further meanes than what had beene formerly by his Phyſitians preſcribed.*

ſcribed. Some were ready to cenſure the Phyſitians, that they could not helpe him: and had this bold Empiricke exhibited the leaſt medicine (yea although contrary to the diſeaſe, as is with them moſt common and frequent) the whole credit of this cure had beene aſcribed to this ignorant Empiricke, whereas, next vnto God, it was performed by the meanes thoſe learned and rationall phyſitians uſed, howſoever the effect ſo ſuddenly followed not. But leaving divers other things I could except againſt this *Jaundize* cure, I proceed.

See then how much the learned Artiſt is often injured.

To confirme this wonderfull working of the Weapon-ſalve, our defendant is not contented with homebred examples, but ſeekes abroad for forraine aid. He tells us of a Noble man of *Italy* recovering a noſe loſt. *This Noble man having at a combate loſt his noſe, afterwards by advice of his Phyſitian, for a ſumme of money and liberty, got his ſlave to yeeld to wound his arme, and ſo joyned his owne wounded noſe to his ſlaves wounded arme, and ſo cauſed bind them faſt together, untill theſe two fleſhes were united and aſſimilated, and after a collop or gobbet of fleſh was cut out of the ſlaves arme, and faſhioned like a noſe unto this Lord, and ſo handled by the Surgeon that it ſerved for a noſe. The ſlave manumitted and rewarded went from* Boloigne *to* Naples. *Afterwards it fell out that this ſlave died, at which inſtant the Lords noſe did gangrenate and rot off, whereupon the part of the noſe which he had of the dead man, was by the Doctors advice cut away, and hee being animated by the foreſaid experience, followed the advice of the ſame Phyſitian, which was to wound in like manner his owne arme, and to apply it to his wounded and mutilated noſe, and to endure with patience till all was compleate as before. Hee with animoſity and patience, did undergoe the brunt, and ſo his noſe continued with him untill his death.* Here is then the ſtorie which the Doctor had by relation. Upon this is concluded an undoubted victory, and this example taken for a ſtrong argument to prove the operation of the Weapon-ſalve, how truely let us a little inquire. From hence (ſaies hee) is inferred, that the concourſe of theſe two ſpirits, or rather (as he calls them) one ſpirit, being as a line ſtretched out from the extremities of ſo farre a diſtance, could neither by the tall hills of *Hetruria*, nor yet the high *Apennine* mountaines bee ſtopped. In the firſt place then, for the credit of the Hiſtory wee have nothing but the Authors owne bare relation, ſo that wee muſt take it upon his truſt; and how well it is knowne in *Italy*, I am ignorant. But put the caſe this were yet true, what will his new noſe make for the confirmation of the matter in hand. Hee ſayes it was related to him that immediatly upon the death of the ſlave, the Noble mans noſe gangrenated and rotted off. Well, I am neither certaine of the time nor manner; and yet of this am ſure enough, that many have not onely had their noſes, but ſome other parts alſo rotted off, with the *Neapolitane* or catholicke diſeaſe. What doe I know whether this might not be ſo, and concurre about the time of the ſlaves death, it may bee a little before or after, or what, if at the very ſame inſtant? What from this effect will follow for the fortifying of this former poſition. Moreover what, if, as we ſometimes obſerve neere kinsfolkes, brothers, ſiſters, &c: by reaſon of a like radicall temperature fall ſicke, and ſometimes dye at one and the ſame time, although many miles aſunder,

Hiſtory of an *Italian* Noble man recovering twice a new noſe

This makes nothing for the confirmation of the matter in hand

This artificiall noſe might rot off about the ſame time the ſlave died, caſually, or yet by reaſon of a like radicall temperature of the part with the whole.

as I could inſtance in examples of mine owne and other mens obſervations, if I did not feare to treſpaſſe on the readers patience: ſo likewiſe this ſlave and that piece of his fleſh, although now incorporated with the Noble mans noſe, participating of one radicall temperature (notwithſtanding ſome difference in their late aliments) might both periſh at one and the ſame time. Divers other things concerning this ſame point I were yet able to ſay, if it were neceſſary: howſoever, if it were but this, that it might be a catholicke, *Neapolitane* noſe, and ſo periſh without any poaſting and repoaſting of catholicke ſpirits over the *Hetrurian* or *Apennine* mountaines, may ſuffice. And notwithſtanding, the Defendants peremptory opinion, that here can be no operation of the Divell, I affirme, that as wiſe men, at leaſt as will maintaine the contrary, might here maintaine a poſſibility of ſatanicall operation, but I will not inſiſt upon this point. And thus by way of conceſſion of the ſuppoſed truth of the ſtory, it is apparent, that this ſtory proves no more than any of the former, which without any further might well ſatisfy the Reader. But beſides that which hath been already ſaid, what if I ſhould hold this artificiall reparation of noſes ſcarce to bee faiſable, and this ſtory conſequently to be falſe? I can produce mine Author, one of the famouſeſt [1] Surgeons of this our latter age, a man famous in his generation, of manifold experience in peace and warre, and who was imploied in the continuall ſervice of 4. *French* Kings ſucceeding one another. And thus much for theſe examples.

There might be a ſatanical operation.

[1] *Quod ſi integer naſus vel naſi portio penitus exciſa fuerit, non (perabilis reſtitutio.* Ambr. Par. lib. 9. ca. 28

But to daw now towards an end of this controverted point, I thinke it is now apparent to the indifferent and unpartiall Reader, that this cure by the weapon-ſalve cannot be ranked amongſt ordinary naturall cures, being neither performed *per contactum phyſicum*, nor being within the ſpheare of activity, as the plaintiffe well pleadeth, howbeit, in mine opinion, the defendant anſwereth not ſo pertinently. And beſides, there is no ſuch manner of operation recorded in holy writ. Naturall cures are there performed *per contactum phyſicum*: as [m] *Hezekiahs* ſore healed by a lump of figges, a medicine befitting the ſame. Miraculous cures have ſometimes conceived *contactum phyſicum*, howſoever the inſtrument uſed have in it no ſuch energy or efficacy: as the river Jordan to cure the Leproſie, clay to cure the blinde, &c: As we have already inſtanced. Sometimes againe is no inſtrument at all uſed, but the abſolute Power of the Almighty: as in the lepers, paralyticks and others may be obſerved. But ſuch cures, as this of the weapon-ſalve we have no where in Scripture recorded. And thoſe who uſe ſuch cures, let them take heed leſt they fall ſuddenly in to Satans ſnares. I doe not deny, that many excellent and rare concluſions are by that called naturall magicke, or wiſedome brought to paſſe. But I affirme againe, that this ſame hath often proved a ſtalking horſe to cover a great deale of cacomagicall impiety, as might eaſily bee proved. This ſpirit of error hath now by the experience of ſo many thouſand yeeres well improved his cunning and ſkill in ſeducing and deceiving mankind, and although he yet many times eaſily ſeduce the ſimpler ſort, and weaker ſex, eſpecially by reall contracts and bonds; yet every

[m] Iſaiah 28. 21.

very one will not bite at this baite; and therefore there are other more cunning contracts for more refined understandings. [a] There is therefore a more secret close and indirect compact with Satan, as is by our Divines and other writers granted, as the plaintiffe truely affirmeth. And as a learned late writer affirmeth, the divell is the author of both these operations, although he cunningly delude such impious Magicians, howbeit some are not ignorant of their commerce with the Divill, but yet pretend the light of nature and other faire shifts and colourable excuses. *The light of nature is* (saith mine Author) *to command uncleane spirits to be ready at our service: to cut off mens heads, and set them on againe: as likewise to raise stormes and tempests; to translate whole fields of Corne, and that by a naturall faith: in a moment and suddenly to exhibite magicall suppers: to set hornes on a mans head, to drinke out of a riddle or sieve: to make dead men seeme alive: with gun-shot or arrow-shot to kill any thing although thou see it not: in a mirror or looking glasse to see all things past, present and to come, done, written, spoken, or once but thought: to cure at a farre distance* (marke with what company this cure by the Weapon-salve is coupled) *to speake with one in* Persia, *the other party being in* Spaine: *to worke upon a man absent and ignorant by a waxe picture: to read in the body of the Moone written by another a* 1000. *miles distant: to induce physicall ligatures, and at pleasure to undoe them againe: to procure hatred and favour, and to change mens affections: to draw strength from one, and bestow it on another: to convey great victories to their friends: with the noise of a flute, the sound of the voice, and by imagination only to put great armies to flight: with characters and the like to free one from outward injuries: to congregate and assemble together mice, rats and witches: to make such armour that at the very sight thereof, the enemy shall runne away: to conjure ordnance, and guns that they shall not shoot off* (It is a wonder the Emperour can find none of these so usefull artificers now in his so great need) *to provide such horses as will with incredible celerity carrie the riders over any high hill or dangerous precipices; yea thorow the middest of an enemie. And such horses, say our* Paracelsians, *used the Wise men of the East at the Nativity of our Lord and Saviour.* A multitude of such instances of other strange magicall impieties could I relate. Howsoever many of these be meere lies, which they cannot effect, yet may the judicious and unpartiall Reader thereby easily perceive *ex unguibus leonem*, what such people aime at, whatsoever plausible reason they pretend to the contrary. And such is the doctrine of *Paracelsus* and his followers, for the which reason, we have just cause to suspect such cures, rather then with the defendant call them *Dona Dei*, miraculous, mysticall, extraordinary, and what not. [o] *There is a way* (saith *Salomon*) *that seemeth right in his owne eyes, but the issues thereof is death.* And the [p] Apostle *Paul* wisheth us to abstaine from all appear-

[a] *Aut exercetur Magia tacite sive conspicuis signis, aut per instrumenta aspectabilia. Utrumq; cum peragat diabolus deceptis Magis fraudulenter, quanquam aliqui bene sciant se uti commercio diaboli, tamen pretendunt lumen naturæ.* Lumen naturæ est præcipere spiritibus immundis ut assint ad ministeria: Lumen naturæ est tempestates cieres, fata transferre, sicut montes per fidem naturalem: capita demere hominibus, iterumq; imponere: subito momento cœnas exhibere magicas: effingere cornua: bibere cribro: sistere pridem defuncto; tribus jaculis ex arcu, aut globulis ex bombarda emissis omne quicquid velis, etiam non visum confodere: in speculis videre omnia præterita, præsentia, futura, facta, scripta, dicta, cogitata: sanare per maximas distantias: colloqui cum eo qui est in Persia, cum tu sis in Hispania: in disco lunæ legere scripta ab eo qui mille milliaria abest: in homine destinato & absente & ignorante ea perficere, quæ in homine cereo, vel alia imagine quæ ipse repræsentatur: ligaturas physicas inducere, & iterum demere: Inimicitias & favores concilare, affectusq; hominum mutare ad libitum: detrahere uni vires & in alterum inferre: victorias transferre: ingentes exercitus voce, fistula, vel imaginatione in fugam vertere; muros & munitas congregare ut & sagas: Characteribus, sigillis, pentaculis & alijs ab omni injuria se immunem reddere: armaturas, feladias, scypeosq; martios facere, quibus saltem visis fundantur hostiles exercitus; admirare bombardas ne explodantur: equos ita affectos ut summa celeritate etiam per præcipitia ferantur & ex hostibus salvum reportent sessorem: Canes habere Gumahan per quos mira efficias; & ita parabedras, succubos, succubas, cervas, aves facere, &c; facere tintinnabula quibus meretrices discernas: mutare humanam figuram in leoninam, ursinam, lupinam, asininam, &c. Sic ludere posse tuesseris, chartis, & alijs ut numquam succumbas; avium voces intelligere, novacula cutem dissecare, baculos in serpentes mutare, & alia inenarrabilia patrare, quatia facta meminerunt historiæ mundanæ; estq; vix alius in tota sin antiquitate, seu nostro seculo Magus quem Paracelsus & Paracelsistæ non commendent, admirentur, prædicent. Paracels. *Mahumetum nominat*, Archeum Hippocr. *quendam*; *Sarellum, Archasium, Teibellum, Virgilium & alios plures*, &c. Andr. Libav. lib Quomodo magi Biblica scripta depravent exemplis ex Crollio productis. [o] Proverb. 16. [p] 1 Thess. 5.

ance of evill. And if there were no other reaſon, me thinkes, a good Chriſtian ſhould be circumſpect what he uſeth. If ſome Divines and Phyſitians have approved of it, that is no warrant for me nor any man elſe, it is good for every man to be ſure of a good warrant for his actions. I weigh more the truth than the eminency of the perſon or his calling. *Amicus* Socrates, *amicus* Plato, *ſed magis amica veritas.*

And thus have I declared mine opinion concerning this cure done by the Weapon-ſalve, although neither of any contentious ſpirit of contradiction, or oppoſing any mans opinion: farre leſſe to pleaſe or applaud or plead for the profit of any ſilver-ſmith *Demetrius*; howbeit I thinke thoſe men (the company of Barber-ſurgeons I meane) not ſo deſpicable, but that they ought to be regarded and have their due, that profeſſion being both antient and famous, yea moſt antient of all the parts of Phyſicke, and practiſed by manuall operation (from whence it is denominate) many yeeres before either *Anſelmus*, *Paracelſus*, or whoſoever was the broacher and propagator of the Weapon-ſalve was heard of. Many things here I paſſe by in the Defendants booke worthy of confutation, as not having taken that in hand, which would have required more time, and made this booke to ſwell to too voluminous a bigneſſe, my purpoſe being onely to touch upon ſuch things as chiefely and moſt neerely concerned this ſubject of the Weapon-ſalve. And what I have ſaid, I referre to the cenſure of the learned and judicious. *Errare poſſum, hæreticus eſſe nolo.*

CHAP. XXXJ.

Of mandrakes, the nature and vertue thereof, and whether this plant hath any power to procure love?

NOw from that which hath hitherto beene ſaid concerning *Philtra* or love potions, there ariſeth yet a queſtion concerning one ſimple, and which may ſeeme to croſſe that which wee have already ſaid concerning ſuch ſimples as are ſuppoſed to provoke or procure love. For it ſeemeth, it hath beene conſtantly mainteined, and by ſacred Writ confirmed, that that ſimple called *Mandragora*, and in Engliſh *Mandrake*, hath beene endued with this amatory qualitie. That truth therefore may prevaile, and error may be convinced and confuted, I thinke it ſhall not bee impertinent, ere wee proceed, to ſay ſomething concerning this ſimple. Of this mention is made in [a] *Geneſis*, where it is ſaid, that *Reuben* went forth in the time of wheat Harveſt, and having brought home with him *Mandrake*, *Rachel* begging them of her ſiſter *Leah*, ſhe refuſed, &c. From whence it is collected, and by ſome ſuppoſed, that *Leah* uſed

[a] Gen. 30. 14.

uſed this ſimple as an amorous bait to make her fruitfull, and to attract, and ſo much the more procure her husbands love, into the truth whereof we are now to inquire. In the firſt place then, it would ſeeme this ſimple was by the antients uſed to this ſame end and purpoſe; and was for this ſame cauſe by them called *Circæa* or *Circetris*, from that famous witch *Circe*. [b] *Dioſcoride* maketh it of two ſorts, male and female: the female he maketh leſſer in leaves, the leaves ſmaller, and ſmelling better: to the male againe he aſcribeth greater leaves, and the fruit bigger, participating of a ſweet, heavy, loathſome ſmell. Of any pleaſantneſſe of ſmell [c] *Pliny* ſpeaketh not one word; but whereas all agree that the leaves and root are of a loathſome and ſtrong ſmell, *Pliny* averreth, that this apple or fruit doth yet exceed them herein: but neither of them doe aſcribe unto it any amorous quality. [d] *S. Auguſtine* affirmeth, he found in his owne experience this pleaſant ſmell in theſe apples, and withall that they were of an inſipid and unſavoury taſte; for the which cauſe, he wondreth why *Rachel* ſhould ſo much deſire the ſame, and acknowledgeth himſelfe to be ignorant hereof, unleſſe ſhe were in love with the ſmell and beauty of this fruit, and the rarity thereof. A [e] late Germane divine, who alſo quoteth this ſame place of *S. Auguſtine*, is of this opinion alſo, that this was not for any venereous uſe, that *Rachel* ſo much deſired theſe apples or flowers, or whatſoever it was. [f] *Galen* giveth it no ſuch amorous quality, but aſcribeth unto it a cooling vertue in the third degree, together with ſome portion of heat, eſpecially to the root: but the apples he acknowledgeth to be moiſter; but in all he holdeth this narcoticke quality to be predominant. Now by any thing which hath hitherto beene ſaid, there hath beene proved no amorous quality in this ſimple, which notwithſtanding hath beene hitherto by many very ſtedfaſtly beleeved, and hath been the cauſe that many have bought ſuch ſuppoſed roots at a very high rate. [g] *Matthiole* a late learned Phyſitian upon that place of *Dioſcoride* above mentioned, maketh mention of the cheating and coſening of impoſtors with this counterfeit root. *They take*, ſaith hee, *a briony or ſome other root, in the which they cut out the proportion of a man, and in the head, place of the beard, and other parts where haire uſeth to grow, they make many ſmall holes, into the which they put ſome cornes of barly, millet, or ſome other graine, and burying it in the ground, let it lie untill ſuch time as theſe graines were growne out: and then with a pen-knife or otherwiſe, cut out thoſe blades of the graines in the forme and faſhion of ſmall haires, and ſo ſell them to credulous and ſimple people, women eſpecially, who are perſwaded that this is a ſpeciall remedy againſt ſterility.* And this the ſame Author affirmeth that hee learned of a notorious quacke-ſalving Mountebancke, whom at *Rome* hee cured of the *French pox*; who among many other cheating trickes, confeſſed this alſo, and affirmed, that for one of thoſe counterfeit *Mandrakes* he had had ſometimes 25. ſometimes 30. crownes. *Now the better and more eaſily to delude the ſimpler ſort, and more cunningly to picke their purſes, they tell them a* [g] *ſtrange tale of the manner of pulling up this root: that it is very dangerous for them that doe it, and therefore that they bare it about the root, tye one end of a ſtring about it, and the other end about a dogs necke, and the maſter departing, the dog eſſaying to follow him, pulleth up this plant*

[b] Lib. 4. cap. 7.

Lib. 25. cap. 7.

[c] *Rem comperi pulchram & ſuavecolentem, ſapore quidem inſipido: & ideo cur eam mulier tantopere concupiverit ignorare me fateor, niſi propter raritatem, & odoris jucunditatem.* lib. 22. cap. 56. contra Fauſtum.

[d] Lambert. Danæus *Phyſ. Chriſt. part.* 2. *tract.* 3. *cap.* 67.

[e] *Lib. de ſimpl. medic.*

[f] Matthiol. *in prædic. Dioſcorid. locum.*

[g] There have beene many ridiculous tales brought up of this plant, whether of old wives or ſome runnagate ſurgeons or phyſicke-mongers, I know not, but ſure ſome one or more that ſought to make themſelves famous and skillfull above others were the firſt brochers of that error. They adde further, that it is never or very ſeldome to bee found growing naturally, but under a gallowes, where the matter that hath falne from a dead body hath given it the ſhape of a man; and the matter of a woman, the ſubſtance of a female plant, with many other ſuch doatiſh dreames.

Gerard in history of plants, booke 2. chap. 39.

[h] De bello Judaico cap 25.

plant by the root, and dieth immediately; and then there is no more danger either to the master or any body else. And this fable, it seemeth, had its first foundation in [h] *Josephus*, who writeth such a thing of a root, which he calleth *Baaras*, digged up after the aforementioned manner. Now this *Mandrake* root barren women sought much after, supposing it did further fecundity; unto the which they have beene induced by the mistaking of the true meaning of that place of *Genesis*. And there is a [i] learned late writer that laboureth much to prove this, howbeit in my opinion to small purpose. His first argument is taken from the Chalde Paraphrasts, who both in both places (*Genesis*, I meane, and the *Canticles*) translate this word Dudaim, *Jabruchin* in the plurall number, the singular being *Jabroach*: and the *Arabians* even at this day call *Mandrake*, Jabora and Jabroach. Againe, saith he, both the septuagint, and the old *Latine* translation hath translated this word Dudaim, *Mandragora* in both places. Againe, saith he, Dod, and in the plurall Dodim, signifieth love or charity; and therefore the breast and paps are also called by this name, being, as he saith, the seat of love, and in forme like this apple. But the truth is, that whatsoever faire flourishes these reasons may make, yet in them is no certaine nor assured truth. For as concerning the signification of the word he himselfe confesseth, that the word Dod from whence Dudaim is derived, besides this signification, signifieth also a caldron, and laboureth also to apply this to the forme of the *Mandrake*: and againe, Dod signifieth an uncle, and Dodah an aunt, from the effect of love, and would have this *Greeke* word τιτθος the breast or dug derived from this *Hebrew* Dod or Dodim, how well, let the learned judge. And he confesseth also that *Rabbi Schelomoth* in both places interpreteth this word Dudaim sweet and well-smelling figs: others interprete it violets; others that plant we cal *Satyrium*; and some againe, that we cal *Winter-cherry*: and finally some translate it pleasant and well-smelling apples. To come then to our purpose, it seemeth this word is not proper to this plant onely, or rather is a generall word, signifying well-smelling fruits or flowers; as doth appeare by the late translation of the learned *Tremellius*, himselfe a *Jew*, and his friend *Junius*, who both in both these places where this word is onely found, translate it well-smelling fruits or flowers; in *English* indeed, in both places it is translate *Mandrakes*. Now if wee but consider aright this place of the Canticles, it seemeth to stand to best reason that it should be translated sweet smelling flowers, or at least, of very pleasant and delectable fruit, there being mentioned before it the vine and pomegranat; and after all manner of pleasant fruits. Now this apple of *Mandrake*, take it at the best, is not, I am sure, to be parallelled with the best and pleasantest fruits. S. *Augustine* indeed saith it smelleth well, and some others say it hath a mixt smell. I will not call in question S. *Augustines* credit, nor argue the case whether he might be deceived, and being no Physitian have some other fruit given him, and called by this name: but with us, sure I am, there is no such smell to be found in those that grow in the hottest of our *European* countries, nor such as I smelt in the middest of *France*, nor could learn it of others: and it is proper to all our narcoticke medicines to bee of

[i] Stuck. *antiquit. conviv. lib. 3. cap. 8.*

Dod and *Dudaim* have divers significations.

It is a generall word, as appeareth by the translation of *Junius*, and *Tremellius* himselfe being a Jew.

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an evill and loathsome smell, although growing in a hot climat: as we finde it in *Opium*, as also in *Tabacco*; although it be verified in this drug which Divines say of sinne, *Consuetudo peccandi tollit sensum peccati*, *The custome of sinning taketh away the sense thereof*: So may I say of this, customary use maketh people complaine of no annoyance at all, being so inured to this filthy smell. [l] This soporiferous and narcoticke quality (say our Chymists) proceedeh from a narcoticke sulphur, whereof this loathsome smell is an individuall assistant. *Galen* also himselfe judgeth of the quality of the simples, not only by the taste, but also by the smell: and such as are of a sweet and pleasant smell, not only he, but all other Physitians after him, account to comfort and corroborate the spirits, and principall parts; which no man yet ever affirmed of any narcoticke: nay, nor yet of *Tabacco* it selfe, although growing betwixt the *Tropicks* in *Trinidad*. Is it then likely, that the holy Ghost, and *Salomon* his Pen-man, and so well skilled in the nature and vertue of simples, would ranke a venomous plant among so pleasant fruits or flowers? But put the case, that this simple growing in those hot Easterne countries, did smell well, and lost that loathsome and unpleasant smell, incident to such simples (which, notwithstanding, is not likely, these hot countries commonly intending their properties and smell, as appeareth in *Tabbaco*, &c.) yet then, why may not I with as good reason affirme, that many of our ordinary fruits or flowers, transplanted into *Salomons* pleasant garden, might much improve their former properties and smells, insomuch, that they might farre surpasse this plant and fruit, and so should be in small request, where there were so many better? I thinke now I have made it to the indifferent and unpartiall reader, plainly appeare, that there is small probability, that this Mandrake mentioned in the Scripture, is our Mandrake. And put yet the case it had beene so, yet wee see it produced not that effect in her that obtained this plant; and she that parted from it had children in a short space. But let us yet search a little further into this love-property attributed to it: this property is only confined to helpe womens sterility by those who stand stiffelieſt upon the point. And yet our antient Physitians, neither *Dioscoride* (who reckoneth up all the severall properties thereof, yea, even a violent purging quality, equalling, if not exceeding, Hellebore it selfe) *Galen*, nor *Pliny*, make any mention of this property. And whereas they make mention of some names, tending to that purpose, they only relate other mens opinions, they never ascribing any such property unto it. I will not indeed deny, but it might have bin used by witches and Sorcerers in their love-potions, (as I may call them) and so were bones of Frogs, haires of a Wolfes taile, *Hippomanes*, and such other trash (which no understanding man ever thought to be indued with any such quality) by wicked people, notwithstanding, imploied for such purposes. And this same late alleaged Author, when he alleageth the supposed love quality in this simple, groundeth his reason on the cooling quality of this simple, fit, saith he, to coole the hot wombs of those Eastern women, as he thinketh it to be incident to most women dwelling in hot countries. But what if this simple be hot in quality? I think then his building wil soone fall to the ground. [m] *Galen* himselfe

[l] *Ingrati illi odoris, sunt boves, & camelorum odores, satis arguunt, insuper quidem ac narcotico sed quod & nativus sulphuris fœtidi in eo sit generis sulphur, uniti gando, extinguendo que, tanto fulminis ardori, in cerebri nostri calo, furenti & insultivo hos Epilepsiæ fulgureos jaculanti optissimum & congruentissimum est: quod satis testatur aurea illa nostra Nepenthis compositio, quæ prompti ssimum ac singulare hujus morbi (Epilepsiæ) adfert subsidium. Atq; ut particularius causam audiatis, quæ nas ad scobem ligni buxei aliaqui admodum fœtentis, & caput sentientis addendam impulit; sciatis in eo vim quandam narcoticam & soporiferum sulphur abunde contineri, unde fœtore contrahit, quemadmodum cicuta, ruta, mandragora omnia q; papaverum genera, quæ ingratum odorem spirant, quod narcotica sint, hoc est, narcotico sulphure nimium tincta & infecta.* Ioseph Quercet. *in Tetrade cap.* 15. *& Pharmacop. Dogmat. restit. lib.* 1. *cap.* 24.

[m] *Loco prius citato.*

ſelfe joyneth heat with the cold quality in this ſimple. And I thinke, let but a judicious Phyſitian well conſider of the purging quality, and many other operations in this ſimple, incident (at leaſt many of them) to other narcoticks alſo, will acknowledge a hot quality predominating in it, and then this cooling effect is quite vaniſhed away in ſmoake. And put the caſe this were yet true, then were it onely good for women of very hot wombes, and not proper for every barren woman; and withall, were not good for women of our cold Northerne climat, who are not, for the moſt part, ſo hot wombed as theſe Eaſterne women. Beſides, if by reaſon of its narcoticke and ſoporiferous quality, by reaſon it provoketh to ſleepe, and conſequently the better to reteine the ſeed of generation, why may not *opium*, henbane, or hemlocke doe the like? Or why ſhould that plead ſuch privilege above other ſimples of the ſame nature and quality? Moreover, if this plant had beene indued with any ſuch vertue, it is likely that *Leah*, who had now for a long time beene debarred from bearing of children (inſomuch that for this cauſe ſhe had given her maid to her husband to helpe out her number) would ſo eaſily have parted with ſo effectuall a meanes, to her ſiſter eſpecially, betwixt whom and her ſelfe there was ſuch emulation and debate? To conclude then this point, there is no probability, that this *Mandrake* hath any ſuch power or vertue, as to make barren women fruitfull; and yet farre leſſe to procure love, or make any love better, howſoever, it may be that in antient times, it hath, perhaps, beene uſed as other poiſons for this ſame purpoſe, as I have ſaid already. And *Pliny* himſelfe mocketh the Magicians, who attribute ſtrange vertues to herbes, and divers ſimples, and ſuch as is impoſſible for any reaſonable man to beleeve, as namely, to open any locke without reſiſtance, to drie up rivers and lakes, to ſupply all wants, and make enemies to flee. But the ſame [n] *Pliny* wiſely replyeth, *Where were ſuch herbs when the* Romans *obteined ſuch victories of their enemies?* And I could make a many queſtions to this ſame purpoſe, although, I confeſſe, it were but to ſmall purpoſe. But concerning theſe things, as alſo concerning love, love potions, and the appendixes, or things thereunto belonging, thus much ſhall ſuffice for the preſent: on the which I have ſomewhat the longer inſiſted, by reaſon I perceived ſome erroneous opinions concerning this ſubject to be ſo ruveted in the mindes of many, that it is a hard matter to root them out: wherefore, if I have treſpaſſed upon the readers patience, let this apologie plead for mee; that my intention was to profit the publike; the which I wiſh may likewiſe plead for any former treſpaſſe of the ſame nature.

[n] *Magi aſſeruxt Æthiopide herba amnes & ſtagna ſiccari conjectu, tactu clauſa omnia aperiri.* Achemenide *conjecta in aciem hoſtium, trepidare agmina, ac terga vertere.* Labacen *dari ſolitam a* Perſarum *rege legatis, ut quocunq; veniſſent, omnium rerum copia abundarent ac multa ſimilia. Vbinam iſtæ fuere, cum* Cimbri Teutonique *terribili Marte ulularent, aut cum* Lucullus *tot reges magorum paucis legionibus ſternerent? Curve* Romani *duces primam ſemper in bellis rationem commerciorum habuere? Cur* Hercules Cæſaris *miles in* Pharſalia *famem ſenſit, ſi abundantia omnis contingere unius herbæ felicitate poterat? Non ſatius fuit* Æmilianum Scipionem Carthaginis *portas herba patefacere, quam machinis clauſtra per tot annos quatere? Siccentur* Æthiopide Pontinæ *paludes, tantumq; agri ſuburbanæ reddatur* Italiæ. *Namq; apud eundem* Democritum *legitur compoſitio medicamenti, quo pulchri boniq; & formati gignantur liberi.* Plin. *lib. 26. cap. 4.*

CHAP.

CHAP. XXXII.

Of immoderate or passionate anger, the hurt thereby procured to the body, in sickness and in health, and antidots against it: in what diseases best, and in what worst; and whether any may die of anger.

THat the affections of the soule being kept within compasse, and ruled by reason, are not sinfull, may by that which hath been said already plainly appeare. And a worthy light of this land, a man famous in this generation, and to whom not this land alone, but the whole Church of God is not a little indebted, speakes worthily to this same purpose. [a] *The affections and perturbations of the minde* (saith he) *are, and that not without great reason, by God himselfe given unto men, and prove often very profitable for the atchieving of high and sublime matters; provided alwaies, that by the awe and feare of God, as with a bridle they be kept within compasse, and not suffered to exceede the bounds of mediocrity.* Of the first of these passions, to wit, of love, wee have spoken at great length; we come now to anger: this the same Authour, in the same place, observing what hath beene said before, doth not discommend; but when a man upon any small occasion shall so farre suffer himselfe to be transported with this passion, that like a drie match, hee is easily set on fire; according to our common proverbe, but a word and a blow. And therefore, [b] *Galen* well compared and paralleled together anger and reason, comparing anger to a horse, and reason his rider: As the horse then (saith he) should be ruled by his rider, so should anger be ruled by reason, which made *Vlysses* curbe and keepe in his anger, and just indignation conceived against his maids for their great insolencies, it being then no fit and opportune time to punish them according to their deserts; and therefore when reason beareth rule, then this furious and raging beast, anger, is suppresst and kept under: as when the rider is master of his horse, and both strong and skilfull enough to rule him, then the horse obeyeth his Master, and doth him what service is fit for him to performe. But it commeth sometimes to passe, that either by imbecillitie and weakenesse, or unskilfulnesse, or both; the horse gets the head, and so, running away, hee throweth his rider: Even

[a] *Animi affectus & perturbationes a Deo hominibus utiliter dati sunt, & rerum præclare gerendarum adminicula, & subsidia afferunt, modo Dei timore tanquam freno in mediocritate contineantur, neq; pro naturæ nostræ vitiositate modum transire sinãtur. Quamobrem ira non vitio datur, sed si quis sit ad iram promptus, ac levi momento accendi se patiatur, ut tanquam fomes ignem facile concipiat, et instar olæ potius quam aheni, quæ ex parvo igne subjecto calescit. Hoc est quod Christus damnat,* Matth. 5. *atq; hi fere sunt de quibus proverbium dicitur, dictum colaphi o rependitur. cujus egregium exemplum vide in Lamecho,* Gen. 4. Cartwright *comment. in vers.* 17. *cap.* 14. Proverb. [b] *Eundem quippe inter se ordinem habent ratio et iracundia, quem eques & equus, quem venator & canis. Justius quidem est, & convenientius, ut quod natura nobilius melius q; est dominetur, eques videli et equo, cani venator, ira cundiæ ratio Sed incidit ut non semper naturæ ordo in hoc conjugatarum rerum ordine administrãdo servetur; equus enim ferox & indomitus interdum sine ullo modo excurrens, sessorem quoq;, vel virium imbecillitate, vel equestris artis imperitia succumbentem secum rapit. Ita et animi iracundia nonnunquam vehementi atq; ad sumendas intempestive pœnas paulo violentius excitata, infirmam & indoctam rationem subigit, & secum trahit. Quod si & eques, & ratio tam viribus quã scientia prædita fuerint, proculdubio & ille equum, & hæc iracundiam cohibebit, ac vincet: sin vel utroq; vel horum altero caruerint, periculũ imminet, ne quod superius nobiliusq; natura est, inferiori, ac vitiori se se tradat ac submittat. Hoc* Scythis & Gallis, *multisq; aliis barbaris nationibus, atq; ex nostris, vel pueris, vel ineruditis hominibus usu venit, ut iracundiam ratione habeant potentiorem. Id quod* Homerus *cum vellet ostendere,* Hectorem & Achillem, *& quosdam alios hujusmodi iuvenes iracundiæ succumbentes induxit:* Vlyssem *vero,* Polydamantem, *& Nestorem, illis dominantes* Gal. de Plac. Hippocr. & Plat. *libr.* 3.

ſo commeth it often to paſſe, that this raſh and precipitate anger getting the head and maſtery, often over-throweth reaſon his rider, and ſo giveth him the foile. This, when *Homer* would expreſſe, hee brings in *Hector* and *Achilles*, young men, ſuccumbing and yeelding to this furious paſſion: but on the other part, *Vlyſſes*, *Polydamus* and *Neſtor*, prevailing and getting the victory over the ſame. But if I ſhould ſpeake of the miſchiefes procured by this furious wilde beaſt, anger, I ſcarce know where to beginne, and might compoſe great volumes of this ſubject onely. It armeth the will to all manner of villany, and openeth a doore to all manner of wickedneſſe. Is it not often the cauſe of great warres, broiles, diſſention, of the overthrow of whole countries and famous cities. And therefore well may it be called a moſt cruell informe monſter, matamorphoſing man, not only into the ſhape of ſome furious cruell wilde beaſt, but even into the ſhape of the Divell himſelfe: and as ſmoake dazleth the eyes of the body, ſo doth this the eyes of the underſtanding. And what marvell, I pray you, if a man now deprived of the uſe of reaſon, and following the violence of this furious paſſion be tranſported to the perpetration of ſtrange and enormious facts? It was not therefore ſaid in vaine; *Ira furor brevis eſt*, anger is but a ſhort fury: and wee may as well ſay, *Furie is but a long anger*. How many murthers have beene by this furious monſter committed? Have not men thereby become more cruell one to another than the very wilde beaſts? according to that old proverbe, *Homo homini lupus*. See how this anger prevailed in that great conqueror of the world, *Alexander* the great, who yet could not conquer himſelfe, but in his drunken anger killed *Clitus*, *&c.* It is recorded of *Vedius Pollio*, a Noble *Roman*, having invited *Auguſtus Cæſar* to a feaſt, and his Butler having broken a cryſtall glaſſe, hee caſt him into his fiſh poole to be food for his Lampreies: for the which cauſe, that Noble Emperour cauſed breake all the reſt, leſt they ſhould afterwards be an occaſion of any ſuch cruelty. But I ſhould ſpend too much time, if I ſhould inſiſt upon many particular relations of this nature. It will be better to ſet downe ſome antidots, both out of ſacred and prophane writers, againſt this diſorderly paſſion. The Wiſe man well acquained wiih the evills and miſchiefes thereby procured, therefore in that golden booke of *Proverbs*, and in ſeverall places of the ſame, ſetteth downe the evills of anger, and the antidots againſt it. Beſides that place alleaged, in another place hee ſetteth downe theſe words: [c] *A ſoft anſwer turneth away wrath, but grievous words ſtirre up anger:* [d] *A wrathfull man ſtirreth up ſtrife, but hee that is ſlow to anger appeaſeth ſtrife:* [e] *Hee that is ſoone angry dealeth fooliſhly: and a man of wicked devices is hated.* [f] *He that is ſlow to anger is better than the mighty: and he that ruleth his ſpirit, than he that taketh a citie.* [g] *The diſcretion of a man deferreth his anger, and it is his glory to paſſe over a tranſgreſſion.* [h] *A man of great wrath ſhall ſuffer puniſhment: for if thou deliver him, yet thou muſt doe it againe.* [i] *It is better dwell in the corner of a houſe top, than with a brawling woman in a wide houſe.* And againe, [k] *It is better to dwell in a wilderneſſe, than with a contentious and angrie woman.* [l] *Proud and haughtie ſcorner is his name, who dealeth in prond wrath.* [m] *Make no friendſhip with an angrie man, and with a furious man thou ſhalt not goe.* [n] *An angrie man ſtirreth up ſtrife, and a furious man aboundeth*

[c] Proverbes 15.7.
[d] verſ 18.
[e] Chap. 14.17.
[f] Chap. 16.38.
[g] Chap. 19.11.
[h] Verſe 19.
[i] Chap. 21.9.
[k] Verſe 19.
[l] Chap. 21.24.
[m] 22.24.
[n] 29.22.

aboundeth in transgression. The learned, if they list, may read the exposition of that worthy Divine, *Cartwright*, upon these places. The same sacred Writ affoordeth us yet in sundry places soveraigne remedies against this same passion. [o] *Be not hastie in thy spirit to be angrie: for anger resteth in the bosome of fooles.* [p] *Cease from anger, and forsake wrath: fret not thy selfe in any wise to doe evill.* [q] *Let all bitternesse and wrath, and anger, and clamour, and evill speaking be put away from you, with all malice.* [r] *But now you also put off these, anger, wrath, malice, &c.* [s] *Be yee angry and sinne not, let not the Sunne goe downe upon your wrath.* And this last holy anger, not sinfull, but against sinne, is that which only is warranted by Gods Word. And thus wee see holy *Moses* was so moved at the making of the golden Calfe, and to see God so grossely by Idolatry dishonoured, that he brake the two tables. But to discusse this Theme I leave to the learned Divine, and proceed to shew how carefull the very heathen Philosophers were to subdue this foule passion, and what wholesome precepts and directions they gave against it. [t] *Plato* very wisely wished his hearers when they were angry, to view themselves in a looking-glasse, and when as they should see their countenance looke so furiously in every respect, like one in a phrensie, it would be a meanes, for ever after to make them refraine from this so fierce and furious passion. [u] The same Philosopher being angry with his servant, and preparing himselfe to punish him, it fell out that in the meane time *Xenocrates* came in, whom *Plato* intreated to punish his servant for him; alleaging that now hee was angry. This wise Philosopher, by reason of the commotion of his minde, mistrusted himselfe. And yet is this the ordinary custome among men, then to punish and correct, when they are most transported with this passion. [x] It was the saying of *Aristotle*, that Prince of Philosophers, that as smoak so troubleth and dazleth the eye-sight, that wee are scarce able to discerne such things as are right before us: even so doth anger so farre blinde the eyes of the understanding, that a man cannot for the present discerne hee doth amisse: according to that vulgar verse:

Impedit ira animum, ne possit cernere verum.

The [x] same *Aristotle* being acquainted with *Alexanders* hasty and angrie disposition, wrote to him after this manner: Anger and wrath is not commonly exercised against our equalls, but against our betters; and now there is no man on earth to be compared with thee. [y] *Bias*, the *Prienean*, was wont to say, that there were two things contrary to good counsell, hast and anger: for an angrie man being besides himselfe, is void of all counsell. *Chilon* taught, that it was good to overcome anger with reason, the which affection is stronger than any other: the which to overcome, is more excellent, and requireth more strength, than to over-come an enemy; neither receive wee lesse hurt from anger, than from an enemie. [a] *Diogenes* upon a time seriously disputing against this passionate anger, in comes a young rake-hell, and to try his patience, and whether hee could practise that himselfe hee taught others, spate in his face: But the Philosopher replyed, I am not angrie, howbeit I doubt whether I ought not to be angrie.

[o] Eccles. 7. 9.
[p] Psal. 37. 8.
[q] Ephes 4. 31.
[r] Colos. 3. 8.
[s] Ephes 4. 29. *Give place unto wrath*, Rom. 12. 19.
[t] Plato *Philosophus sapienter auditores admonebat, ut iratos se in speculo contemplarentur. Nam cum faciem suam furibundam per omnia phrenetico similem cernerent, eo dedecore territi, in posterum ab iracundia facile sui temperaturos.* Lycosth. *in Apoth. titulo de iracundia, ex* Fulg. *lib. 7. cap. 2.*
[u] *Idem ibid. ex* Diog. Laert. *lib. 3.* Anton. *in Melissa par. 2. ser. 53.* Val. Max. *lib. 4. cap. 1.*
[x] Arist. *dicebat, perinde atq; iumus oculos cōmoveri, & aspectū ita conturbat, ut neq; nobis ea videndi potestas fiat, quæ sunt ante pedes: ita obortā ira rationi caligo suffunditur, ut se delinquere nulla cogitatione deprehendere possit, Idē ibid. ex* Stob. *ser. 18.*
[x] Aristoteles, Alexandrū *iræ excandescentem placare volens, & sedare summam indignationem hæc ad eum scripsit: excandescentia & ira non in pares sed in meliores existere solet. Tibi vero nemo par est. Idem ibid. ex* Ælian. *var. hist. l. 12.*
[y] Diog. Laert. *in eius vita.*
[z] Chilon *docebat vincendam iram, quod is affectus sit cæteris potentior: quam superare fortius est, quam hostem armatum deiicere, nec minus exitii mortalibus sit ab ira quam ab hoste, Idem* Laert. *in eius vita.*
[a] Diogeni *de non irascendo accurate disserenti, adolescens quidam protervus, veluti periculum faciens, an re præstaret ea quæ docebat, inspuit illi in faciem. Tulit hoc leniter, ac sapienter: non quidem, inquit, irascor, sed dubito tamen an irasci oporteat, Idem* Laert. *in eius vita.*

[b] *Democrates* seeing a *Lacedemonian* in great anger, beating his servant, wished that hee himselfe should cease to be of his servants servile condition: for he is a servant that cannot command his owne affections. [c] *Architas* having found some of his seruants in some fault, and finding himselfe somewhat incensed against them, yet did nothing to them at that time, but departing, added these words; Happy are you that I am now angry at you. [d] One *Demonax* being asked of one to whom a great Emperor had committed an army, by what meanes hee might best discharge his duty in this so weighty a businesse? answered, if thou beest free from anger. The same Wise-man advised people not easily to be angrie with any; but rather to use all meanes to amend their faults; imitating in this Physicians, who are not angry with their patients, but labour to cure their infirmities. By that which hath been said may then easily appeare, what is the duty of Christians, and how farre wee come short of these heathens, destitue of any other guide, but the light of nature; the which, comparing these two cases, and paralleling the one with the other, may more perspicuously yet appeare. But this I leave to the learned Divine at great length to prosecute. But before I leave this point, I cannot passe over in silence that worthy and memorable example of that [e] famous Emperour, *Theodosius*, and his constitution, worthy to be ingraven in letters of gold on pillars of brasse for a perpetuall memoriall to posteritie, to shun and avoid rash anger. This great Emperor, by reason of a sudden sedition, raised in the towne of *Thessalonica*, sent thither his troupes, who slew of the citizens about 7000 men. This good Emperor, although hee had no small provocation to incite him to this revenge; yet because this remedy was somewhat sharpe for the disease, hee not onely repented him of the fact, being by Saint *Ambrose* for the space of eight moneths first therefore excommunicate: but made such a decree, as I wish Princes and great ones well to consider of it: that no decree made by any Prince should be put in execution before the full space of thirty daies were accomplished, that in the meantime that might be fulfill'd, Give place to wrath; and lest the like accident should againe befall any, that had befallen those of *Thessalonica*. [f] And yet (as a late Writer well obserueth) there were three great and notorious offences, which incited this pious Emperour to this severe revenge, lest it may be imagined, that like a Tyrant hee raged thus against his subjects without any seeming reason, for a small or no cause at all. For in the first place, the people would not suffer a villaine to be punished, who had ravished a youth to abuse him against nature: againe, when as hee was by this good governour committed to prison, they raised a tumult about so infamous a businesse: and when as this governour did labour to suppresse this their sedition, they killed both him and divers others of worth assisting him. But it is now more than time wee come to the hurt it procureth to the bodie,

[b] Democritus *ad* Lacedæmonium *flagris sævientem in servum: desine, inquit, te servo tuo similem ostendere. Servus enim est, qui suis cupiditatibus imperare non potest.* Licost. *loco supra citato ex* Erasm Apophth. *lib.* 3. [c] *Idem ex* Cicer. Tusc. Quæst. *lib.* 4. *&c.* [d] Demonax *cum a quodam cui Imperator exercitum commiserat, interrogaretur, quonam pacto delegatam provinciam quam optime gerere posset? Si, inquit, iracundia vacaris. Iram sensit vir prudentissimus, ad omnem functionem inutilem esse. Idem suadebat, non facile irascendum esse hominibus si delinquerent: sed potius corrigenda esse vitia, medicorum exemplo, qui non indignantur ægrotis, sed morbum sanant, idem* Lycosth. *ex* Erasmi Apophth. *lib.* 8. [e] *Patet quod ira facit committere talia, ac quibus solet posthac multum dolere, sicut patet per decretum, in quo factum* Theodosii *imperatoris recitatur, quomodo fecit in ira quadam multos occidi in* Thessalonica, *de quo postmodum multum dolens ordinavit, quod nulla talis Principum sententia effectui ac executoribus demandetur ante triginta dies post sententiam datam (sicut patet* 11. q. 3. *cum apud* Thessalonicam) *ut interim impleri possit, quod jubet Apostolus, dicens, date locum iræ,* Rom. 12. *ne sibi, vel alteri iterum contingat, quod prius contigit in* Thessalonica, *videlicet quando per iram homicidy fraternitas deperiit. Sapient* 10. *In quo patet, quod ira viri justitiam Dei non operatur. Jaco No C.* 1. 6. 3. Iohan. Bromiardi *summa præd. cap.* 8 *Nu.* 1. *pag* 412. [f] *Rapuerat auriga, gubernator ludorum Circensium, adolescentem ad stuprum, hunc aurigam præfectus, vir honestus, in clusérat carceri. Quia vero populus hujus aurigæ insolentia delectabatur, poscit, ut impunitus dimittatur; quod cum denegaret præfectus, per seditionem occisus est: Tria igitur magna scelera concurrunt: quod noluerunt puniri tam insceles aurigæ, quod seditionem in causa turpissima moverunt: quod præfectum, & alios viros nobiles truciduverunt: propter has tantas causas cum Princeps, justo dolore exarserit, non existimetur deliquisse more Tyrannorum, qui propter nullas, aut leves causas, magnam sævitiam exercent, etsi excessit modum. Sed in magnis viris* Nemesis *valde inflammatur. Hanc excusationem* Theodosii *addidi, quia multi causa errant,* Chron. Carion. *à* Phil. Melancth. *aucti, lib.* 3. *in* Theodos.

both

both in ſickneſſe and in health. And firſt in health, it often altereth the naturall comlineſſe and decency thereof, changeth the colour of the face, dazleth the eyes, maketh the tongue clamorous, armeth all the parts of the body; as hands, feet, teeth, &c. And as for diſeaſes thereby procured to the body, they are not a few, and no paſſion more prejudiciall to the life of man, and which more acceleratеth or haſteneth on old age. And this to be conſonant and agreeable to right reaſon, may eaſily appeare: for anger being nothing elſe but a heat, or ebullition of the blood, and a violent motion of the ſame in the heart, which at length with violence is diffuſed and diſperſed over the whole body; as *Galen* himſelfe defineth it: it muſt needes over-heat and dry up the bodie; by which meanes, it ſometimes exciteth *Fevers*; in ſuch bodies eſpecially as are apt for a long time to retеine this impreſſion of heat. And although oftentimes the violent motion of the heart be ſetled and ſtaid, there remaineth, notwithſtanding, in the body an unnaturall heat, from whence often proceed *Fevers*. Many alſo overtaken with this paſſion, have beene ſuddenly ſurprized with *Apoplexies*, *Epilepſies*, *Convulſions*, *Palſies*, trembling of the joints, and gouts of all ſorts. Some alſo have fallen into *Pleureſies*, *Iaundizes*, many ſorts of laskes, proceeding of choler, &c. But ſuch eſpecially are moſt offended with this paſſion, that are of a hotter conſtitution of bodie than ordinary, either naturall, or adventitious, by meanes of any infirmitie: but ſuch eſpecially, as have the head and heart hot naturally, or accidentally, are moſt obnoxious to hurt by the ſame. In all hot and acute diſeaſes, therefore, as alſo in hot cholericke conſtitutions, we are by all meanes poſsible to prevent this paſſion, the patient then of himſelfe, by reaſon of his infirmitie, being more peeviſh and froward: for the which cauſe there muſt ſuch caution and circumſpection be uſed of thoſe about the ſick, that all poſsible content muſt be afforded, and ſuch placed about them in whom they moſt delight. Their diet alſo and their Phyſick muſt with all diſcretion be accordingly accommodated, as hath alreadie beene related. But it may, perhaps, here be demanded, whether anger be not uſefull in ſome diſeaſes? or whether it be hurtfull in all? I anſwer, that in ſome diſeaſes it may be beneficiall for the patient. And this is chiefely to be obſerved in ſome infirmities of the animall parts; eſpecially in cold diſeaſes of the braine, in cold conſtitutions of bodie, and where the head and heart, eſpecially, are of this temperature, and that even by the authoritie of [5] *Galen* himſelfe; where hee affirmeth that it exciteth and ſtirreth up naturall heat, in them almoſt decayed. And this is the opinion of [6] *Hippocrates* himſelfe alſo, where he affirmeth, that both it helpeth the colour of the face, and diſperſeth the blood through the whole bodie. In cold and moiſt cachecticall conſtitutions, it may be now and then, and by interміſsion uſed, and that at fit and opportune times: but yet never ſo as the body be thereby prejudiced, or the facultie offended. And this muſt be, as it were, by way of exerciſe, and that with great diſcretion: as for the degrees of anger, wee mentioned them in the generall diſcourſe of the paſsions; and howbeit all the ſorts of this paſsionate anger be evill, and pernitious; yet the moſt violent and moſt furious

Whether anger be uſefull in any diſeaſes?

Anſw.

In what diſeaſes and conſtitutions moſt uſefull.

[5] *Lib. 1. cap. 4. de differ. Febr. & lib. de cauſa morb.*

[6] *Adhibenda diligentia eſt, ut præceps acerbaq; iracundia inducatur, cum coloris reficiendi, tum etiam ſuccorum in corporis habitum effundendorum gratia.* 2 Epid. ſect. 4.

are

are moſt hurtfull to health, and inflict the deepeſt wounds. Before I finiſh this diſcourſe of anger, reſteth yet I ſhould ſay ſomething concerning a queſtion which may here be asked, Whether any may die of anger, as of other paſsions of the minde?

Whether one may dy of anger.

Now, that I have reaſon on my ſide to move this queſtion, it may from hence appeare, that even [i] *Galen* himſelfe, who freely confeſſeth that of exorbitant joy and griefe one may die, yet, that ever any died of anger, hee altogether denieth. His reaſons are probable, in that anger neither cooleth the bodie, nor yet overthroweth the ſtrength thereof. But by *Galens* good leave, we have of late yeeres learned another leſſon. In his time hee never had obſerved it, and yet others have ſince his time: *Bernardus non videt omnia.* [k] A late Writer, and heretofore ſometimes mentioned, tells us this ſtorie: *A widdow being married to a captaine and* Switzer *by nation, on the marriage day, ſome of her friends having hindred her to beſtow upon her new married husband ſo much as ſhe deſired, was ſo tranſported with choler, that ſhee would eat no ſupper that night, and fell, a few houres after into ſo ſtrong convulſions, that ſhee died immediatly after.* [l] The ſame Authour relateth yet another hiſtorie: *A man of good account having by certaine intelligence found, that his maide had one night lien with his miller, watching her on the morning, as ſhee came home, pulled her by the haire of the head, and trod her under his feet, and was in that violent manner tranſported with anger and indignation againſt her, that ſuddenly he was ſeaſed with ſhortneſſe of breath, and a trembling over his body, inſomuch that I (being called to looke upon his wives eye) found I had more need to ſuccour him: but having uſed phlebotomy, and finding no alleviation, the former accidents continuing, and ſtrength decreaſing, he died within two daies.* By this then which hath beene ſaid, the truth of this aſſertion may appeare, ſo that I ſhall not neede to inſtance in more examples of ſuch as have fallen into Epilepticall, Apopleƈticall and convulſive fits, and after died of the ſame. Thoſe that are wiſe, will be warned by that which hath beene ſaid, to thoſe not I, but that truth which cannot erre telleth them, that *anger reſteth in the boſome of fooles*, and therefore with theſe verſes I conclude this point.

i *Ob timorem nonnulli ſubitaria morte perierunt, prægaudio etiam nonnulli, &c. At ex ira tu nemo mortuus eſt, utpote quibus, neq; ca or refrigeratur, neq; robur diſſolvitur. De Sympt. cauſ. lib. 2.*

k Plat. *Obſervat. medicin. lib. 7. pag. 34.*

l *Idem ibid. page 46.* Hiſtory.

Ira animis lethale malum procul abſit, ab illa
mors ſæpe ingenniis corporibuſq; venit.
Turbat enim, cœcaq; animos caligine verſat,
et ſenſus tota cum ratione rapit.
Sicut enim tuſtæ ferro candente lacunæ
ſic motu calidi ſanguinis ira fremit.
Hinc ſubitis fractos accendit febribus artus,
ſæpius hic etiam deteriora facit.
Hinc flavam ratione omni prævertere bilem
convenit, & cauſsis non ſtatuiſſe locum.

A deadly plague to mortall minds, is fretting wrath and rage,
It kills the body, ſpoiles the wits, thine anger then aſſwage.
It troubles ſo, and over-turnes mens heads and hearts alway,
That ſenſes, wit and reaſon quite, it ſnatcheth cleane away.
As water trenches make a noiſe, hot yron put therein,
So anger meeting with hot blood, to rage doth ſtill begin.

Thus

Thus man with ſudden agues oft his broken limbs inflames,
And oftentimes in mortall men, it breeds far worſe ill quames.

CHAP. XXXIII.

Of Sorrow, Griefe and Feare, the danger and detriment commeth thereby to the bodie of man; and how hurtfull in ſickneſſe and in health: Whether any may die of Sorrow and Griefe.

THere is yet a paſsion of the minde, oppreſſing both body and minde, when it exceedeth moderation, and is not kept within the compaſſe of mediocrity, and ruled by reaſon. And this is Griefe and Sadneſſe, which in Latine hath obteined divers names, which by reaſon of the penury of our vulgar tongue cannot all be Engliſhed by ſeverall termes. They proceed all from the opinion of ſome future or inſtant evill oppreſſing the minde, and by this meanes often occaſioning great hurt to the bodie: and are theſe following: *Metus, Triſtitia, Timor, Terror, Pavor, Conſternatio, & exanimatio,* as we have already in the generall diſcuſſed. Theſe paſsions doe all, more or leſſe, concentrat and draw in the ſpirits from the circumference or outward parts to the center, or middle region of the bodie, the heart eſpecially, which being deſtitute of heat and ſpirits, they doe by this meanes coole and drie up the bodie; and that leſſe or more, according to the extenſion or remiſsion of the paſsion, the ſudenneſſe of the ſame, together with the aptitude of the ſubject to receive ſuch impreſsions. Of this effect of ſorrow and griefe, the wiſe *Salomon* was not ignorant. [a] *Heavineſſe in the heart of man maketh it ſtoupe*, and againe, [b] *By ſorrow of the heart, the ſpirit is broken*; or as it is after expreſſed, *it drieth the bones.* This feare or griefe, or ſorrow, are commonly affections following melancholie, and depending thereupon; on the which ſubject, if I ſhould expatiate, I had need begin another volume; but becauſe this hath bin by [c] others, both learnedly and largely handled, as alſo my purpoſe and intention not being here to handle any particular diſeaſe, but briefely to ſay ſomething concerning theſe paſsions of the mind, and what dangers they procure to the body in ſickneſſe and in health, I will not meddle therewith, but proſecute that I have undertaken. This grief and ſorrow then, if too much yeelded unto, will to ſome procure irrecoverable *Conſumptions*, will dry up the braine and marrow of the bones, hinder concoction, and ſo procure crudities by meanes of want of reſt, and by conſequent prove a cauſe of many dangerous diſeaſes. Now, as the exceſſe is hurtfull to all, ſo to ſome farre more than to others: eſpecially to leane ſpare bodies, dry braines, perſons inclining to melancholy. And women, eſpecially, if with childe, young children, who be reaſon of

Several ſorts of feare and griefe.

a Proverbs 12. 25.
b 15. 13.

c *Democritus Iunior*, or *Burton* of melancholie.

Hurts procured by griefe and ſorrow.

their ſexe and age are leſſe able to reſiſt ſuch paſsions, and ſome by naturall conſtitution very timorous, are more liable to danger, by reaſon of feares and ſudden frights, than other people. It is therefore a very unadviſed courſe moſt commonly to affright children with bug-beares, hob-goblins and the like: for there is many times thereby ſuch a deepe impreſſion of feare ingraven in their tender ſenſes, that howſoever it doth not bereave them of their lives; yet are they ſo poſſeſſed with an habituall feare, that they are ſcarce ever freed therefrom; at leaſt, untill they atteine to ripe and mature age. And ſome that are yet of a more tender conſtitution, are ſometimees ceized with ſome ſudden and dangerous diſeaſe, if they eſcape death: as *Paralyticke, Epilepticke, Apoplecticke and convulſive fits*, as I could eaſily inſtance, but that I cannot dwell upon it. Of all others it is moſt dangerous for women with child; and that not only for feare of preſent aborſion; but even for ſome future feare of ſome hurt may befall the tender fruit of her wombe. I have knowne ſome little better than meere naturalls, by reaſon of the mothers fright, during their ingravidation. It hath beene often alſo obſerved, that even upon men of mature age and judgement, the ſtrong apprehenſion of ſome future danger, hath in them produced ſtrange and ſudden effects. [d] A late Authour relateth a ſtorie of a young Gentleman, whoſe haire was in one night turned white. The Gentlemans name (ſaith he) was *Didacus*, or *Diegus Oſorius*, a *Spaniard, Who falling in love with a Gentlwoman, one of the Queene of* Spaines *attendants, this Gentleman according to former agreements, was got up into a tree growing within the precincts of the court, but bewrayed by the barking of a dogge, was by the guard laid hold on, committed to priſon, and in danger to have loſt his life, for attempting any ſuch thing within the precincts of the court. The next morning the keeper found this Gentlewans haire turned to a perfect white color as the antienteſt mans in the countrie (and yet their haire in that countrie is ordinary of a blacke colour) the which the King firſt hearing related, and ſeeing it ſo indeed, it wrought ſuch an alteration in his minde, that not onely freed hee him from his puniſhment, but reſtored him to his former liberty, affirming, that it was puniſhment enough to have changed the flower of youth with white old age.* [e] There is in the ſame Author a like accident happening in the cour of *Charles* the fifth, Emperor, whom the Emperor himſelfe could ſcarce beleeve to be the ſame party that was committed to priſon the night before, and granted him likewiſe a gracious pardon: And many ſtrange accidents are there out of divers Authours related, which for brevity I here paſſe by. Now, as other paſſions excite and ſtirre up ſome particular humour: as joy ſtirreth up the blood, and anger choler; ſo doth feare and griefe ſtirre and move melancholy. But it may then be demanded, whether ſuch paſſions be contrary to all ſorts of people, and whether one may ever give way thereunto? I anſwer, ſome people are more privileged than others; provided alwaies, that it be not in exceſſe: and ſuch are principally [f] groſſe, fat and foggie people, with full bodies, and ſuch as have their ſpirits hot & moveable. And in ſuch people ſadnes, feare, and profound cogitations and cares do ſomewhat blunt the edge of thoſe hot and fiery moveable ſpirits, and withall do extenuate and take away ſome part of that bulke of body wherewith they are ſo burthened; the which both

An evill cuſtom to affright yong children.

Dangerous, eſpecially for women with childe.

d Schenck. *obſervat. med. libr.* 1. *obſ.* 1. *ex Had. Junii li. de coma.* Hiſtory of one whoſe haire turned white in one night.

e *Idem ex* Levini Lemnio *complex. li.* 2. *c.* 2. Another.

Theſe paſſions excite and ſtirre up melancholy.

What ſort of people are leaſt hurt therby.

f Arnold Villa nov. *com in c.* 1. *Schol. Saler. Paul. Ægin lib.* 1. *c.* 57. Ætius *cap.* 32. Rhaſ. *lib.* 4. *ca.* 9. *ad* Almanſ.

Grecke

Greeke and *Arabian* Phyſitians doe with unanimous conſent witneſſe. Such as are of a contrarie conſtitution, of bodie, braine, or both, as wee have ſaid already, are by all meanes poſſible, as they love their lives and healths, to ſhun and avoid theſe paſſions. But in ſicke perſons eſpecially, which is that I here principally aime at, there muſt a ſingular care and regard be had, that as little diſtaſte as poſſible be given. And herein that golden rule of *Hippocrates* hath chiefely place; [g] that it is not ſufficient for the Phyſitian to play his part, but the aſsiſtants alſo, and attendants; and all other things muſt alſo be anſwerable. The ſicke, wee know, by reaſon of his ſickneſſe, hath ſorrow enough, eſpecially, if the party be of a feeble, fearefull and puſillanimous ſpirit, the phanſie ſtill framing unto it ſelfe new feares of ſome bad and ſiniſtrous event. And thus wee ſee through raſhneſſe and indiſcretion of ſome about the ſicke, ſometimes by relating to them ſome evill tidings, and ſometimes putting them in needleſſe feares, without any ſure ground: or yet when there is juſt cauſe of feare in the ſicke; yet being indiſcreetly revealed to him, either by the Phyſitian, or others, or yet at an unſeaſonable time: as about the time of reſt, or before meales, may much prejudice the ſicke. And therefore I adviſe all thoſe whom it concerneth, to be very vigilant and circumſpect, whom they ſuffer to come about the ſicke, wee finding by daily experience, that many times ignorant and unadviſed people, prove the cauſes of infinite evills to the ſicke: and that ſometimes by diſſwading them from a laudable and legall courſe for the ſpeedie recovery of their health, preſcribed by learned and wiſe counſell; eſpecialy if their ſhallow capacities be not able (as ſeldome they are) to dive into the depth of the Phyſitians intentions: and ſometimes alſo by erring in the maner above-mentioned. Such conſtitutions of body as we named heretofore, are not hereby ſo much wronged, providing we goe not too farre. My meaning is not here, notwithſtanding that which hath beene ſaid, to forbid any that true ſorrow for ſinne, and a true compunction of heart, for offending the Majeſtie of the Almighty God, the which will be ſo farre from producing thoſe effects of worldly ſorrow, that on the contrary, it will purchaſe to thy ſoule more ſolid comfort and content, and more inlargement of true heavenly joy to thy drouping and ſorrowfull ſoule, than all the ſilver and gold of *Ophir*, and both the *Indies*, and all the gracious gems and jewells ever gave to the greateſt upon earth that poſſeſſed them; yea, if it were yet poſsible they were all in one mans poſſeſsion: And as [h] the wiſeman ſaith, that, *Even in laughter there is ſorrow*; ſo may I as well invert it, that even in this godly ſorrow, is joy in the holy Ghoſt, and comfort unſpeakable. *Worldly ſorrow cauſeth death* (ſaith the Apoſtle) *but godly ſorrow cauſeth repentance not to be repented of.* But many are the volumes written by our learned Divines, concerning this ſubject; among others * a learned late Divine hath handled this point very punctually, in his learned and elaborate Treatiſe of comforting afflicted conſciences. But this not being my proper element, therefore I proceed.

[g] *Aph.* 1. *lib.* 1.

Care and circumſpection to bee uſed whom wee ſuffer to come about the ſicke.

[h] Proverbs 14. 13.

* *Robert Bolton*, preacher of Gods Word at *Broughton* in *Northampton ſhire.*

There is yet a doubt concerning this point, which reſteth to bee diſcuſſed, whether of griefe or ſorrow any may dye? To this queſtion

Whether one may dy of ſorrow or griefe.

i *Itaq; etiam ob humorem, & immanem eum vaporem, nonnulli repentina morte interiere aut, quod crebrius imbecilla suapte natura animantia eorum sub valido affectu oppressa consertim extincta & suffocata sit. De causa symptom lib. 2.*

k 1 Sam. 4. 18.

l 1 Sam. 4. 20.

m Ioseph. *antiquit. Judaic. lib. 12 cap. 13.*

n Platerus *observat. medic. lib. 1. pag.* 49.

Historie.

o *Idem ibid. pag.* 53.

Another.

p *Idem ibid.*

i *Galen* himselfe maketh answer that one may dye of these passions, and to this doe all Physitians assent; and experience maketh it so appeare. And this same Author seconds his authority with sound reason: for in such passions the blood and spirits having a speedy and sudden recourse to the heart to succour the same in so great a need, where aboarding it with too great violence, and in too great a quantity, they leave the outward parts of the body quite destitute of this blood and spirits. We see what a strange effect this griefe wrought on k good old *Heli* (alas how small is our griefe for matters of this nature) when he heard the arke of God was taken. And l that worthy woman his daughter in law, although her husband were a prophane and wicked man, yet at the hearing of the taking of the arke, she was so much therewith affected, that nothing, no not the newes of a sonne borne of her womb, could give her any comfort, or hinder her from following the footsteps of her father in law in giving up the ghost. And m histories relate that *Antiochus Epiphanes*, or rather, as some well call him, *Epimanes*, that tyrant, being chased out of *Persia*, and hearing also that his generall *Lysias* was defeated, and chased away by the *Jewes*, by reason of greife and sorrow fell into grievous diseases: although there was yet in him divine punition to be observed, and yet not excluding naturall causes. n A famous Physitian, and now and then mentioned in this discourse, relateth a story to this same purpose. *A preacher of this City* (*Basil* he meaneth) *accompanied with his wife onely, in the moneth of November returning from a village not farre from the towne, hearing them call to shut up the gates, hee ranne before to cause them keepe open the gate untill his wife came in, and so entring himselfe supposed his wife had been entred after him, the gate was shut and she excluded* (*the keyes being, as is the custome, immediatly carried to the* Burgermaster, *no entry is of any to be expected for that night, as I found once too true by mine owne experience*) *and neither could he get forth to her, nor shee suffered to come in to him, the night very darke; this poore desolate woman, all the night filling the aire with her complaints* (*there being no house nor town within a great way of this city*) *passed a part of the night, and in the morning of this feare and griefe was found dead at the gate.* o The same Author relateth yet two other stories making to us appeare the truth of this point. *A company of young wenches in the Spring of the yeere, walking abroad in a faire morning, they came to the place of publike execution, where was still hanging upon the gallowes one who had been lately put to death. These wild wenches beganne to throw stones at this dead corps: at length one throwing a greater stone than the rest, this corps turned round: at the which motion, this maid apprehended such feare and terror, that strongly apprehending this dead corps to be alive, with all possible speed shee ranne home, still supposing this dead body followed her. Being come home, she fell into strong and violent convulsive fits, and so died suddenly.* p *Another young maid about* 16. *yeeres of age went downe into a grave new digged, where had beene layed heretofore some matron of the City of* Basil, *and not as yet consumed: this dead carkasse this young maid essayed to lift up by the armes; but was presently stricken with such a feare and terror, that she went home, and was seized with so violent Convulsions, that her eyes were like to leape out of her head, and so presently died, and was the next day buried in a grave hard by the other; as though this*

this dead corps had called for her company; as shee cryed out a little before her death. In the late yeare 1630. in the beginning of January, my presence and paines was craved for a young Gentleman living within some few miles of Northhampton *then sicke of a* Fever. *Within some two or three dayes this gentleman still continuing very sicke, the gentlewoman his wife being now quicke with child, terrified with some accidents she saw in her husband, and withall fearefull of some future event, fell suddenly one morning into strong and violent fits of Convulsions (being at other times also subiect thereunto) the agitation of her head and armes being so violent, sometime drawne one and sometime another way, that much trouble it was to hold her: but withall the blood and spirits flying all upwards, the nether parts were left so feeble, that she was presently deprived of the use of her legs, insomuch that she was in a chaire carried into another roome. But yet the gentleman her husband recovering, shee was in a few dayes freed from all her former fits and feares; and at her full appointed time was safely delivered of her burden, without any hurt or danger either of herselfe or infant.* I have the more willingly instanced in these particulars, to make every one more carefully and circumspect in avoiding and shunning these passions, and whatsoever may provoke or incite us thereunto. The remedies shall appeare in the next Ghapter, where wee purpose to speake of the last passion.

History of a young Gentlewoman recovering of a dangerous fright and convulsions.

CHAP. XXXIIII.

Of Joy and Gladnesse, and of the excesse thereof, which may also hurt the body: and whether any may die of excessive joy.

THat the former passions are prejudiciall, and often very hurtfull to mankinde, especially if they exceed, may easily obteine credit, perhaps, with an ordinary understanding: but that joy and mirth so agreeable to our nature, and so acceptable to our senses, should ever produce any such effect, will hardlier receive entertainment. And this may seeme yet so much the more strange, in regard this is that we all principally aime at, as being a soveraigne and excellent meanes, not onely to preserve and mainteine our health, but likewise to recover the same, being already lost. And good reason there is for this; [a] *Joy being a motion of the minde to the outward parts, with a certaine gratefull and delighting desire to lay hold on that which may give us content.* And yet there is withal such a violent motion and agitation of the blood and spirits, that weake and pusillanimous people may bee much thereby endangered. And the wise man intimates unto us such a moderation in every thing, where hee warnes us to be wary even in visiting our neere and loving friends, unde the comparison of eating hony moderately, wherein if we exceed, we may fare the worse for it. But as for moderate Joy it is commended

[a] *Est letitia animi motus ad extimas corporis partes, cum libidine amplexandi gratum: in qua adeo fit sanguinis & spirituum motus vehementes, ut pusillanimes examinato corpore relinquent, ex nimia ipsorum profusione.* Mer. tom. 1. lib. 2. class. 2. quæst. 163.

mended by the Holy Ghoſt himſelfe, and in the ſame Booke of Proverbs the utility thereof extolled. [b] *A merry heart maketh a chearefull countenance.* And a learned expoſitor upon this place affirmeth, that *although the ſubſtance of the ſoule and the body differ much; God hath notwithſtanding tyed and united them ſo faſt together, that there is no ſmall harmony and ſympathy betwixt them: in ſo much that either of them being affected, the other ſuffereth alſo. And although the harme redoundeth to the whole body; yet becauſe it is moſt conſpicuous in the countenance, therefore the Wiſe man maketh chiefely mention of the countenance; and teacheth us here likewiſe, that a cheerefull and merrie heart not onely maketh the body ſound and healthfull; but maketh a cheerefull and amiable countenance. Hence commeth it to paſſe, that when as the heart is merry and cheerefull, the eye is lively and quicke ſighted, the cheeks of a comely, ruddy colour, &c. But all contrary, when the mind is heavy and dejected. In what an account and high eſteeme this is in all the parts of our life can ſcarce be declared. For firſt, in Divine worſhip and ſervice it is very requiſite that we be of a cheareful countenance. And hence was it that* Iſaac *preparing himſelfe for that propheticall benediction of his ſonnes, calls firſt for wine and veniſon, whereby his heart being cheered and refreſhed, hee might the better performe this Propheticall function. And the holy Prophet* Elizeus *being much grieved at the ſight of wicked* Joram, *before ever he went about to refreſh thoſe three Kings diſtreſſed with thirſt, calleth firſt for a cunning Muſitian, whereby the griefe and ſorrow of his mind might be mitigated. Now if the Prophets themſelves, inſpired with a propheticall ſpirit, had need of this chearefulneſſe of heart for the better performance of Gods worſhip and ſervice, how much more have others uſe thereof? And ſuch ſervices as are performed by ſad and heavy perſons, we ſee, are not ſo acceptable: as may in* Mardochee *and* Nehemia *plainely appeare. And we ſee that* Eſau *being cheered with* Jacobs *gift, was of ſo cheerefull a countenance, that* Jacob *confeſſeth he beheld his countenance as though he had beheld the face of God. But in the godly* (ſaith the ſame Author) *this doth yet farre more plainely appeare, who being refreſhed with the peace of a good conſcience, have a cheerefull and lovely countenance. This may plainely appeare by the example of the* Nazarites *who drunke no wine, &c: As likewiſe by the example of* Daniel *and his fellowes, who although they fed but on pulſe and water, yet their countenance was farre fairer and better liking than of any of the reſt who were fed with all the Kings dainty fare. And therefore this Ioy & mirth conſiſting in our reconciliation with God, from whence proceedeth a good conſcience, is farre to be preferred before all the moſt curious waſhes and paints, wherewith the laſcivious and dainty Dames of our times doe dawb, and as they thinke, ſo curiouſly adorne their faces: yea, and of farre higher eſteeme than all the moſt curious and dainty diet that can be deviſed, in the which nevertheleſſe, many, if not all, place all that pertaineth to the preſervation of health and main-*

[b] *Animi & corporis tametſi ſua ſubſtantia & materia longe maximũ diſcrimen ſit, tamen tam arcto illa vinculo Deus colligavit, ut mutua ſit utrinſq; in ſe invicem compaſſio, ſeu συμπάθεια. Nam corpore affecto dolor ad animum redit: & contra, animo exulcerato corpus concutitur. Sed maior tamen corporis quaſſatio cum malum ab animo initium capit, quam cum contra fit. Tametſi vero malum per totum corpus ſe diffundat, tamen quia eius mali indicium primum in vultu aſpicitur, ideo* Salomon *vultus præcipuam mentionem facit: & docet animum lætum & hilarem non tantum ſanum corpus efficere ſed porro reddere vultum aſpectabilem & amabilem, ut ſicut corpus ſanum eſt, ſic etiam ſanum & alacre apparet. Unde fit ut cum cor lætum ſit, oculus ſit vividus, verſabilis, & ad videndum acutus, genæ ſint rubicundæ, ſanguis purus & purgatus, cutis pulchra & ſpectabilis: contra vero cum animus afflictus eſt. Hoc quanti ſit ad omnes vitæ partes, non facile eſt explicatu. Nam in cultu divino operæ pretium eſt, ut animo læto ac alacri ſiat. Hinc eſt quod* Iſaacus *ad filiorum ſuorum propheticam benedictionem ſe accingens, prius mandat ſerinam ſibi comparari & vinum, quibus exhilaratus liberius poſſet munus Propheticum obire.* Gen. 27. Elizeus *contriſtatus aſpectu impy Regis* Ioramĭ, *antequam quid conatus ſit, quo 3. Reges ſiti laborantes refocillarentur, juſſit ſibi peritum muſices adduci, cuius arte, & in pulſando peritia mœrorem pelleret. Quod ſi Prophetæ qui per inſpirationem locuti ſunt hoc lætitiæ animi adminiculo opus habuerunt ad cultum Dei pro dignitate exercendum;* 2 Reg. 3. 13. *nedum alij, &c. Apud homines etiam officia quæ a triſtibus & mœſtis præſtantur ingrata ſunt, ut in* Mardocheo & Nehemia *liquido conſtat.* Eſth. 4. 2. Nehem. 2. 1, 2. *Animum vero lætum vultum jucundum reddere apparet exemplo* Eſau, *munere a* Iacobo *exhilarato, vultu tam ſe amabilem & jucundum exhibuit, ut* Iacobus *in eo, viſus ſit faciem Dei benignam intueri.* Gen. 33. 10. *Sed in pijs hoc magis illuſtre eſt, qui pace conſcientiæ recreati vultum habent & aſpectum amabilem Vide* Nazareos, *qui cum vinum non biberent, tamen, &c. Vide porro exemplum* Danielis & ſociorum, *qui tametſi leguminibus & aqua paſcerentur, tamen, &c. Hæc igitur animi lætitia, quæ conſiſtit in reconciliatione cum Deo, unde naſcitur bona conſcientia, omnibus fucis & pigmentis, quæ molles & delicatæ fœminæ ſtudioſe ad ſe inſucandum & pingendum conquirunt, potior & præſtabilior eſt; præſtabilior omni diæta & delectu ciborum, in quo tamen plurimi multum ponunt, vel omnia potius, quæ ad valitudinem & colorem tuendum pertinent.* Cartwright ad verſ. 13 cap. 15. Proverb.

taining

taining the comely colour of the countenance. That the life therefore might bee the more comfortable, and that griefe, ſorrow and ſadneſſe might not too much prevaile and oppreſſe us, it was the bounty of our good God to give us not onely food and raiment for neceſſitie, and water to quench our thirſt: but to give us alſo wine to cheere the heart, oile to make glad the countenance (in the hot Eaſterne countries then in great requeſt, howbeit in our cold climats not ſo uſefull) and muſicke both vocall and inſtrumentall, to ſtirre up, and excite the dejected melancholicke minde. And therefore the moderate uſe of all theſe comfortable creatures is, as we ſee, allowed by God himſelfe: and beſides good merry company, either at meales or otherwiſe; provided, the mirth be honeſt, not ſcurrilous, and offenſive either to God or man: and thus may theſe verſes following be underſtood:

Quære igitur ſed honeſta tuis ſolatia curis,
quæ tibi nec ſomni, nec loca ſola dabunt.
Vtere convivis, non triſtibus, utere amici,
quos nugæ & riſus, & ioca falſa dabunt.
Quem non blanda iuvent varii modulamina cantus?
hinc iecur, & renes, ægraq; corda ſtupent.
Nam nihil humanas tanta dulcedine mentes
Afficit, ac melicæ nobile vocis opus.

Seek comforts in thy griefe and cares, which may thy heart ſolace,
Much more than either drouſie ſleepe, or ſolitary place.
But let thy comforts comely be, and honeſt all thy jeſts.
Converſe with cheerefull merry friends, at banquets and at feaſts.
Sad company avoid and ſhun, ſuch company frequent,
As love in laughter and delights to have the meeting ſpent.
What man ſo lumpiſh is of mood, whom muſicke doth not move,
And merry ſongs? theſe frō thy heart all penſive quames remove.
For nothing doth with ſuch ſweetneſſe the minde of man rejoyce,
As doth that noble worthy worke, of mans melodious voice.

But my meaning is not here of ſuch mirth and muſicke as is moſt commonly and ordinarily uſed in Tavernes and Tap-houſes, in Play-hous and Ale-houſe, where the moſt diſſolute and deboiſt companion is often accounted the beſt fellow; and hee that can moſt diſhonour God by blaſphemous bloody oathes, and by that ſwiniſh ſin of drunkenneſſe ſhew great manhood in un-manning himſelfe, carrieth away the bell for good-fellowſhip, and ſuch are accounted the onely merry companions of the countrie. If one ſhould adviſe them ſometimes in their merrie mood to ſing Pſalmes, it were puritaniſme; and yet ſuch a puritaine was the [c] Apoſtle *Iames: If any be merry, let him ſing Pſalmes:* and ſuch a puritane was the [d] Apoſtle *Paul*, willing us to uſe *Pſalmes, Hymnes and Spirituall ſongs.* I know there are times and ſeaſons for all things; and as exceſſe of mirth is alwaies, ſo, eſpecially, in theſe bleeding times of the Chriſtian world moſt unſeaſonable. [e] And as the Prophet *Eliſha* ſaid in another caſe, *Is this a time to take ſilver, &c.* So may I ſay, is this a time for ſuch exceſſe?

[c] Iames 5. 13.
[d] Epheſ. 5. 19.
[e] 2 Kings 5. 26.

The

Isaiah 22. 12.

The Lord (saith the Prophet *Isaiah*) *God of hostes did call to weeping and mourning, and to sadnesse, and to girding with sackcloth; and behold, ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine; let us eat and drinke and be merry, for to morrow owee shall die. And it was revealed in mine eares by the Lord of hostes; surely this iniquity shall not be purged from you.* And the words of that worthy *Vriah* ought never to be forgotten: [f] *The Arke, and Israel, and Iuda abide in Tents, and my Lord* Ioab, *and the servants of my Lord are incamped in the open fields, shall I then goe into mine house, to eate and drinke, and lie with my wife? as thou liveſt, and thy soule liveth, I will not do this thing.* There is yet a pregnant place for this same purpose. [g] *That lie upon beds of yvory, and stretch themselves upon their couch, and eat the lambs out of the flocke, and the calves out of the midst of the stall: that chaunt to the sound of the viol, and invent to themselves instruments of musick, like* David. *That drink wine out of bowles, and anoint themselues with the chiefe ointments, but they are not grieved for the affliction of* Joseph: *Therefore now shall they go captive with the first that goe captive, and the banquet of them that stretched themselves shall be removed.* Let our Preachers apply these places; I will not thrust my sickle into another mans harvest. But now, as concerning mirth, and cheerefulnesse in diseased and sicke persons, I thinke it is to them by all meanes to be procured; and, as I said already, all manner of discontents are to be avoided. But of all other sicke people, to such especially as are otherwise of a melancholy constitution of bodie, or sicke of any disease tending that way, although but accidentally: as likewise such as are of themselves fearefull and pusillanimous, and easily dismaied at a small matter. And herein is required great wisdome and circumspection, and that the Physitian doe accommodate himselfe to the severall dispositions of his patients, and to many particular circumstances concerning them, which cannot punctually be set downe. And howbeit this passion as well as others may sometimes exceed the bounds of mediocritie, yet are not the sicke for the most part so much hereby indangered as by other passions: Resteth now to discusse one question before we conclude.

f 2 Sam. 11. 16.

g Amos 6. 4.

Sicke folkes chiefely to be cheered up, and who have greatest need.

Since joy and mirth is so agreeable to mankinde, and lesse offensive than any of the rest, it may then, not without good reason, be demanded, whether any may die of this passion? I answer, that even [h] *Galen* himselfe, who was ignorant that any could die of anger, yet did confesse, that some might die of too great joy. And there is some reason for it: for the blood and spirits flying all from the center, or heart, to the circumference or outward parts, the party must needs die, the heart now being left destitute of such necessary provision: and [i] *Pliny* makes mention of some: as of one *Chilo*, *Sophocles*, *Denis* the Tyrant, and of her, who after that dismall battel of *Canes*, contrary to a false rumor, received her sonne alive, whom she supposed to have bin dead. And *Purchas* maketh mention of the like accidents even in this our age. [k] *Abraham Kendall* (saith he) *put into the Ile of S.* Helena, *about the yeere*, 1592. *and left on shore a sicke man, whom* Edmund Barker 18 *moneths after found in good plight: but their unexpected comming, as it seemeth, so ravished his weake spirits with ioy, that it distracted him, and being otherwise of constitution very well, he died* 8 *dates after.* The like hee saith of a *Portugall* in the same place: I wish therefore

Whether any may dy of mirth and ioy.

h *Prægaudio autem nonnulli supra modum pusillammes mortui sunt, haud aliter quam timentes, de* Symptom. *caus. lib.* 2.

i *Gaudio preter Chilonem de quo diximus,* Sophocles, Dionysius Siciliæ *tyrannus uterq; accepto tragicæ victoriæ nuncio. Mater pugnæ i. da Carneusi filio incolumi viso contra falsum nuncium,* Plin. *lib.* 7. *cap.* 8.

k Purch. *lib.* 4. *cap.* 9.

thou

thou uſe moderate mirth and cheerefulneſſe, and ſuch as be too much ſubject to ſorrow and griefe, to refraine therefrom, and not to give way to any anxious cares, which are the cauſes of many miſchiefes both to the body and the minde. Take therefore this counſell with thee:

Omnia curarum fomenta relinque, nec ullis
Corpus habe preſſum ſollicitudinibus.
Anxia mens, non ipſa ſibi, non rebus agendis
conſtat, ab hac vitium corpora ſæpe trahunt.
Hinc variæ peſtes, morborum mille figuræ,
crede animam noſtri corporis eſſe ducem.
Sæpe graves iſta, veniunt ex arce labores,
ſicut ab aereis peſtilens aura plagis.

All things that may thy cares increaſe, avoid and lay aſide,
Keepe ſtill thy heart from heavineſſe, let joy there ſtill abide,
A penſive minde even to it ſelfe, inconſtant is alway,
And in all things it undertakes, it keepes no conſtant ſtay.
From thence the body often drawes corruption and vice,
Hence plagues, and of ſore maladies a thouſand ſorts ariſe.
This know, that of each man the ſoule is of his body guide:
From whence, as from corrupted aire, great pains in him reſide.

And thus much ſhall ſuffice to have ſaid of joy and mirth, the true antidot againſt ſorrow, griefe and feare. And this likewiſe ſhall ſuffice concerning all the paſſions and perturbations whereof I undertooke to ſpeake: and as I ſaid at firſt, I am not ignorant, but that there are yet a many more affections which in time worke a deepe impreſſion both on the body and minde of man; yet worke they but leiſurely, and by degrees, and worke no ſuch ſudden impreſſion, and therefore I paſſe them by.

The Concluſion of this whole Diſcourſe.

BY that which hath beene ſaid already, may plainly appeare how excellent, and how uſefull is this Diet of the Diſeaſed, and how neceſſary it is to be carefull in the preſcription thereof, and from hence may evidently be evinced, into what danger they precipitate themſelves, who fall into the hands of ſuch unskilfull perſons, who are not able to adviſe them what Diet is beſt, and what is worſt. And yet, as by this precedent diſcourſe hath plainely appeared; Diet is that which principally, and above all other meanes, is narrowly to be looked into. And that this is not a matter of ſo ſmall a moment, as by the vulgar it is accounted, hath at great length, by the authority of the learned in all ages, beene plainely proved. In the firſt particular then, wee ſee, wee muſt conſider the nature of the aliment, whether it be a vegetable; as all ſorts of

Many things in this diſcourſe to be conſidered

plants, fit for the uſe of man; the variety whereof, together with their ſeverall vertues, wee have at length ſet downe. Againe, there being ſuch varietie of other creatures, foure-footed beaſts, fowle and fiſhes, which afford food for ſuſteining of mans life, their natures muſt be well knowne, and what food they afford the ſicke, and how ſafe it is to adminiſter the ſame. Beſides all this, the right preparation is duely and carefully to be obſerved; ſome ſickeneſſes requiring one, and ſome another kinde of food, and a different preparation. And beſides, the quantitie muſt carefully be obſerved, and that according to ſeverall individuall bodies; and the order, when more than one diſh is allowed. Now, all this is yet nothing, if the ſtate of the individuall bodie thou dealeſt with, be not without great care and diligence looked into. And principally, and above all other things, wee muſt have a watchfull and carefull eye over the ſtrength of the ſicke, and not onely narrowly obſerve the difference of ſeverall and individuall parties, one from another, according to their ſeverall complexions. but even one and the ſame individuall partie, how it differeth from it ſelfe, according to the ſeverall ſeaſons, not onely of the ſickneſſe, but even of the time of the yeere alſo. All the which circumſtances, as they have beene at great length diſcuſſed, ſo doeth it as evidently appeare, that this is not the taske of any ignorant quack-ſalving Mountebancke, Empericke, Barber-ſurgeon, or of an ignorant buſie-bodie woman-phyſitian; nay, nor yet of a medling pragmaticall Miniſter: but of a skilfull and judicious Artiſt, able upon all occaſions to adde what is wanting, to alter what is not uſefull, and detract what is ſuperfluous. If this then be true in this dieteticall part, as hath bin proved, what ſhall wee then ſay of the adminiſtration of phyſicke it ſelfe? If the unlearned, by reaſon of their unſufficiencie, are not to be allowed to deale with this dieteticall point, how much more are they unable and unfit for this other of ſo great a conſequence? If the vulgar be ſo afraid of phyſicke, that ſcarce can they ſometimes be perſwaded in caſes of greateſt extremitie (and I cannot in ſome ſort blame them, there being ſo many dog-leaches, and ignorant practitioners of all ſorts ſuffered, as it were, to throw lots upon mens lives) to admit of any lawfull remedie, although exhibited by the hand of a skilfull, learned and rationall Phyſitian: why are ſome of them, yea, and ſome of a more refined judgement often ſo laviſh of their lives, that they will ſooner commit themſelves into the hands of any quack-ſalving Mountebancke, or Barber-ſurgeon, than into the hands of the moſt learned and judicious Artiſt, and are often ſo ſhy of phyſicke, as of ſome deadly and deleterious poiſon: But it often befalleth them according to the old Proverbe.

If it tranſcend the skil of the ignorant Phyſitian, to preſcribe good and wholeſome diet for the diſeaſed, how fnal they be able to preſcribe ſ hyſicke fit for the ſtate of the ſicke bodies.

Incidit in Scillam, dum vult vitare Charybdim.
They leape out of the frying-pan into the fire.

And whereas the learned and skilfull Phyſitian is furniſhed with ſtore of gentle and benigne medicines, which offer no force nor violence

lence to nature; and if at any time the greatneſſe and malignity of the diſeaſe indicate an addition of ſtronger remedies, either to acuate and quicken the dull and ſluggiſh quality of the others, or to eradicate ſom inveterate diſeaſe; yet is he able ſo to correct the malignity thereof, that he can make it a ſoveraigne medicine for the healing of his infirmity: the other on the contrary uſeth moſt commonly his crude, maligne and unprepared medicines both mineralls and vegetables; the hurt and ſmart whereof, howſoever they be not at the firſt felt, yet are they often afterwards the cauſes of many miſchieſes: beſides, that this kind of counterfeit Phyſitian purgeth often away as well the good as the bad humor, the which is impoſſible for the patient to obſerve or diſcerne, howſoever he knowes it to his coſt. But beſides Empericks, there is yet another ſort of intruder upon the profeſſion of phyſike as faulty (if not more, all things conſidered) as the former: practiſing Miniſters, I meane, concerning whom although I have in the beginning of this diſcourſe ſaid ſomething; yet by reaſon of ſome ſeeming colourable objections might by themſelves or others be made in their behalfe, I will adde yet ſomething before I make a full end: although in my opinion, this one place of S. *Paul*, if there were no more, [a] *Who is ſufficient for theſe things?* were ſufficient to confute them. But I have heard ſome of them pretend a charity and love to their neighbours to helpe them in their need. This reaſon, as it firſt makes a glorious ſhew, ſo if we ſhall narrowly view this pretended reaſon, we ſhall find it like [b] thoſe faire apples of *Sodom*, which being once touched, turned into aſhes; and like [c] thoſe painted ſepulchers being within full of rotten bones. But this is no new practice to cover vice with the mantle of vertue; which as it is moſt common, ſo it is moſt accurſed: *Simulata ſanctitas duplex iniquitas*. And this by many places of Scripture I could make manifeſt, but that I think it wil not be denied, and I am loath to ſpend too much time on it. Charitable workes, I confeſſe, are to be performed; but every perſon is not fit for the performance of every worke of charity. The miniſters charity is to have a care of his peoples ſoules, to viſit and comfort them when they are ſicke; and even to extend their charity to their bodies, according to their ability. As for the curing of their bodies, that exceedeth the compaſſe of their callings, and in ſo doing they break down hedges, and intrude upon another mans right. If they ſhall reply, that ſometimes they do it to ſupply the place of a Phyſitian (perhaps) wanting, I anſwere, they are very witty to deviſe wiles to maintaine a wrong cauſe. And it was a good ſpeech of a worthy Divine of this ſhire, now reſting in peace: *O quam argutatrix eſt humana ratio, præſertim quum aliquid de ſuis commodis & emolumentis deciditur*! How hard doe men plead for their profits! I ſay againe, If a miniſter bee endued with any competent skill in this profeſſion (as perhaps having learned it before he betooke him to this profeſſion) and any of his pariſhioners be amiſſe, either in the abſence of a ſufficient Phyſitian, or yet in caſe of the patients poverty, the miniſters charity in ſuch a caſe is moſt ſeaſonable. But my meaning is principally of ſuch as make a pecuniary trafficke of this profeſſion, erect Apothecary ſhops in their houſes, and often traine up others in

[a] 2 Cor. 2. 16.

Charity is not ſufficient to warrant any with the neglect of his owne calling to meddle with another calling, wherein is as much, if not more difficulty than in the former, and no leſſe danger then of life in the errors committed therein.

[b] Ioſeph. *de bello Iudaic. lib.* 5. *cap.* 5.

[c] Matth. 23. 27.

that profeſſion which they are yet themſelves to learne, and have been knowne to have been moſt buſie, where able and ſufficient Phyſitians were to be found. And the want of able and learned phyſitians is often by meanes of their lawleſſe intruſion occaſioned. It is not unknowne to ſome, that ſome of theſe men have beene ſo impudent and ſhameleſſe, that they have often offered their ſervice to the Gentry, and people of beſt note, ſome of them traffiquing to and fro to engroſſe all imployment into their owne hands, debaſing and vilipending the actions of other able phyſitians: and if (perhaps) at any time, ſome ſucceſſe doth ſecond their bo'd attempts (as ſometimes *Audentes fortuna juvat*, fortune helpes the hardy) thou ſhalt then have them like that proud [d] *Menecrates* bragge and boaſt of their noble exploits. It is no doubt a hard caſe, when no Phyſitian will ſerve the turne but *Levies* Tribe; and if *Lucullus* were not, *Pompey* cannot live, *ſcilicet*! It is a hard caſe, no queſtion, when Phyſickes ſufficiency is all covered under a Clergy mans caſſocke. But I would faine know what *Æſculapius* hath infuſed this ſufficiency into them. The famous Univerſities of this Kingdome doe quite diſclaime them as informe Monſters, and births borne out of ſeaſon, which never yet received the right ſhape of a Phyſitian. The famous Phyſitians of the Colledge of *London* acknowledge them to have no part in the *Hippocraticall* commonwealth. Their grave and learned Brethren of beſt note deny them, [e] ſome preaching againſt their practice, and ſome againe [f] publiſhing this diſlike in print. But it may bee, they will claime kinred to the [g] methodian *Theſſalus*, who taught that the profeſſion of phyſicke might in ſix moneths ſpace be attained unto. *Similes habent labra lactucas.* Like lettice like lips. But there reſteth yet an objection, and more materiall, at leaſt in ſhew than the former. *Venter non habet aures.* Need maketh the old wife to trot. A neceſſity by ſome is pretended, their livings being too little, and their maintenance too meane to mainteine them and their families. I doe not deny, that many of our learned *Levites* are not rewarded according to their due deſert, learning not beeing rewarded according to its worth; which is farre eaſier for me to lament than to amend. But all the offenders cannot cover themſelves with this cloake: nay, the moſt groſſe and notorious offenders for the moſt part injoy greateſt livings, of one, two, or three hundreds a yeere, if not upwards. One of them in my knowledge hath plaied the uſurer; although ſome of the principall is gone into a bottomeleſſe bagge. Let the ingenious Reader then judge, whether any of theſe can juſtly plead poverty. Others againe, I confeſſe, have ſmaller allowance, and therefore would ſeeme to deſerve more favour. In the firſt place, as I grant the antecedent, ſo I deny the conſequent, as falſe and erroneous. Many honeſt men and good ſchollers of unblamable life and converſation I my ſelfe well know, whoſe livings come not neere the others who have leaſt; many of them not exceeding forty, thirty or twenty pounds, and ſome not twenty Marks, yet far more painefull in their calling than the former, of whom none that I could yet heare of under fifty, three or foureſcore pounds. But put the caſe this were yet true, what then? *Muſt they ſtrike* Richard *for* Robert? *muſt*

d Menecrates *celebris* Epileptic *medicus nunquam ſine in publicum, niſi ſuis quos curaverat, habitu deorum veſtitis, ſtipatus, & ipſe vero purpura veſtitus, aurea corona decoratus, ſceptrum deniq; in manibus velut alter Iupiter geſtans prodire ſolitus eſt* Lang. Epiſt. medic. lib. 1. epiſt 25 ex Athen. dipn. lib. 7.

* The reverend Biſhop of Peterborrow in a Sermon preached at *Northampton* this ſame yeere 1611. a little before midſommer, out of this text, Gen. 47. 3. What is your trade or occupation: taught that a miniſter hath a trade, and ſhould have but that one: the queſtion being *Quid operis* in the ſingular number. That miniſters therefore are not to meddle with other callings. They are not then (ſaith hee) to meddle with *Galen* & *Hippocrates*; which he there proved both learnedly and religiouſly, by the weightineſſe of the calling, and paines therein to be imploied. And as therewas there a great deale of good counſell for the clergie, ſo I hope he will have a care to ſee all faults and abuſes reformed.

e As it is unlawfull for a Phyſitian to preach or adminiſter the Sacraments: ſo I thinke it unlawfull for a miniſter to be a profeſſed practicer of Phyſicke. *Parre* on the 12 to the *Romanes*.

f Theſſalus *quum oſtendit ſe in Hippocratica Diſciplina neq; quam inſtitutum, nec eius opera ſub præceptore legiſſe, tamen non veretur talis quum ſit, palmam ſibi ipſi tribuere* Gal. meth. med. lib. 1.

Muſt they robbe Peter *to pay* Paul? If they themſelves be wronged, muſt they of neceſſity injure others? Muſt they of neceſſity deprive the people of their paines, and encroach upon an other calling too weighty and heavy for their ſhoulders? But if they will needs make an addition to their meanes, why meddle they not with ſome other calling of leſſer conſequence, in the performance whereof the error of the Artiſt bringeth leſſe danger and detriment? If they ſhall reply, that were too baſe for them, I anſwere, that [h] S. *Paul*, notwithſtanding, in the night-time made tents, and in the day-time was diligent in delivering his maſters meſſage. And there are yet ſome other meanes in caſe of neceſſity might farre eaſilier and ſafelier be uſed, than the profeſſion and practice of Phyſicke, and that without derogation from the dignity of a ſcholler. And yet the *Abiſsine* Prieſts even at this day keepe this cuſtome of [i] labouring in ſom trade or calling, their ordinary maintenance being but very meane. But let no man miſtake my meaning, as envying the maintenance of worthy, learned and religious, painefull Divines, as willing to reduce all to that antient, Apoſtolicall cuſtome, which in our eſtabliſhed Churches now for good reaſons, I confeſſe, to be out of uſe. *Abſit*, nay it never came into my thought. Nay, would to God I might bee ſo happy to live to ſee abuſes reformed, buyers and ſellers whipt out of the Church, and *Levi* to injoy his full allowance, that I might then with [k] holy old *Simeon*, ſing a joyfull *Nunc dimittis*. On the the other ſide, *let miniſters wait on their miniſtery*: I neither plead for Simoniacke Patrons, nor yet for lazy *Levites*: but as I thinke them worthy of double honour, ſo let them conſider who deſerve the ſame; ſuch as labour in the word and doctrine. As for idle loytering *Levites*, who ſeeke the fleece and not the flocke, I thinke them ſo unworthy of any honour, that I wiſh, like drones they may be driven out of the Church. Some againe, willing to mince the matter, maintaine, that a miniſter may at leaſt ſo farre play the Phyſitian, as the Phyſitian is ſomtimes to play the part of the miniſter: and that as ſomtimes the phyſitian in abſence of the miniſter may adminiſter ſpiritual phyſicke to the ſicke, ſo may the Miniſter in abſence of the Phyſitian adminiſter to the patient corporall phyſicke. I confeſſe this maketh the faireſt ſhew of reaſon of any of the former, and my meaning is as farre from hindering charity in time of neceſſity: provided alwayes, the party be able to exerciſe that kind of charity, and this particular caſe occurreth but ſeldome. Againe I ſay, there may here fall out by this meanes ſome inconvenience; ſo that ſtill, *Latet anguis in herba*. Beſides, theſe two caſes are farre unlike, there being therein a great diſparity. The Phyſitian may in time of need give the ſicke good and wholeſome counſell for his ſoules health: and this may ſometimes a neighbour aſwell, yea, it may be, better performe, than either the Miniſter or the Phyſitian. The Phyſitian then performeth this charitable worke, as the duty of a common Chriſtian, and that which any other that is able is allowed to doe, there being no danger in applying this remedy, if done but in any ordinary diſcretion: although it were to bee wiſhed the ſpirituall Phyſitian himſelfe were able alwayes to adminiſter his owne Phyſick. Now the caſe ſtandeth

[h] Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 1 Theſſal. 2. 9. 2 Theſſal 3. 8.

[i] For this ſame practice there were canons in former times ſet downe. *Clericus quantum libet verbo Dei eruditus, artificiolo victum queraſ.* Et poſtea. *Clericus quantum libet verbo Dei eruditus artificiolo, vel agricultura abſq; officy ſui detrimẽto victum præparet.* Lib. Concil. Concil. Carthag. 4. can. 51, & 52.

[k] Luk. 2, 29.

Conſider the diverſity of theſe two caſes.

not alike with the miniſter, who may eaſily be miſtaken either in the diſeaſe, or the remedy due to the ſame, or yet in the due and convenient time of application, with divers other conſiderable circumſtances, unleſſe hee be skilled aſwell in a theoricall knowledge, as in the practicall imploiment of this profeſſion: unto the which he ſhall hardly ever atteine, without the neglect of the worthieſt of the two. And put the caſe hee may yet helpe ſome diſtreſſed neighbour in his need, it will both draw him on to doe the like for others, who may plead the like intereſt in him; and againe, his example may incourage ſome ignorant and idle dames to doe the like. *Principiis obſta.* Reſiſt occaſions of errour at firſt. All the errours of the *Romane* Church at firſt crept in upon faire and plauſible pretences, as might eaſily be proved; the which now are become ſo many, and ſo ſtrongly mainteined, that wee had now need of ſome *Hercules* to cleanſe this uncleane and filthy ſtable. And the *Pope* himſelfe, made he any ſmall account, thinke you, of ſuch ware, whenas [1] hee ſent his holy ghoſt ſo often poſt in a cloak-bagge from *Rome* to *Trent*, to inſpire the Fathers of that councell, to ſtand ſtoutly to the mainteinance of this their freehold? But if they will yet plead any ſufficiency in themſelves, whereby they may ſafely practiſe this profeſſion, and if any *Æſculapian genius* hath infuſed into them the *Hippocraticall* skill, I ſee no reaſon why they ſhould be debarred from doing good, even in this ſame kinde. But let this *proviſo* be put in, That they firſt reſigne their livings to thoſe who will affoord them better attendance. I neede not mention that young frye of able ſchollers, theſe famous nurſeries of good learning, like two fruitfull mothers, ſend yeerely abroad into this our fruitfull *Canaan*, flowing with milke and hony: and how many of theſe ſtand idle in the market-place, no man hiring of them into his Vineyard; when as others undertake and ingroſſe farre more worke than either they are able, or is fit they ſhould deale with. But if the dole be a dealing, I ſee no reaſon why the Phyſitian may not claime a ſhare in it, as well as they doe in others. The *Talion Law* will allow it, and I make no queſtion, but they may finde ſome of them as fit to preach, as they to practiſe. As for that objection taken from the affinitie of the ſoule and body, I thinke it not of that worth, as to be objected by any ſcholler: and yet I have heard that ſome have pleaded this. Now, if it may take place, it will make as much for the Phyſitians preaching, as for their practiſing. And beſides, if this argument may take place, then by reaſon of this affinitie of the members of the bodie one with another, the Tailor ſhall become a Shoo-maker; and againe, the Shoo-maker a Tailor: and the Haberdaſher (becauſe he dealeth with the head, the moſt eminent part, and ſeat of the ſenſe and reaſon it ſelfe) will, perhaps, plead a priviledge in all three, and more alſo. I have ſomewhat the more at large inſiſted upon this point, not only for that this notorious abuſe, hath ſo long continued; but likewiſe to give warning for the time to come, that Miniſters keepe themſelves within the precincts of their owne calling. To this the weight of their owne calling, if there were nothing elſe, might be a ſufficient motive: beſides, that I have proved in the beginning of this diſcourſe, that the Phyſitians pains and trouble are greater than of any calling,

1 Hiſtory of the councell of *Trent.*

Objection taken frō the affinitie of the ſoule and the bodie, idle, and to ſmall purpoſe.

calling, yea, even of the painfull and laborious Divine himſelfe. It is true, the Divine hath his evaſion: for many of them have this tricke (although ſcarce honeſt) that they are ready to gleane what gaines they can gets by ſitting ſtill in their cells, caſting waters, as they call it, preſcribing medicines to the abſent, fall out as it will: and when the patient hath moſt need of their preſence, Mr Parſon cannot come then: and by this means, many times Mr Parſon hath his gaines come in eaſily, declining the greateſt pains; and if the patient rely wholly upon him, he ſhal either be denied that attendance is due in time of danger, or elſe caſt upon another Phyſitian, who muſt now take the worſt, when Maſter Parſon hath had the beſt. Some againe will ſometimes, and that often, attend, as another Phyſitian, on the neceſſitie of the ſicke: and here is then another inconvenient, that many times, when Maſter Parſon or Vicar ſhould be in his pulpit, his patient calls for his preſence. Let the judicious and unpartiall reader then judge of the equitie of this cauſe. Wee ſtill hope, (and have hoped a great while) that the reverend Fathers of the Church will have an eare open to heare this more than juſt complaint. No ignorance can be pretended, this not being done in a corner, but in the eyes of all *Iſrael*. And among them, ſuch eſpecially, as are too much addicted to judiciall Aſtrologie, and many ſuſpicious, if not ſinfull things thereupon depending: as calculating of nativities, and prognoſticating future events thereby; uſing amulets without any ſhew of reaſon, to cure diſeaſes, and to prevent many outward accidents, are to be inquired into: if the antient [m] Canons and Conſtitutions of the Church forbid ſuch traſh indefinitely, ſhall this be ſuffered in a Church-man, now under the cleare Sun-ſhine of the Goſpell? But I leave this text, wiſhing withall, that people would not prove a means of diſtracting the Divine, and hindering him in that whereunto he is called and ſet apart, leſt they prove acceſſary to his neglect, if he have not ſo much grace to looke to it himſelfe. I have [n] elſewhere alleaged the example of *David*, [o] who would not drinke the water that had bin fetch'd with the hazard of mens lives: ſee then how you ſeeke health with the hazard of mens ſoules.

[m] *Si quis Aſtrologiæ, vel mathеſi exiſtimat eſſe credendum anathemaſit.* Toletan. 7. *can.* 2.

[n] In the preface to the arraignment of urines.

[o] 2 Sam. 23. 16, 17.

But before I end, although I have already ſaid ſomewhat of Emperickes, yet a word or two more. There is an ordinary objection wherewith many people deceive themſelves in this caſe of Emperickes: for, ſay they, wee are by uſing Emperickes often freed from a great deale of charges which learned counſell would coſt. I anſwer, that in the firſt place they build on a falſe foundation, parallelling and equalling ignorant Emperickes with the judicious and learned Phyſitian: and this erroneous opinion is often confirmed by meanes of the like events often befalling both the one and the other, which I have ſufficiently confuted in the beginning of this diſcourſe. It is then apparent, that this ſeeming ſaving of charges, is but a meere fallacie, and ſo many of them finde it at the laſt, when it is too late. For in the firſt place, the ignorant and unskilfull, howſoever moſt preſumptuous of their owne skill and ſufficiencie, yet are they not able often to finde out thy diſeaſe; eſpecially, if either it be uncouth or intricate, compoſed or partaking of divers diſeaſes, accompanied

Sordide and baſe objection in the defence of Empiricks.

Anſw.

Empericks can neither finde out the diſeaſe, nor apply right remedies.

with various and ſeverall ſymptomes: farre leſſe then are they able to apply a right and laudable remedie to the ſame. Againe, put the caſe they both finde out the diſeaſe, and apply ſome remedy: yet are their remedies often ſo rough, venomous and unprepared, that they leave a virulent and evill impreſſion behinde them; the which, howſoever, peradventure, not at firſt felt, yet at length often payeth both the principall and intereſt. Beſides, that I ſay nothing of their ignorance in the application, according to the ſeverall conſtitutions of the individuall bodies, ſexes, ages, order, time, quantity, qualitie, due preparation and correction; but eſpecially the ſtrength of the patient, &c. Beſides all this, when they have thus hazarded their lives, ſpent their mony, poiſned their bodies, and neglected good and wholeſome remedies, which in time and place, in all probabilitie were like to have cured the infirmity: it commeth often to paſſe, that at length, howbeit too late, they are forced to flie unto the learned and judicious Phyſitian, as I could inſtance in many particulars. Now, if the patient recover, what is here ſaved? is he not here at a double charge, beſides the hazard of his life? and if hee die, I confeſſe there is ſomething ſaved: but I thinke people that are wiſe, ſhould in this be of Satans minde, [p] *Skinne for skinne, and all that a man hath will he give for his life.* I meane, uſe the likelieſt meanes to ſave thy life, and leave the ſucceſſe to God. As for the meaner and poorer ſort, there is no honeſt Phyſitian, but in charitie hee will be readie in time of neede to further their health with his beſt counſell. But this fault we finde to be as frequent in the rich, as in the poorer ſort: ſome I know doe it out of meere ignorance; but others out of meere avarice and ſordid tenacitie. And yet I have heard ſome ſay, their Empericke coſt them as much as better counſell had done in former times. The ignorant are more to be excuſed, and therefore it were to be wiſhed (and I doubt we may wiſh long enough) that theſe ſtumbling blocks, which vulgar eyes are not able to diſcerne, were removed out of the way. Then ſhould our Surgeons betake them to curing of their ſores, wounds, and other things thereunto belonging: Apothecaries to their compoſitions; and other ignorant and illiterate Empericks, forced to forſake their profeſſion, and if they were of any before, to betake them to the ſame againe, or to ſome imploiment befitting them, if they were of no calling before. As for women, they might finde them worke within doores about their houſewiverie, farre better beſeeming their ſexe, than to play the buſie-bodie abroad, medling with that whereof they are altogether ignorant. But becauſe a [q] late learned Phyſitian of this land, hath lately ſaid ſomething concerning Empericks, making well for our purpoſe, I will inſert them alſo into this ſame place. *But here I muſt advertiſe you, that you expoſe not your body to the unlearned Empericke, that can neither finde out the peccant humours, nor parts affected; but to ſuch as are learned in that art, that can well iudge of your ſtate of body, and accordingly preſcribe you remedies, as your conſtitution and affected parts ſhall require. Many men thinke, yea, ſome of a generous note, wherin they bewray their careleſſeneſſe, if not their ſtupiditie too, that whileſt they are in health, they may for prevention take phyſicke from any one, it matters not from*

[p] Iob. 1.

[q] Doctor *Venner*, in his advertiſement of the great utility that commeth to mans body, by taking of phyſicke in the Spring.

from whom it be, nor what phyſicke it be, ſo it worke with them. I muſt tell you, that many overth ow their bodies thereby, and that there is no leſſe art and iudgement required for preſerving the bodie in health, than for curing of it being ſicke, if they did but know how the foure humours are or ought to be proportioned in their bodies: for injoying according, to their conſtitutions, a ſound and healthy ſtate, they would, I am perſwaded, be more cautelous than to commit themſelves into the hands of the unlearned, who by th.ir inconſiderate courſes, take h·mours from them at an adventure, ſo well thoſe that are not offenſive, as thoſe which are, to the utter ſubverſion of the œconomie of the boate: whereof though, perhaps, in regard of their ſtrengths, they are not b. and by ſenſible, which is that which onely cloaketh the errours of Empericks, and as a vaile masketh many mens eyes and underſtanding therein: yet they will as I have in divers obſerved to their perill, by little and little, incurre a lapſe d ſtate o. body. It is ſtrange to ſee the ignorance of moſt people, how backward they are to give to the learned profeſſors of phyſicke their due, readie to lay ſcandalls upon them; but forward to magnifie Empericke, their phyſicke, their honeſtie, their care, willing to paſſe over and excuſe their groſſe ſlips and abſurdities, O mira hominum ſtupiditas! *But proceeds this altogether out of ignorance? I ſuppoſe no: for doubtleſſe many ſeeke unto them, and magnifie their ph ſicke, becauſe it is cheape: but ſuch are fooles and Gulls indeed; for they wrong, and even poiſon their bodies with groſſe and ill qualified phyſicke to ſave their purſes. But to anſwer the reaſons, or rather words which they produce and alleage in the favour and behalfe of Empericks: to what purpoſe is the working of that phyſicke which reſpecteth not the peccant humours, nor parts affected, but to the overthrow of the bodie? What is a ſuppoſed honeſtie in a Phyſitian without learning, but a ſnare wherein the ignorant doe voluntarily entrap themſelves? I ſay ſuppoſed: for I cannot thinke that man to be honeſt, which uſurps a calling, which with a good conſcience hee is not able to diſcharge. Or to what purpo e is the care that Empericks take about their prepoſterous and ill compoſed medicines, but to the utter ruine of the patients bodie, as too too unluckie happened of late to a Gen-* Hiſtory. *tleman of good worth and note, who taking ph ſicke by way of prevention, of a Pill-boaſting Surgeon, in a ſhort ſpace, by his ill qualified and prepoſterous phyſicke, incurred an incurable and mortall lapſe of his ſtomacke and liver, being in his conſtant age and perfect ſtrength of bodie. Vaine therefore, and very abſurd is that conceit, which many have in favour of Empericks* viz, It they doe no good, they doe no harme. *Admit that ſometimes by their triviall peſtie medicines they doe no harme; yet nevertheleſſe for that, I muſt tell you that they doe much harme: for the ſicke bodie relying upon their skill, and they being not able to direct and execute ſuch courſes as ſhall be fitting and effectuall to impugne the diſeaſe, while there is time fitting for the ſame, the ſickneſſe gets the maſterie, and then (perhaps) when the ſtrength is too much weakened, and the diſeaſe become incurable, they ſeeke help of the learned Phyſitian. So baſely verily, are moſt of our people affected to their health, that untill ſome practicall Miniſter, pariſh Clerke, Apothecary, Surgeon, or the like, have done their utmoſt hurt, they ſeeke not to the Phyſitian. And here to vindicate our Art from calumnie, I cannot but taxe the moſt ſort of people, that being affected with any great or difficult diſeaſe, which by reaſon of the nature thereof, or contumacie of the peccant humours, will have ſuch progreſſe, as that it cannot in a ſhort time, by the medicines and beſt indeavours of the learned Phyſitian,*

ſitian, how forcible ſoever, be evicted, will reiect their Phyſitian, and betake themſelves, which is an abſurdity, ſuper omnem abſurditatem, *to ſome ignorant ſottiſh Empericke, and every good wives medicine, to their great hurt, and oftentimes utter overthrow. But if it happen that they recover thereupon, they lay an imputation upon their Phyſitian, and grace their Empericke with the cure; whereas, in very deed, the matter of the diſeaſe was wholly, or at leaſt the greateſt part thereof eradicated by ſuch fit and powerfull remedies, as the learned Phyſitian had formerly miniſtred unto them: whereupon the reſidue of the cure was effected by the force of nature, not by the weake endeavours of the Empericke, or triviall medicines of any other whatſoever. I have of purpoſe inlarged this advertiſment, and doe leave it for a memoriall and caveat to all poſterity, eſpecially to the Gentlemen of this our age, who, for the moſt part of them, very much wrong their iudgements and underſtanding, in taking phyſicke of the unlearned; and wherein they doe not onely wrong themſelves, but alſo give occaſion of hurt to others: For the meaner ſort of people following their example, doe the like, whereby it comes to paſſe, that in all likelihood, more untimely periſh (which I beleeve to be true in the * Weſterne parts of this Kingdome) under the hands of Empericks, than die otherwiſe. Such as will not take notice hereof,* in Empericorum manus incidant. *And if any* Aſinus Cumanus, *or* Terræ filius *ſhall obiect, that divers recover under the hands of Empericks; I anſwer in a word, that the recovery is not to be attributed to their phyſicke, but to the ſtrength of Nature, that beares up, both againſt the diſeaſe, and their prepoſterous courſes.* A grave Divine lately told mee a ſtory of a notorious old Empericke, living in the Weſt countrie. This *Empericke was by a Noble man brought before that famous Prince, King* James, *of happy memory, thinking thereby to grace him (a ſmall grace for a great man to grace ſuch worthleſſe perſons) which notwithſtanding, was not anſwerable to expectation. This Noble Prince then, as hee was moſt iudicious, and Eagle-eyed in all Arts and Sciences; ſo had he a ſingular dexteritie in diſcerning a skilfull and learned Artiſt in the profeſſion of phyſicke, from an Empericke, an ignorant and counterfeit Phyſitian. This bold Empericke (as is the cuſtome of ſuch emptie barrells to make a great ſound) bragged before this learned Prince, how many* Conſumptions, *and other dangerous diſeaſes hee had cured: to whom his Maieſty replying, asked him how many hee had killed. This learned Prince asked him after if hee could cure mad men? that I can, quoth the Empericke: Being asked after what manner, by making of them madder, quoth the Empericke. I beleeve thee well ſaith his Maieſtie, and withall, asked him whether hee had ever read* Hippocrates, Galen, *and other phyſicall Authours? Who anſwered, that hee had never ſtudied in any ſuch bookes. His Maieſtie at length, thus cloſed up his diſcourſe, Goe thy way man; for if I have need of good advice for my ſoules health, I will be adviſed by the honeſt and learned Divine; for my bodily health, the learned Phyſitian; and for my temporall eſtate, the learned Lawyer ſhall give mee directions.* Now then, ſince people are commonly ſo carried with apiſh imitation of great ones, why will not people in this particular imitate the patterne of ſo great a Prince, of whom it may well be ſaid, that ſince the daies of *Solomon*, the world ſaw not a wiſer. But now to draw to an end, what I have ſaid, either againſt theſe, or any other erroneous practioners,

* Wee may ſay as much in theſe parts we live in, if the matter might be narrowly looked into.

Hiſtory of a bold Empericke, diſgraced by that matchleſs prince King *Iames*, of happy memory.

A ſpeech well befitting ſuch a Prince.

&titioners, if the unpartiall reader will but ſeriouſly conſider that which hath beene ſaid alreadie in this precedent diſcourſe, he will, I thinke, ſay, it was no leſſe than neceſſary. I doubt not alſo, but according to the ſeverall and various humours and diſpoſitions of people, this my paines ſhall finde cenſurers of ſeverall ſorts. But againſt all envious detractions the uprightneſſe and innocency of my intention, being a deſire to profit the publique, ſhall be to mee as a brazen wall. Now, if I have done any thing well, as is fitting, it was that I aimed at: and if otherwiſe, yet was my principall aime and indeavour, to doe good: and therefore, in this imitating our gracious God, I pray thee to accept of my endeavours in a good part, and charitably to interpret any error or over-ſight, *Farewell.*

FINIS.

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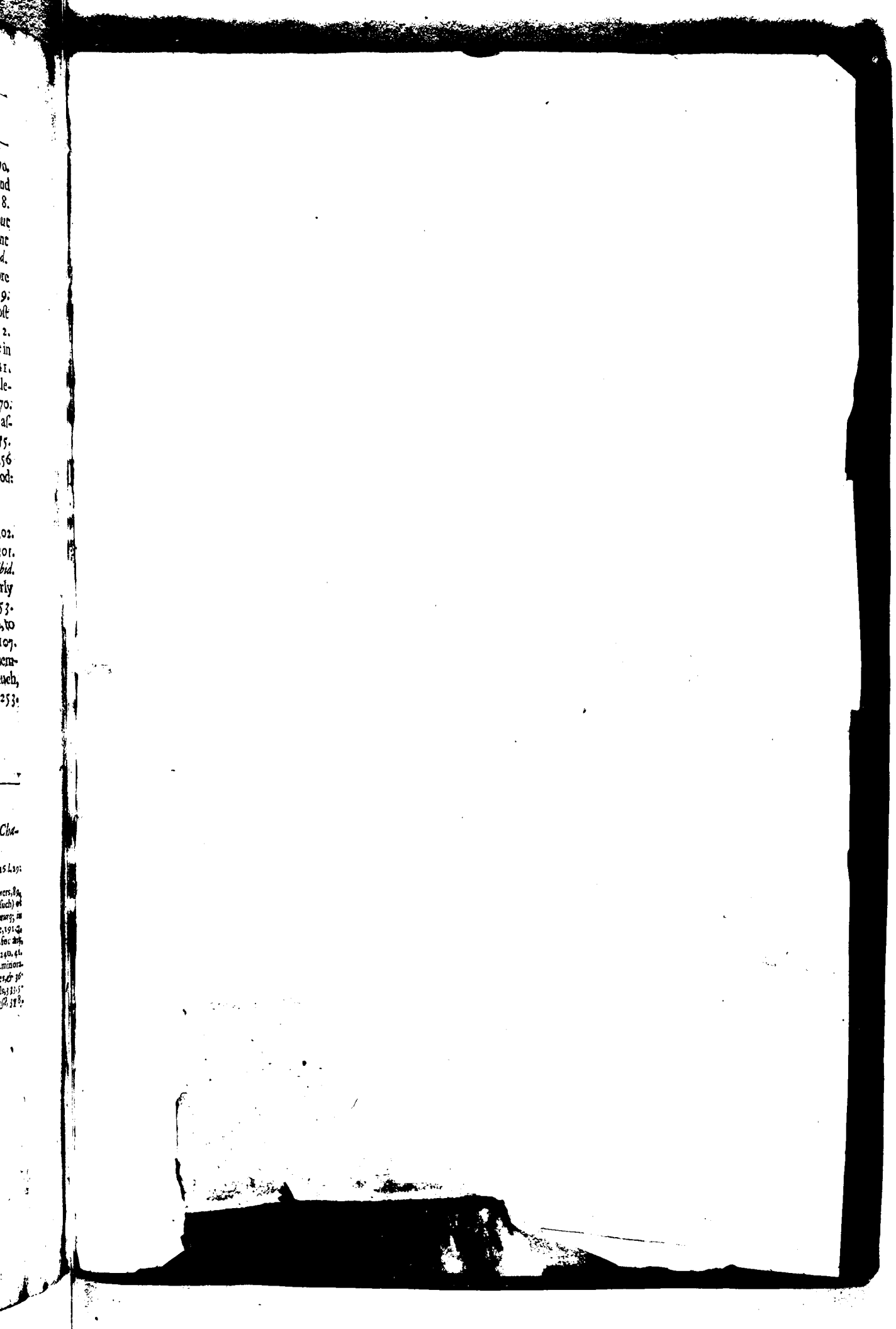

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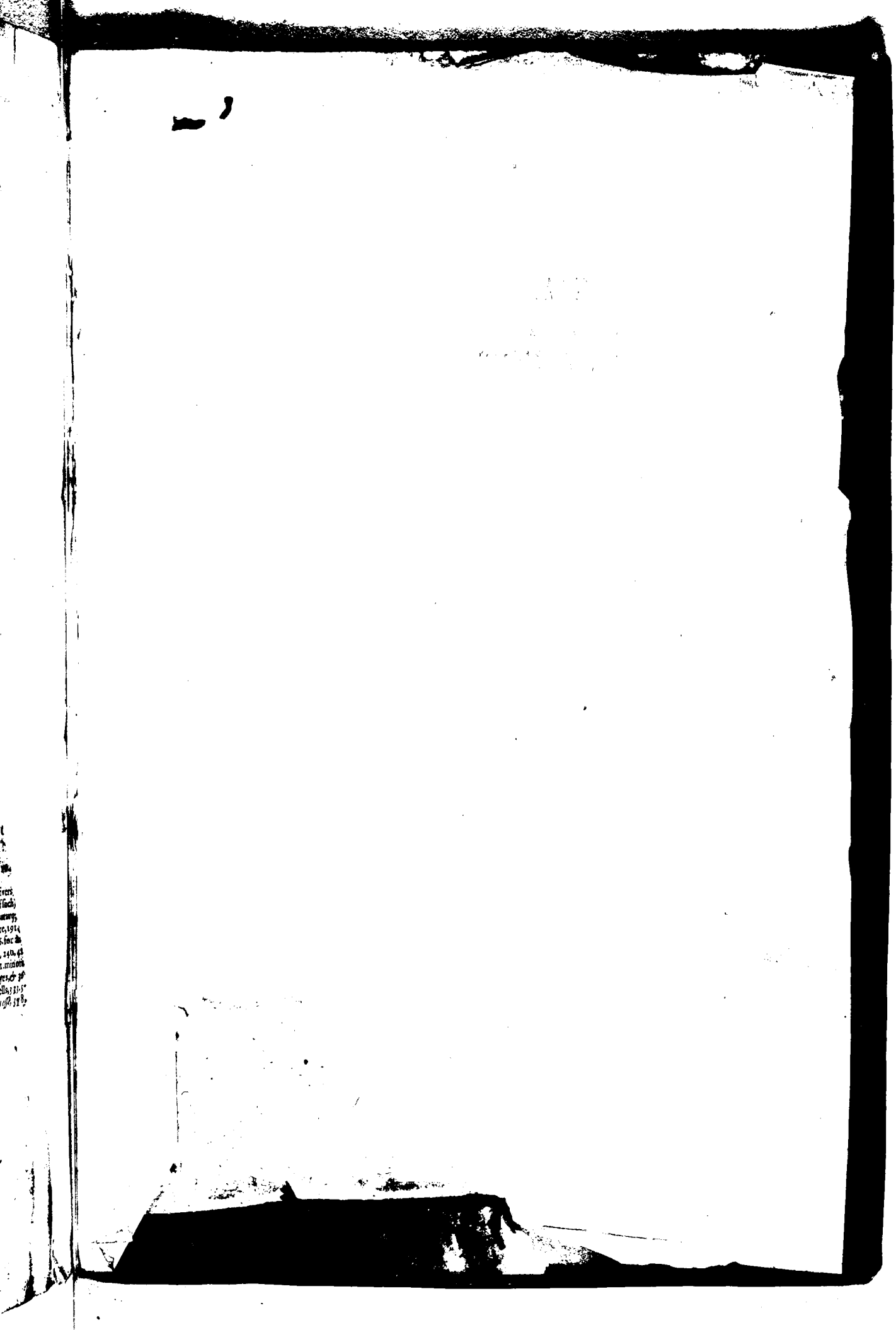

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